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

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its 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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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for  
the sheepskin.*

(By Joshua Lawrence.)

### ON SELF-MADE MINISTERS.

[Continued.]

So then I have shown you what a curse to the nations of the earth and mankind false ministers must be; you know I have said they ought to be damned, and if self-made, men-made, and devil-made ministers are not damned I see no use for a hell. Thus to trifle with the eternal precious souls of men, when a soul in eternity is capable of suffering more than the suffering of all the men that have lived since the world began; for there is a point when the sufferings of this world will cease, but oh! eternity—who can mark the end of happiness or suffering there? First mark of a false teacher, he withstands God's ministers, hinders the effects of their labors, causes the people to discredit what they say, and holds signers in unbelief. Second mark: he resisteth the truth by preaching as near like God's ministers and the truth as he can, yet he don't preach the truth, it is all sham, mimic, all art; it stinks like the magician himself in the nostrils of all that have their eyes open to know and love the truth. Yet it is so near it will go for a miracle, as well as Moses's; thus deception to saints and sinners, and he passes for Moses' equal, when he is a nasty magician preacher. Third mark: they preach but don't preach the truth; they will resist the

summary of the gospel doctrine set down in this piece, preach against them and often vilify them as coming from hell; or, that though they be scripture they ought not to be preached; or they will whittle and cut and wrest them quite out of their meaning, and contrary to the common acceptation of words. When you hear a man at this, say, magicians—and let him go. And fourth mark: whenever God sends his ministers, there these will soon be found near about to resist them; they will often practice the same ordinances, the more thereby to deceive the hearts of the simple; but you watch them closely, and you will soon find that their loud preaching, their eloquent words, their seeming to feel, their great desire for the salvation of sinners, is all sham, all mimic, affectation, all magician. Watch them still closer, and you will soon find in many things they resist God's plain word in doctrine, ordinance and discipline, as laid down in scripture, either here or there, this or that place, they will be sure to be deficient and in opposition to the word: not all but in some material points they are sure to oppose the plain word. When you find this man, say, magician—for God's ministers speak truth and the whole council of God, and upon it and by it they will stand and fight. More: these men says Paul have corrupt minds; then of course corrupt doctrine is the effect; as near the truth as may be, yet not the truth altogether, but pieces of truth here and there. More: these men, says he, are reprobate concerning faith; that as to the true system of salvation and saving faith these men have neither, and the

mark by which it may be known is, they don't preach the true system of salvation, but parts here and there, so much thereof as may cover their base metal, so much about Jesus as may hide their preaching works altogether as the system of salvation. Yet you will find watch him close, that God and grace has made salvation possible, but works must make it sure; and that he will preach free grace for all men, when there is not such a word in the scripture as free grace. As to saving faith watch him, it is but the effect of free will and acts of creatures; he can believe if he will, or take the scriptures and believe them; this is saving faith, or to work a little and believe. When you hear a man at this say magician—and go your way. This must suffice for the present marks.

But now, says Paul, they shall proceed no further for their folly shall be made manifest unto all men, as theirs also was. So this is the conclusion of the prophecy, that as the folly of Jannes and Jambres was made manifest, or made to appear to Pharaoh, the Egyptians, and Israel in the end, so shall the ministers here described also in due time be made to appear in their folly to God's church and world clearly. The folly of the magicians was made to appear first in this, in that Moses' rod swallowed up all their rods when turned to serpents; showing that Moses' was a true miracle, but theirs shame or mere enchantment and sorcery; yet because the magicians could turn their rods to serpents it hardened Pharaoh's heart. Again: their folly was made manifest, in that they could not turn dust into lice, and acknowledged it to be the finger of God. Again: in that they could not stand before Moses, for the boils were in the magicians, nor could they rid themselves of this plague. So in these three things and others, we see God made their folly manifest to all men; yet they did all they could to keep Israel in bondage. So all false ministers do all they can to keep God's spiritual Israel in bondage, by resisting the truth; for the miracles of Moses were true miracles, but those of the

magicians mimic sorcery, deceptive art only. But as all that the magicians did could not nor did hinder the liberty of the children of Israel, so also, not all that false ministers can do in resisting the truth will hinder the liberty and deliverance of God's elect Israel from the bondage of sin, satan, death and hell. Yet God will suffer false ministers to work all their mimics and shame sorceries, and resist the truth and his ministers to a set time; as he suffered the magicians to resist his miracles and Moses, until he was pleased to make their folly manifest. So then false ministers shall proceed no further—how far? until the end of 1260 years. How far? until the commencement of the thousand years' reign of Christ, or the taking of the beast and false prophet. Then the church and God's ministers will be delivered, as was Moses and Israel; and the magicians, or false ministers, will then be punished with the plagues of God, overthrown and their folly made manifest to all men and many of them before that time, as that of Judas, Balaam, Gahazi, Ahab's prophets, Simon Magus, &c. These, with a thousand others, God has already made their folly appear to his church and world.

And will this part of the prophecy apply to the missionaries? Surely. Has not the folly of the missionary Jesuits been made fully to appear to God's church and world? Has not the folly of the pope, with all his train of missionaries, been made to appear in Ireland, England, Germany, Poland, France &c? Surely or else how was prophecy put down, how opposed; and how was other religion established or tolerated in those kingdoms, but by seeing the folly of the pope and his train of speculating missionaries? And thanks be to God, that the folly of the present missionaries is widely beginning to be made appear to thousands in all the States, and these resisters of truth shall proceed no further than to show and make God's power known, and to deliver his spiritual Israel; although they resist the truth, in God's directions to his ministers for ministerial support, in making and quali

fiying ministers; for he said, pray ye the Lord of the harvest to send forth laborers into his harvest; but they say, that they should send them to school and pray the school to send laborers. In that they are turning apostolic doctrine into Arminianism, and thereby resisting the truth; and many of God's most aged and pious ministers they withstand to make money by the schemes of the day and thus resist the truth and God's ministers, as the magicians did Moses. But their folly is at hand, and many of these money hunters' folly has already been made manifest, and more will follow on.

But the 13th verse carries us a step further: But evil men and seducers shall wax worse and worse, deceiving and being deceived. 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. Then the missionaries will wax worse and worse to deceive man-kind, as Jannes and Jambres deceived Pharaoh and the Egyptians. But thanks be to God that there are yet some that continue in those things learned of Paul, and are yet to be learned by his epistles, by which they abide steadfast, knowing of whom and where they have learned them.

I wish every man to read the 18th chapter of the book of Revelation, and there you will see men-made teachers and missionaries marked out by John from beginning to end. In the 19th chapter he describes the church of anti-Christ, under the figure of MYSTERY, BABYLON THE GREAT, (that is, the great church of the Roman Catholics—great for persecutions, numbers, wealth, pride, power, and abominations, and rule over the kings of the earth,) THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH—which means the mother of spurious churches, doctrines, ordinances, and discipline; and the mother of all the abominable errors and cruel bloodshed in the earth, for in her was found the blood of the saints, &c. And in the beginning of the 18th, 2nd verse, she is represented as becoming the

habitation of devils, and the hold of every foul spirit; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. 11th verse. And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandize any more. 15th verse. The merchants of these things which were made rich by her, shall stand afar off for fear of her torment weeping and wailing. 17th verse. And every ship-master, and all the company, in ships, and sailors, and as many as trade by sea, stood afar off. 18. And cried, when they saw the smoke of her burning, saying, what city is like unto this great city—(or church is the meaning, like the figure of the city of Babylon.) 19. Alas, that great city—(great as a church, as Babylon was for a city)—wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate. 22nd verse. And no craftman of whatsoever craft he be, shall be found any more in thee. 23d verse. For thy merchants were the great men of the earth, for by thy sorceries (doctrines) were all nations deceived. 24th verse. And in her was found the blood of the prophets, and of the saints, and of all that were slain on the earth.

Now to explain the figures in this prophecy remember that the whole of the Revelation from the first verse in the 5th chapter to the end was a prophecy delivered by John about 1800 years ago; all of which respected the progress of the gospel church to the end of the world. And he here represents the church of anti-Christ, or the Latin church under the figure of the city of Babylon. You know that the gospel church, both militant and triumphant, is represented under the figure of the city of Jerusalem. So the church of Rome, or anti-Christ, is represented under the figure of Rome, Egypt, and Babylon as these were the most wicked cities and the most wealthy by reason of the abundance of trade, &c. So the

church of Rome rose above all other churches in wickedness, wealth and trade. So the church of Rome is also called the mother, as Jerusalem above or the gospel church is said to be the mother of us all. The merchants in this city, or Romish church, that traded means her ministers; those that had ships by sea mean those persons that had offices of trade and gain in the church. The craft-men, those that traded in the church, as Demetrius did in the religion of Diana. The wine by which she made the nations drunk, her erroneous doctrines The fornications she committed, her owning the pope and the kings of the earth as the head of the church. Her merchants were the great men of the earth, that is, the popes, cardinals, and bishops of the church of Rome; these were the merchants alluded to, great for power, yea, greater than the kings, queens, and emperors of the world. And in her was found the blood &c. that is, in the Roman Catholic church is the blood of the saints to be found, for she has slain her hundreds of thousands, &c.

Now comparing the above with 2nd Peter, 2: 1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandize of you: (mark that word merchandize,) whose judgment now of a long time lingereth not, and their damnation slumbereth not. Then the above prophecies of John and Peter, for they are prophecies and delivered near the same time, advertising the gospel church what sort of teachers should come; and they both agree in this, that the false teachers should be merchants. John speaks it clear and calls them merchants; Peter says that these false teachers that should be in the gospel church, as or like manner, as the false prophets were among the peo-

ple, that these should make merchandize of you—you, the saints, are meant. Then if these false teachers make merchandize of the saints, then they sure must be merchants and traders in the church. So then all is proved, that false teachers are the merchants John alludes to. Now then to go back to the fulfilment of this prophecy, it was fulfilled and began in the Roman church: she traded in indulgences; in purgatory, in absolutions, in old pieces of rotten wood sold for part of the cross of Christ, in bones of dogs for the bones of saints, in the crusades for spoil, in confiscations, in offices in the church, &c. The Jesuits traded in horses, horned cattle, and sheep by thousands in South America, and all along until now, the pope and his gang of missionaries have made merchandize of men. And the missionaries of the present day are merchants and traders in the church, and are making merchandize of the saints, as Peter said in the prophecy. And although the articles of trade are not the same as formerly, yet they still make a trade of the same persons, the saints or you, as Peter said they should. Don't the missionaries merchandize and trade in memberships in the various societies? Don't they merchandize in agencies, theological tutorship, in missionary tours at a dollar a day, in tracts, Bibles, periodicals, professorships and offices? Not one word of which trade was carried on in the apostolic church. And who did Peter say they should make merchandize of? Don't they make it of the saints? Surely; and of the world too, if they can. So then the prophecy is completely fulfilled in the missionaries.

Again: these merchants had their ships at sea, to bring their merchandize to this great city of Babylon. The pope had the largest ship that ever crossed any sea; the cardinals next, and so on to the pardon seller, the monk and the friar. These officers in the church bro't in their gain, as ships at sea. So the present missionaries and false teachers of the day, have their ships at sea, on a missionary at a dollar a day, that is his ship; another agent at \$40 per month, that is his ship; another

a teacher of theology at \$600, that is his ship; another, printer; another, tract dealer; another treasurer, another corresponding secretary, &c. These all like the Roman merchants, have their ships by sea, or officers in the church, by which they get their gain and carry on their trade and speculation on the saints, as Peter said. Now can any man help seeing, that the present missions is the hinder part of anti-Christ, and in them a complete fulfillment of both prophecies? But here the day of anti-Christ's burning is at hand, when all these merchants and craftman shall mourn and weep and lament, for the destruction of such a church as makes merchandize of the saints. Their city or church will be burnt, their ships destroyed, and all cast alive into the pit. This then will be the end of all speculation in the church, and then the gospel church will be as in her virgin beauty; there will be no trade in the church, no false men-made teachers to privily bring in this damnable trade into the gospel church, and deny dependance on the Lord that bought them; and seduce many to follow their pernicious ways of speculation on the saints of God and bring on themselves swift destruction and damnation. All this merchandizing is said to be done by feigned words and covetousness; ah, these are the two grand fountains of corruption in the church of God at present to make money. And it is said that these men shall speak evil of the way of truth. Thus you can see these grand marks brought to view of men-made or false teachers by Peter; what are they? Covetousness same old mark, money; second, feigned words, true mark, Balaam feigned also; third mark, same as Jude and Paul, speak evil of the way of truth, in doctrine, ordinances, discipline, and support of the ministry; fourth mark, merchandize of the saints, or get all the money from them they can by law, begging, or hiring themselves out to preach; fifth mark, they bring in their heresies privily, or under the color of gospel say so, and not their say so, and with zeal follow the trade of merchandizing in the church

in every way they can by this scheme and that to make money out of the saints to themselves; for the missionaries feign and beg for missions, but by the by they pocket a good part of their trade for hire. This you know is the truth, and what is this but merchandizing of the saints? Every man-made teacher is a merchant, whether he sells his book of prayers, his written or vocal preaching to his hearers, or is hired to beg for money or paid for teaching theology to make more merchants to trade in prayers, sermons, &c. by the year, it is the same popish traffic of merchandizing in the church by wolves in sheep's clothing. And I shall charge all such no matter to what sect they belong, with the sheep-skin. Sixth mark, these men preach for pay, no pay no longer preach. Seventh mark, they are sure to be most fond of rich folks, and fawn on them. Ninth mark, there will not be a drop of comfort for a child of God in all this man's preaching, for he can't say Shibboleth, never having been born of God's Spirit, but moralists and self-workers he will please well. Tenth mark, this man carries a thief's wallet and cannot bear to be searched but he is mad, for thieves don't like their wallets searched. Eleventh mark, this man is a bird of the air or bird of passage, a spring martin; for he will search all over the State for good gourd and fine nest; nor is he apt to stay longer than the warm season of money lasts. Such an one as the marks in this piece describe is a man-made or self-made teacher, and not a teacher sent from God.

*(To be continued.)*

[Written for the LANDMARK]

## THE TALENT BURIED IN THE EARTH.

Matt. 25th Chapter.

DEAR BRETHREN:—A few weeks since sister S. E. Broyles by private letter requested me to write upon the subject named above for the LANDMARK, I feel impressed this morning to try to comply with her request. The parables spoken by our Lord were in-

tended to set forth and to illustrate spiritual things, by comparing them to natural things. Our Saviour often said, "The kingdom of heaven IS LIKE certain things." Natural things, he tells us, are made after the pattern of spiritual things. Each parable sets forth some spiritual truth concerning the spiritual world. The spiritual things set forth are mysteries and can only be discerned spiritually. But to us, even the temporal things used as illustrations of the kingdom of God, often seem strange and hard to be understood. Jesus made use of customs and habits then existing. This much those who heard him could understand. But often we do not even know what the illustration itself means, and so we fail to see what spiritual truth is set forth by it. The parable to which sister Broyles called attention has always seemed to me to be very full and rich in meaning. And because at best, I can set forth so little of its meaning, I have hesitated whether I should say anything about it at all. The parable is embraced in sixteen verses of the 25th chap. and so on account of its length I will not fill up space by quoting it here. Some things in it I wish to notice especially.

And first notice, that in verse 14th, He says, "For the kingdom of heaven *is* like a man traveling, &c.," It is not *has been* or *shall be*, but *is* like. Jesus' sayings are all present truths. If they are not then they do not concern us. It is true they were applicable to that time, and the then existing circumstances, but they are no less applicable now to us. I have never felt like writing or preaching about anything, unless I could in a measure, at least, see how it was for my own learning. If any subject does not show my experience, my duty, or my hope; if it does not furnish food for my encouragement, or my warning, then it is of no practical benefit to me, and I might as well not spend my time thinking about it. I do indeed desire to see how it applied to men at that time; but I desire this, only that I may the more readily see how it may apply to me. When Jesus spoke to the Jew

or to the disciple who is dead and gone he spoke words that should live, and which should fit into the life of men in all places and at all times. If some one discourses to me about these parables as they might have applied to people then living, I will not dispute what he says, but I feel like saying, my brother, what is all that to you and me? Tell me what it means for you and me. And so Jesus, in this parable, speaks now as well as then. The kingdom of heaven now, in this nineteenth century, is like a man traveling, &c.,

I desire to say in the second place that the phrase "The kingdom of heaven," so far as I have been able to examine the word, never applies to the people or the time under the law. It is a gospel kingdom. Its subjects are gospel subjects. It illustrates gospel themes. It is made up of gospel provisions. When our Lord says, "the kingdom of heaven," he means just what John came preaching, and saying was at hand. He means a kingdom that had not existed in the world until the King came who should reign in righteousness. The Jewish Theocracy was not the kingdom of God. Circumcision admitted men into the national system of temporary forms, but not into the kingdom of God. Only the new birth does. The kingdom of God is in the heart of the individual man or woman who loves God. There is where Jesus reigns gloriously. God deals with individuals. If it is said that Christ loved the CHURCH and gave himself for it, no misty and undefined something is meant, but persons, sinners who were chosen to salvation, and who should be gathered together and make up his church on earth are meant, the kingdom of God is in these men, these elect of God and so these parables apply to these men and women, personally, and describe the various states or conditions into which these persons may come. And let it be remembered that no two parables represent exactly the same thing.

In the third place let us notice that all the characters named in the parable are the servants of the man taking the

journey; "HIS OWN SERVANTS," they are called. Not Jews under the old covenant are meant but the servants of God, under the new. God commits his goods to none but "*his own servants.*" Even the one that buried his talent was also, "*his own servant.*" He was not a carnal, unregenerate Jew, but a child of God, for none else are 'his own servants' his very own. Cyrus, a heathen king, was indeed called his servant, but no such expression as this was used concerning him. How blessed to be "his own servants!" Divine ownership by purchase is meant. These servants were not hired servants, and they were more than bought servants, they were "*born in his own house.*"

In the fourth place let us remember that in verse 15th, it is said that he gave the various amounts to each servant, "*according to his several ability.*" The talents are one thing, the ability of the servants another thing. We say of a certain man that he has great gifts or great talents, meaning ability. But the parable makes the ability one thing and the gifts, or talents another thing. Men are spoken of as able ministers of the New Testament in the spirit and not in the letter; so then is given of God a deep acquaintance with the things of the spirit, and the Holy Ghost gives them power in the setting forth of the truth. But this is not what is meant by the gift of the various talents in this parable. One thing said lower down in the parable seems to make this very plain. Jesus said that the one talent given was not only taken away from the one, but was given to another. The several ability of the one, or the other could not be transferred, but the talents could be. But what are the talents? It has seemed to me that they represent opportunities for usefulness afforded each of the servants of God. Afterward many cities were allotted to those who had been faithful in a few things. These rewards were simply fields for larger usefulness given to faithful servics. In their use of the talents committed to them, there was opportunity to exhibit their love for their Master, and their zeal in his service. They

were not to use these treasures for themselves, or for their own profit, but that he might have his own again with interest. It was for his glory they were to strive. As they should grow in grace and in the knowledge of the truth so they would make manifest more and more the glory of his name. In the hearts of his servants Jesus has placed his love and grace; he has given them faith, humility, patience, the spirit of obedience and every heavenly grace. All this he has done that they may, by an exhibition of these things, bring up before God a heavenly treasure of honor and praise, and that his name may be exalted. In the parable some have done this. Lovingly and joyfully have they occupied these talents, until the Lord came. He smiles upon them and shows his approval by giving them more responsibility in his service. As to serve him is their joy, he adds to their joy, by adding to the service, and they do not esteem this a burden, but an honor and a joy.

But to this bright picture there is a dark side. All "his own servants" have not been faithful to their Master's interests. One has buried the talent given him in the earth. That is, he has not used it. He has been slothful and idle and knew his Master's will and did it not, and this is wicked. Had he not been wicked he would not have been slothful. There were opportunities of usefulness, according to his own ability given him, but he neglected and ignored them. He could have spoken a few words in the name of the Lord but he did not. He could have visited the sick, but he did not. He could have spoken a word of warning, of instruction, of encouragement, to some troubled one, but he did not. He could have ministered of his labor or his substance to the poor, but he did not. It might have been but little that he could do but that little he did not do. But small opportunity might have been given him, but what he had he did not embrace. He had buried his talent. He denied by his conduct that he was a servant of God at all. As I write the question arises, does this fit me? I am

sure, that too often it does. I see in the past very many unoccupied days and hours, and many opportunities passed by.

The Lord calls this unprofitable servant to a reckoning. And he has an excuse. He said, "Thou art a hard man, (or strict and exacting as the word means,) and so I hid thy talent for safe keeping, here it is," In other words, the excuse is, "I feared that I should not speak right, and so I did not speak at all. I feared lest I should hurt the sick, and wounded, and so I did not pour in any oil and wine at all. I felt that I could do no good, and so I did nothing. I knew that thou wouldst be glorified and praised, and I was afraid lest I should not praise thee, and so I kept silent. Here is what thou hast given me." But in this day of reckoning, such excuses avail nothing. And in the heart and conscience of this unprofitable servant the Lord sets up his throne of judgment. He hears his condemnation and sentence. He feels that he is cut off from his place. Light and comfort and peace depart, and he is cast out into outer darkness, in sorrow and shame. All the disciples of Jesus must appear before his mercy-seat. And it is here, now and within ourselves that we are judged.

One thing more and I will close. Those who have used well their Lord's treasures have joy and blessing; but they wonder why, as it is said in the next parable that they ask when have we ever done any good thing? Their labor has been a labor of love, bringing its own reward. And they cannot see that in any thing they deserve praise.

I trust that these reflections may be of some satisfaction to sister Broyles and the readers of the LANDMARK generally. I remain your brother in hope.  
F. A. CHICK.

Ricestown, Md.,

DEAR BROTHER GOLD:—I feel too unworthy to let my name appear in your most valuable paper, but still I hope the friends of truth and justice will excuse me for writing and making a few suggestions that come from the purest

of motives. The Primitive Baptists of whom I am an unworthy member and have been for thirty eight years, have preached and talked against money and her institutions to such an extent as to have driven the members into a do-nothing state, so far as contributing to the support of pastors and fitting up their houses of worship are concerned. Not heeding the injunction, "As we sow so shall we reap." Look at our houses of worship all over this country, compared with those of other denominations, and a lamentable state of things exist, most of them rudely built and very uncomfortable especially in the winter months. A section meeting was held at the old Quaker church, in Bedford County, Va., a few weeks ago, during the great season of rain and floods, I met with a brother preacher who had left a sick family and traveled through mud and water twenty six miles, overcoming many obstacles to be present, as he was informed that on account of high water, foreign preachers could not attend. On Sunday there was quite a good turnout. I enquired of the brethren how much was contributed by the congregation for the benefit of the minister present? He replied that one brother gave him one dollar, and that was all that he heard about money. Where lies the fault, at the preachers' door? Not altogether. Partly with the deacon; are they in discharge of their duties? Let them read out of God's word their duties. Is it not so written that they are ordained to serve tables, which means to attend to the necessities of the poor of the church, and the maintenance of those that administer to them of the heavenly things. Then the injunction that we administer to them of our carnal things. Now brother deacon, do try to walk more fully in the vocation whereunto you are called. As to this preacher he gets back home after four days, to find his family sick, no one to save the oats and wheat, a doctor bill on his shoulders and a petulant wife worn down with care, saying, and what did you get? Echo answers, one dollar. Now let us look at

this matter as we should. Say there were 1000 people present, each giving on an average ten cents, divided with four preachers, would have given twenty five dollars to each, how their hearts would have abounded with their liberality. A denial of ten cents worth of tobacco or some other luxury, this sum would have been small. Well we hear of the same preacher a few days ago, going as a messenger to an Association nine miles from the railroad and forty miles from his home. When he reached the nearest depot he supposed a conveyance would be waiting, but no conveyance was there, no provision made for their transportation; nor could any be procured. These brethren start afoot in mud (as the rain still continues) to walk the nine miles. Providentially, you brother Gold, fell in on the way with these brethren and took the old brother into your vehicle, the other brethren walked the entire 9 miles. Now where is the blame? In the Valley of Virginia, where Baptists are a working, live people, conveyances are always provided at the nearest depot for strangers. If the churches composing the Association are too poor to defray the necessary expenses, then do away with the Association and no one will need conveyance. Well I hope the dear brother got home with enough money to pay his R. R. charges. Now my dear brethren you and many of the ministers are at fault, you are not bold enough to speak of the duties of us all. We fold our hands and clasp our purse strings, because we are not required either by preacher or by deacon to make liberal contributions. We flatter ourselves too that if we paid liberally we would spoil them, but I feel assured that it would not spoil the good temper of their devoted wives who stay at home and worry over the sick and fretful children. It must be borne in mind that our ministers are generally poor. I have known them not to have money enough to ride to their appointments, but would walk. (I cite you, brother Gold, to brother Baker of N. C., some years ago who walked about fifteen miles, and would do this rather

than complain); precious jewels in the sight of our heavenly Father.

I will close, not desiring to give any offence, by quoting a portion of Paul's letter to the 2d Cor. 9: 1, 6, 7, 8, 9, 10.

"For as touching the ministering to the saints it is superfluous for me to write to you; But this I say, he that soweth sparingly shall also reap sparingly, and he which soweth bountifully shall reap also bountifully, every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity for God loveth a cheerful giver."

"And God is able to make all grace to abound toward you, that ye always have all-sufficiency in all things, may abound to every good work. As 'tis written he hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever."

"Now He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

Your unworthy brother,

T. M. ALMOND.

Liberty, Va.,

ELDER JAMES A. BURCH, DEAR BROTHER IN CHRIST:—I have had impressions to write to you ever since I joined the church. Even before I got home it came into my mind to write to you. I hope the impression is from above, but the Lord only knows. I do not feel that I have anything to write only what you have already heard in part. I would not write, but hope by so doing to relieve my mind. I will try to tell you as near as I can the dealings of the Lord with me, if indeed he has ever been with me. I have had serious thoughts about death and what would become with me after death ever since I was a child. After I was grown I would go to parties and while there would enjoy myself as well as one ever did at such places, but after I would get back home and go to bed, often I could not go to sleep for a long time. I would be thinking about how I had been doing, and many a time I would cover up my head for fear I would see some fearful sight that would frighten me almost to death, and I would think it was no matter to me if I did, I had been doing so badly. I would promise that if I could be forgiven for that time I would

never go to another, but when next time would come I would want to go just as bad as ever. I went to such places after I was married until I got so I could not enjoy myself while there. The last one I went to I did not feel right about going but thought I would go and not take any part in the dancing, but look on at those who were engaged in dancing; for I thought I could enjoy myself looking on if I did not want to engage in it myself. I was very much mistaken for instead of enjoying it as I expected to, it seemed the worst looking sight I ever beheld. I could not stay there. I felt if I did the house would fall on me; so I left and have never wanted to go to such a place since. I thought a great deal about it, why it was that I had engaged in such sinfulness so long and so much, and never had until that time seen how sinful it was. If I have ever been troubled on account of sin my troubles began about that time. I was not sick, but did not feel like work. I did not know what was the matter with me, I had such strange, bad feelings. I did not get any better but gradually grew worse. I went to preaching one day and surely I was the most miserable human being that ever was. Oh how I wished I had not gone, for I felt like I was the meanest person that ever was, and it seemed that every one thought so too. I would gladly have left the house but was ashamed to get up and go out. We went home with pa and ma that night. They also had other company. I would gladly have come home, but could not, it was too far. I felt very bad, and had such a severe case of the headache that I went up stairs to bed as soon as I could. I felt like I did not want to see any one, or that I wanted to be where any one was. That night I could hear them singing, but it was like the preaching had been that day, it was nothing to me. I felt like I would never want to sing any more, or hear any one else sing. We came home next day, my head was better and I felt some better in mind, for I thought I would be at home where no one would see me but my own folks. I was troubled so I

could not work, and would read the Bible, but that did me no good. I would also try to beg the Lord to have mercy on me, a poor sinner, but it seemed as if it did me no good. I would read the LANDMARK and *Gospel Messenger* to see if I could find anything to suit my case, but it seemed to me that I was different from any one else. I wrote to pa something about my troubles and asked him to pray for me; and oh, how sorry I was that I did, for when he answered my letter he seemed to be so thankful and wrote like he thought the good Lord was working with me. I was so afraid he was deceived in me. I thought if I could only know it was the Lord working with me I would not care who knew it. I would think can it be possible that the Lord would notice such a sinner as I am. I felt like I would not commit another sin if I could help it, but it seemed that sin was mixed with all I did. I got so I was afraid to open the door at night for fear I would see some frightful object that would frighten me almost to death. I felt so mean and guilty that I thought it would be no matter to me, that it was no more than I deserved. I cannot tell how long I was in this condition, but it was sometime, all the while begging the Lord to have mercy on me, if it was his will to give me some evidence that I was truly under conviction and I would be satisfied. At other times I would beg the Lord to deliver me if it could be his will, and give me an evidence that my sins were pardoned. I wanted to live a christian life. One day I was reading the LANDMARK trying to see if I could find anything to comfort me when all at once I saw two persons as plain it seems to me as I see this paper now, and it seemed plain to me that it was the Father and Son. I also saw myself standing a little distance from them. It seemed that I looked guilty and had my head down waiting to hear the something from the Son who was standing between me and the Father, and it seemed he was talking to him in my behalf, but they disappeared as quickly as they appeared, neither did I hear anything. I

thought a great deal about it, but did not know what it meant. I had thought that if I was truly convicted and the Lord ever pardoned my sins I would have a happy feeling, and as there was no difference that I know of in my feelings at the time I did not take it for an evidence, but it was not long before I found there was a difference in my feelings some way, for my prayers were, Lord if I am deceived undeceive me, and if it can be possible that my sins are pardoned give me an evidence of it in some way. Then I would think it was an awful sin for me to even have such thoughts as my sins being forgiven though I knew there had been a change in me some way, yet I was afraid to claim a hope. I went on in this way sometime until one night I lay down on the bed, I do not think I was asleep when all at once it seemed to me that I was at Pleasantville, and saw the members all sitting around in their seats. I thought they looked the prettiest I ever saw in my life, and oh, how I loved them and wished I was fit to be with them. I had thought I loved christian people before, but had never felt towards them as I did that night. After that I wanted to join the church and be baptized, but was afraid, fearing I was unfit. I tried to pray to the Lord that if it was his will for me to be baptized to give me an evidence in some way. I also begged him not to allow me to offer to the church if it was not right, for I thought I had rather do anything else wrong than that. One night after going to bed I was not thinking about baptism that night at all, when this Scripture came to my mind, "And now why tarriest thou, arise and be baptized and wash away thy sins." I thought I had seen this Scripture in the Bible and thought if I could find it I would be satisfied. I looked for it but could not find it. I had commenced to read the New Testament through but had not read very far, and thought I would continue reading it and if it was in it I would find it, but before I found it we went to Pa's, and that night as usual before retiring he read a chapter, sang,

and prayed, and in the chapter he read the Scripture I had been looking for. I cannot describe my feelings at the time. I could not say I was willing to be baptized. I felt like I wanted to be but was too mean and sinful. It was not long after this before the church at Pleasantville got into confusion, and I thought perhaps it was brought about to keep me from joining. I was very much troubled about it, but thought however if it was right for me to join the church it would all work out right, for I believed the Lord was able to make peace out of confusion if it was his will. I went on for sometime until it seemed I did not care so much about it. The love I had for the church seemed to have grown cold, and I did not care so much about going to preaching as I had formerly, in fact I was almost ready to throw it all aside and thought I had been deceived all the time; but there was something about me that I could not entirely explain: there surely had been a change, and I knew there had been, but was it of the right kind? Surely not, or I would not feel thus. I did not feel right, yet I could not grieve about my condition. It seemed like I was afraid I had got proud and stuck up in my feelings. I did not want to be but was afraid it was so and would beg the Lord to humble me and keep me down. It was not long before I was brought-down for it pleased the Lord to take unto himself one of our children, a lovely little girl between six and seven years of age of whom I could say much but will not. I can say only those that have passed through the same can know what a trial. Oh what a trial indeed. I thought the Lord knew I was unfit to raise such a child, therefore he took her to himself. It now seemed to me that I had rather die than live if only I could have felt prepared; and would pray to the Lord to prepare me, so that when I died I could meet my child again, and I believe he made me willing on one or two occasions to go if it had been his will to take me, but I did not remain in that condition long at a time. I got

so I wanted to go to preaching again, and felt like I would be so glad to live with the people of God, could I only know it was my duty and the Lord's will. I went on in this way until last fall when I began to grow cold and careless again. I would go to preaching and know I heard the truth, but could not feel it as I had done. Finally I concluded if I was a christian, staying out of the church would not change it, and would live contented as I was. But my health began to fail so rapidly that I thought I should die, and told my husband that without a change my life would not last much longer, also told him to try to keep house and keep our children together, for it was impossible for me to live much longer in that condition. This feeling passed off to a certain extent and I again wanted to be baptized, but knew that was impossible unless my health got better. This was in April, and when the May meeting came on I was not able to go, tho' I wanted to very much. I prayed to the Lord if it was my duty to be baptized to give me health. I could not tell that I got much better until a day or two before meeting day: I was very weak though went and thought all the time I would offer until the door of the church was opened. I thought of my promise, but it seemed that something would say to me that is nothing, you would have been able to come anyhow; so I left without fulfilling my promise, and before I got home I was so troubled that I was ashamed to ask the Lord to have mercy on me, but feeling there was no one else for me to go to. After getting home I went to the woods and tried to pray to Him to forgive me for not fulfilling my promise, and enable me to next day and if the opportunity offered I would fulfill my promise. I knew it was not customary to open the doors of the church on Sunday, but I had heard you say on one or two occasions that if any one wished to talk they could come during the singing of the last song. It so happened that you did not say anything about it that time and I never can describe my feelings, for it did not seem that I could leave

the place without talking to the church. I would try to console myself with the thought I will wait until next time, but I did not know but what something would happen next time. I could not so much as see as far as home. It was the darkest time I ever saw. It seemed like the future was darkness. I cannot tell you just how it was, and when you came to me and told me you would call the church together and hear me talk if I wished it, I was afraid to leave without for it seemed an irresistible power held me. I did not nor do I now feel worthy to be with them though they received me as you know. I felt like a great burden had been removed from me, but was afraid, and am yet that I am deceived and have deceived you all, and wonder if you were not ashamed of me, for I was ashamed of myself. Before the next meeting time I had many serious thoughts about baptism. It seemed that something would say you had better not be baptized, you have committed sin enough now, and had better stop before going any farther; but I felt like if it was the Lord's will for me to join the church, it was also his will for me to be baptized. Oh how solemn I felt when we went down into the water, and how thankful I am that the Lord brought my good and kind companion in in time to be baptized with me. I tried to pray to the Lord to bring him in for I believed he was living out of his duty. If I could feel that I have done as near right as I believe he has I would be better satisfied than I am.

Pray for us and our little children that we may all be saved at last in heaven.

MARY J. NEWMAN.

Madison, N. C.

J. P. GULY, DEAR BROTHER:—I give you my thoughts upon the subject matters contained in the 10th verse and 62 chapter of Isaiah, as in your letter of April the 8th. I would have complied with your request sooner; but my professional duties have not allowed space and rest sufficient to undertake sooner. The text referred to reads thus,

"Go through, go through the gates: prepare ye the way of the people, cast up, cast up the highway; gather out the stones; lift up a standard for the people." The subject matter of this prophecy is God's covenant mercies to his beloved Zion, as manifest by the gift of his son, the giving of the law and setting watchmen upon her walls, and assigning to them their work in the militant kingdom, and as Jerusalem was a city, and the metropolis of the world at that time it was necessary to inclose it with a stone wall, and set gates in the wall, for citizens to pass in and out: so in like manner the church is a city, and is inclosed with salvation as her wall; salvation will God appoint for walls, and bulwarks. Again: a garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed; and for safety of the literal city, select watchmen were appointed to walk on the walls, and their duties assigned to them by the king who in every particular, fitted, armed and supplied all their necessities: and their work was solely to make mention of the king, his law and the place of his kingdom. They were not the king's pedlars, but the king's servants. They were neither their own tricksters, nor the king's. \* \* \* But they were the king's *servants*, as well as his *subjects*. They were not allowed to hold their peace day nor night. They were not only to be on duty in the daytime, in spring, summer, and fall, as a matter of pleasure, and profit; but they were not allowed to leave their post in cold, bad weather, nor of a night. "Behold, I have set watchmen on thy walls that shall not hold their peace day, nor night." They were not only to be on the walls, but they were to "go through." The words GO THROUGH signify to start back with the foreknowledge of God, in his covenant purpose of electing love, mercy, grace, and steadily travel along the lines of covenant mercy to the developing of His kingdom in time, with all of its laws, ceremonies, ordinances, together with her wars, her peace, her day, her night, her winter, her summer, her health, her sickness, her prosperity, her adversity, her purity, her idolatry,

her life, her death, her mortality, her triumphant resurrection through Jesus Christ our blessed redeemer, for no one can *go through* a subject except he starts at the beginning, and goes to its terminus. Thence the gospel ministers are commanded to *go through*, neither does it mean a simple historical relation of different places through which the church passes, but it means, he, that watchman, must *go THROUGH* himself. It must be his personal experience, and the wisdom with which he speaks, and by which he interprets the scripture, and answers hard problems, must be by the key of knowledge committed to him by revelation; to answer, or solve any question any other way is false pretenses practiced to deceive. To "go through" is to realize the trial, not merely to describe it, not to speak about poverty, but to be poor: hence it is called going "through." The Lord took the prophet Ezekiel by a lock of his hair, and carried him to Jerusalem, and showed him all the abominations that they do there, and suppose if preachers now-a-days had to travel that way—few would call for *conveyance*, and none go except such as God called and conveyed. God took him there to show him the abominations in Jerusalem, not in Babylon, to see the *abominations*, not to sell a book of his own getting up, and I firmly believe that if God now was to inspect Jerusalem, and show the abominations that are now done in Zion that the gospel gossips, and book pedlars now figuring conspicuously in Zion would meet with the same fate that the money changers met at the hand of the Saviour in the temple; for the Bible considers all religious merchandize and abomination and the sale of religious goods, is now as common, and innocent in appearance as the sale of innocent doves, in the Saviour's day, and just as the sellers of doves were driven out the temple, so the sellers of books would have been driven out with them, had they been there; but those days have passed, and it is only now and then, that a man can be found that can see these abominations, and fewer dare expose them (for fear of the Jews.) The

great Joshua Lawrence was striking at those things, and if he was now living, and was to write as he did write I doubt whether his articles would be published as they now are under a pretence that they would get up controversy, nor tolerated in the church; for if a man dares to expose the abominations now in the church, and especially of the clergy, he is hissed at and denounced as a bigot, and a disturber of the peace; and in the place of the so-called religious papers being a medium to circulate truth, they are more a medium to advertise religious property for sale, and to publish the account given by some religious drummer, who has returned from a trip of blowing his own horn, and to render himself popular, he blows all who showed him favors, some he blows with a big bellows, and some with a small one. Just according to the attention, and favors they show him. Hence present pride, and public flattery is one of the abominations now tolerated. So the preachers blow them to make them notice him, and they notice him to make him blow them. The modern travel is in ease and pleasure. With the ancients it was great loss. With the moderns it was great gain, and take gain, pleasure, and pride out and you will see and hear less than half the sermons you now hear but you will get out another abomination.

They were not only to go through, but they were to go through the gates. The gates signify literally the legitimate entrances into, and out of the city. They were not to climb over, or up, nor creep under, nor in but to go through the gates: so spiritually the true minister must pass through the gates first of regeneration, second of justification, third of an holy calling, fourth of revelation, fifth of inspiration and sixth of crucifixion, and seventh of a resurrection to newness of life with Christ. Then and not until then is any man qualified to preach the gospel, or gather out the stones, and cast up an high way, and lift up a sign for the people. He then needs no theological schools, no church history, nor commentators to enable him to preach, nor expound the

scriptures. He can discern a stone from a fish and an egg from a scorpion, a son from a servant, and the truth from a lie, yea, and every thing that differs from the pattern shown to him in the mount he is able to see and willing to gather it up as a stone, and cast it from the king's high way; so that no faith, doctrine, nor practice shall stand before him in Zion that is not strictly according to the pattern shown in the mount of covenant mercy and grace given us in Christ before the world began. Lift up a standard for the people. The word standard signifieth weights, measures, rules, or laws, that are given and established by proper authority. If he were told to make a standard then he might make it to suit himself, but he was to lift up a standard that God had already made, and this standard is God's revealed method of salvation through Jesus alone.

L. I. BODENHAMER.

#### Remarks.

Mankind are prone to extremes. It is true that a preacher of the gospel is not to neglect the gift that is in him. Day and night both, or in season, out of season, at all times, he is to preach the word. Nor should a gospel preacher give up serving churches and quite cease preaching. Nor should churches neglect their pastors and fail to help them with their worldly substance, and thus force their pastors to quit that work or neglect it so as to earn their bread some other way. Nor is it right for men to peddle books and go round preaching in order to sell books, or to seek money. Churches should give help to their pastors.

When men are ordained to preach that are not gifted so that churches do not desire their services, or are not willing to help them, and they have to run at large and travel for a support, it is certainly wrong. A church does herself and the man ordained wrong to set him

apart to the ministry and not call him as her pastor, if she have none, and help him too. There is too much poor stuff improperly called preaching that has not the weight and force of the burden of preaching in it.

As to books, papers &c, I feel it is right and proper for those qualified of God for that purpose to write and publish books and papers, and that all such will commend the study of the Bible as the book of all books. Jesus is the great preacher, but has he not called men to preach the gospel? So did he not move holy men of old to write? Because some men are quack Doctors and physicans of no value shall we therefore have no physicians? I have long thought there is much humbugging both in quack doctors and false preachers. Because this is so shall we therefore kill all the doctors, and all the preachers too? To kill Christ Herod ordered all the children male and female to be killed in the region of Bethlehem, from two years old and under. Such an indiscriminate onslaught is not what we need: but let true preachers magnify their office by preaching the word themselves.

No doubt there are men preaching for money, and many physicians doctoring only for money that have never felt the importance of the high trust of human life that is in their hands. Let the true doctors stand to their posts, and the true watchmen or preachers not desert their post, but cry day and night on the walls, and let such as are prepared of God to write do so in the love of truth, not to peddle books nor papers, but proclaim the truth.

It is a matter of shame to see preachers blowing their own praise, or begging for money, or burdening others with their cases which should be attended to by their own churches at home where they should serve.

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

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## Editorial.

BROTHER GOLD:—Will you give me your views of the 10th chapter of Ecclesiastes, 18, 19: 20th verses; also the parable of the ten virgins, through the LANDMARK. If you will you will oblige me very much.

Your sister if one at all.

L. C. MORGAN.

Rowan Co, N. C.

Remarks,

(Eccel. 10: 18-20.)

In the book of Ecclesiastes Solomon compresses much wisdom into Proverbs. Wisdom is the cream of experience, the fruit of age ripe and well preserved.

It does not matter how solid and costly a building may be by much slothfulness it will decay. Slothfulness is sinful and condemned therefore in scripture. Laziness is its parent, for it requires industry and wise labor to save and take care of what comes to hand. Idleness of ones hands brings a terrible penalty even to the dropping through or falling through of the house. Idleness then is a curse condemned in scripture and visited with sore punishment. Nature herself in loudest tones condemns laziness and idleness. What thing in creation is there that does not labor in all the limits of the universe? Sun, moon and stars, water, wind, storms, light, air, heat and cold, trees, grass and

flowers, all nature works. This rebukes man's lethargy who would idly throw away time.

God has put labor and care in the hearts of the sons of men to be exercised therewith, and the rewards of skilful labor follow.

In experience of grace it is found that slackness causes much grief, while the diligent hand maketh rich. What ones hand finds to do calls for might in its performance. Wisdom does not set a man to doing what is not required of him. But there are things a christian finds to do and he should do them with his might.

But except the Lord build the house they labor in vain that build it. Except the Lord keep the city the watchman waketh in vain. Now which is the more important the Lord or man in this matter? Without the Lord we can do nothing. Then the Lord is the important one. Men say, if we will do our part the Lord will do his. But who begins the work, man or the Lord? But one says, the Lord has already done his part, and can do nothing more, until man does his part. If that be so God is dependant on man the creature. The people of God shall be willing in the day of the power of Jesus who has power over all flesh to give eternal life to as many as the father has given him.

The truth is if one has no fear of God to depart from evil, or no love of God in him to cleave unto good, there is no evidence that he is a child of God. For the people that believe in Jesus make it manifest by their works. A good tree will bring forth good fruit.

Every branch in him that bears not good fruit he takes away. The Jews as a people were in him as his nation. When he comes to them as coming to a

fig tree and finds no fruit thereon he curses them and at once they wither. So when one appearing to be a branch brings no fruit he takes it away.

#### COMPREHENSIVE.

"A feast is made for laughter, and wine maketh merry; but money answereth all."

Men go to a feast for amusement. Hence it is better to go to the house of mourning than to the house of feasting. For by the sadness of the countenance the heart is made better. Sorrow of a godly sort works repentance unto life.

Laughter is madness. What a seeming contradiction is this to all thoughts of men. The more polished society is the more laughing is done. Feasts are to encourage this laughing; that is the object of them. Hence when men make feasts it is to invite the joy and light-hearted to laugh.

So in the religious worship of false gods they rise up to play and dance. Surely they are lightness and vanity. Likewise wine makes merry and men drink wine to cheer their hearts with mirth and cast off sorrows. How rich and joyful one appears to be when drunken with wine. One soon becomes drunk and merry with false religion. But there is something of greater power to please man than laughter or mirth, than either a feast or wine. What is that? It is money, for it answereth all. Whether the man that laughs or the one that makes merry, or whoever he may be, or whatever he may be doing, money answers for all. There is not one that does not desire it. With money man can do all as he thinks, buy any thing he pleases, prolong his life, clothe and feed himself, hire him a preacher, save sinners, make himself honorable, and bring happiness. What

varied uses men put money to.

Yet the love of money is the root of all evil, and the love of it causes more corrupt conduct than any thing on earth. It is one thing that all mankind are craving. It answers all. There are times when men do not desire feasts, nor wine, but when is the time mankind do not want money. From the playful infant to the soured old man money is what all seek at all times. It answers *all*. Nor do they practice deceit after money in any thing more than in their religion.

#### REVELATION.

But however much the king or the rich may have of money do not envy them, or do not curse them in your thoughts. A bird of the air shall carry the voice or transport the very sound or voice. How much more wonderful than the telephone is this. That which hath wings will tell the matter. Everything shall be revealed. The secret thoughts of the heart shall be made manifest. What will feasts of laughter, or merry-making wine, or money that answers, supplies and suits all, do for you then? Naked came we into this world and naked shall we go out. But if we are called to the marriage supper of the Lamb and have drunk of the wine that cheers the heart of God and man, and have been redeemed, not with gold and silver, but with the precious blood of Christ, as of a Lamb without spot, who verily was fore-ordained before the foundation of the world, but was in these last times manifest for you, who by him do believe in God that raised him from the dead, and gave him grace and glory, that your faith should be in God then the thoughts of your heart will be established in grace and your deeds be made manifest that they are wrought in God, and that

which is thought and done in secret shall be proclaimed on the house top as of the Lord, and you shall have the true riches: yea you shall be brought into the king's chamber and true riches shall be yours. For God hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him. For the dove of peace with wings of love as messengers of glory shall tell the matter, and as doves you shall flock to the windows of heaven.

#### VIRGINS.

The foolish virgins represent the carnal Jews that had a show or profession of godliness. Since they were God's chosen people they are virgins, but when it is manifested that they have no oil with their vessels, and therefore their lamps are gone out, they appear as foolish virgins. For they are without grace, but depending on their own works. Men can make a fair show of works until the bridegroom comes to the marriage and then it will appear that these are foolish virgins.

When Jesus came unto his own (the Jews) they received him not, (foolish virgins,) but there were wise virgins, namely those that believe on him, which were born not of blood, nor of the will of the flesh, nor of the will of man, but born of God. And they all received Jesus and went into the marriage supper of the lamb. How quickly did Simeon enter into that feast of fat things, while the carnal Jews were shut out. That was the end of that world when old things passed away, and all things became new.

There are also false worshippers, foolish virgins now, and such have a fair show in will-worship and profession of service to God, but their faith is not in God, nor have they the oil of grace

in their hearts; hence they are foolish virgins. These rely on the works of men or money and money answers all of them in all things. Their preachers preach for money and divine for reward. They say give them money enough and they will convert the world. But on their beds their thoughts are against the King of glory, and the secret works of darkness in them are full of corruption plotting against those rich in faith, and winged messengers like lightening shall tell these things.

But the wise virgins shall rest in their beds each one of them walking in righteousness and communing with God and their sleep is pure and sweet. For that wisdom which is first pure, then peaceable, gentle, easy to be entreated, full of good works, without partiality, without hypocrisy, leads them and they walk in garments pure and white, and the lamb that is in the midst of the throne shall lead them to living fountains of water and God shall wipe all tears from their eyes. Their secret thoughts on their beds in the chambers bless the king of heaven, and love the heirs of all things, and God sees their thought afar of as thoughts of peace, and an expected end. These winged seraphs bear the wondrous thoughts of the silent secret worship of the soul. For with this mind we worship God in spirit, and these thoughts adore the king of glory as forever holy. These are wise virgins with oil of grace in their lamps.

P. D. G.

#### WONDERFUL BIRTH.

Brother T. G. Morris of Va., requests my view of Isai. 66: 7.

"Before she travailed she brought forth; before her pain came she was delivered of a man child."

There is in the following verse an

exclamation of great surprise, "Who hath heard such a thing? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." This connects Christ and the church of God. The virgin brought forth the first-born. This was a wonder unheard of. Behold a virgin shall conceive and bring forth a son. Who ever heard of such a thing? Who is this woman? It is the Jerusalem above, the free woman, answering to the covenant of grace which labors not, nor does she toil, which is without sin, and where there is no death. She is the mother (the true one) of all living. For by grace are ye saved. There are no abortions nor miscarriages here, no failures. Her virginity denotes her purity, as grace is pure. For she appears as a great wonder in heaven, a woman clothed with the sun and moon under her feet, and upon her head a crown of twelve stars. How glorious. She brings forth a man child who is to rule all nations. Her child is caught up to heaven.

Now grace never fails, nor does it strive and make many efforts. Not by might, nor by power, but by my Spirit, saith the Lord.

Here is a stone cut out of the mountain without hands. No human agency is employed, nor does any work of man enter into this redemption at all. Not by works at all, but by grace are ye saved, through faith, and that not of yourselves: not of works, lest any man should boast.

That holy thing that shall be born of thee shall be called the son of the highest. In this matter she knew not a man: in the new birth those born of God know not a man. Jesus the first born must go before and have the pre-em-

inence in all things. What man knows of the birth of Jesus until it is announced to him? It is a new thing in the earth. The glory of the king is to conceal a thing, and to work mysteries known only after they are revealed. None can anticipate or instruct the Lord in any thing, nor help him. Even in the birth of the church or people of God it is a nation born in a day. For as soon as Zion travailed she brought forth her children. In the resurrection of Jesus his people are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. As soon therefore as Zion, the Jerusalem above the mother of us all, travails she brings forth. The quickening of course is first. Nor is there ever a failure in this travail or birth. This means that all man's agency is excluded from aiding, and all man's enmity is powerless in preventing the accomplishment of the divine will. Those that were born not of blood, nor of the will of the flesh, nor of the will of the man, but born of God are here set forth.

In the beginning of this chapter this language occurs, "Thus saith the Lord, The heaven is my throne, and the earth is my foot-stool; where is the house that ye build unto me, and where is the place of my rest." God's hand made all these things. God's hand made the heaven and the earth. The heaven is God's throne, and the earth is his foot-stool. Then God is every where, and all things are his. What can we give him, or how can we enrich him? What have we that he hath not given us?

How sinful, vain and pretensions are those who boast what great things they have done for the Lord. Such characters are as those described in the 3rd and 4th verses of this chapter. Such worshippers are as those who when

they kill an ox are as wicked as if they had killed a man, or as one when sacrificing a lamb in worship is as defiled as if he had cut off a dog's neck in sacrifice, or when he offers an oblation is as hateful as if he had poured out swine's blood, or he that burneth incense as abominable as if he had blessed an idol. For they have chosen their own ways, and their souls delight in their own abominations. What are heretics? They are opinionated people, self-willed, such as choose their own ways and walk according to their own understanding. These are abomination to the Lord. Such as say we can substitute something in the place of what the Lord has commanded, or neglect what he has commanded and choose their own ways. There can not be any faith in any of this kind of worship.

But to what kind of a man does the Lord look? He looks to the man that is poor, and of a contrite spirit, and that trembleth at his word, even to this man will the Lord look. He regards *this* man, or one near the Lord, not one that is *far off*. What are the traits of this favored one? 1st he is poor. He has nothing good and he knows it, and he is poor. 2nd nor does he pretend to be rich, but owns his poverty and is therefore contrite in spirit. 3rd. He trembles at the word of God, for he knows the power and faithfulness of that word.

Such as this man are manifested to be born again, or are of that nation born in a day, not born in the night, and all born in one day: for though in manifestation some are in Christ before others, as Peter was thus in Christ before Paul, as having received the knowledge of the Lord Jesus before Paul did; yet as all redeemed by the death of Jesus, and as justified by his resurrection, they were all born in a day; for Christ

died no more than once, and he hath perfected forever them that are sanctified by the one offering of himself once.

Here then is a royal family, Jesus being the first born, and all those born of God his brethren, and all having the same mother, Jesus as well as any and all of them. So he that does the will of God is the brother, sister and mother of Jesus.

P. D. G.

### SANCTIFICATION.

My friend, A. A. Jones of Arkansas, requests my view of sanctification. He says some in his country claim fleshly sanctification. Some do the same thing in this country too, but they do not prove it. Those in this section that claim fleshly perfection are very fond of money, hold high heads, and despise those that are good. They are heady, fierce, high-minded.

One thing is quite true, namely, it does not matter how far apart people may live, nor how different the countries, climate, soil or topography, yet all that are of the flesh believe and love the very same things, namely, fleshly works and rely on self; while all that are taught of God believe that salvation is of the Lord, and have no confidence in the flesh.

Whosoever is born of God doth not commit sin. But is the flesh born of God? That which is born of the flesh is flesh and so remains until destroyed. What is there in the flesh that is good? Is there one good thing in it? Paul says, I know that in me, that is in my flesh dwells no good thing. Was Paul's flesh any worse than ours? He was a Hebrew, of the tribe of Benjamin, blameless in the righteousness of the law. Was not there as much probability of finding something good in Paul, that is in his flesh, as in the flesh of any other

one; yet he says, I know that in me, that is in my flesh dwells no good thing. This Paul said as a christian and while he was a christian. He not only says there is no good thing in the flesh, but he represents it as full of corruptions and abominations to such a degree that he says, "They that are in the flesh cannot please God." He shows the flesh or old man with his deeds. What is the old man or his members? Fornication, uncleanness, inordinate affection, evil-concupiscence, and covetousness, which is idolatry. The deeds of the flesh or old man are these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. That is the fruit of the flesh. (see Gal. 5: 11—15.) Could there be any worse fruit than this, such as fornication, wrath, seditions, lying, envyings, murders, drunkenness, heresies? Is not the flesh, in the sense in which the Scriptures use that word, the source of all corrupt works? There is not an evil thing, not an abomination, but what it is of the flesh; nor is there a single good deed of the flesh. That which is born of the flesh is flesh, nor does it become anything but flesh. How then can one be sanctified in the flesh? That there is sanctification I do not question, but it is in Christ Jesus or in the Spirit.

When one says he is sanctified in the flesh he is blind to the truth, and does not know what manner of persons he is of. If any man says he is without sin he is a liar and the truth is not in him. There is no man that liveth and sinneth not.

How can one live justly while in the flesh? He must live and walk by faith. The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me, said Paul. That which is of Adam or earth

is corrupt: but whosoever is born of God doth not commit sin. Flesh stands in opposition to Spirit. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things ye would. How does one know the flesh from the Spirit, or the works of the flesh and Spirit. Those works you have no fellowship for in your self, if you are Spiritual, you may know are of the flesh. But if you are in the flesh or walking after the flesh you do not love the works of the Spirit in another. While if you are in the Spirit you do love the works of faith and labor of love of those that are in the Spirit.

Ungodly men do not have remorse for anger, wrath, malice, evil-speaking, &c., nor do they love such as are humble, meek and lowly; but the people of God when they sin are afterwards grieved for it and repent and abhor themselves. Those in the flesh feel confident of their ability to do good, and think they can do many good things, such as will please God and by which they think they can secure everlasting life. Such people often think they live for months sanctified or free from sin, and know they are all going to heaven. While those in the Spirit have no confidence in the flesh, and know that in them, that is in their flesh, dwells no good thing, and they groan within themselves, being burdened, and know that they that walk after the flesh shall die. They walk in Christ Jesus or by the faith of Christ, and in that strait and narrow way alone, do they find peace and comfort. While they do not know that they are christians, (a thing that cannot be known while in this mortal state as we know things in the flesh) for we walk by faith and not by sight, yet they are saved by hope, but we do not

hope, nor can we hope, for that which is seen or which we know: for the salvation of our God is so wonderful it can never be seen or known except by revelation.

The revelation of Jesus in a mortal man is that by which he knows he is a sinner, and that the flesh is corrupt. One never knows that he is a sinner until the true light shines in him to show this. Not until the Lord appeared to Saul in a light above the brightness of the sun did Saul ever know that he was a sinner. In Paul's old age when near the end of his life he says he is the chief of sinners. So that the more light one has from above the more does he know that he is a sinner. If that be so then those who say they have no sin or are sanctified in the flesh are blind and their sin remains, and they know nothing of the truth of the Lord Jesus.

By the law is the knowledge of sin. Men suppose that the law of works is the ground or means of righteousness, or that they should establish their own righteousness by their works. This is what they call sanctification. There could not be a more grievous error than this. When the law is sent into the heart it discovers sin. To be sanctified one must be dead to the law or dead to works. For Jesus condemns sin in the flesh. If Christ be in you the body is dead because of sin, or the presence of Jesus in you condemns sin in you or the flesh, and you die to sin and are dead to the law by the body of Christ.

Sanctification then in Jesus is complete who is made our sanctification as well as our wisdom, righteousness and redemption; chosen in him before the world and through sanctification of the Spirit and belief of the truth, therefore we have perfection in Jesus who sanctifies himself for his people. We are complete in Jesus therefore sanctified in him wholly.

P. D. G.

VOL. 23rd.

This issue opens another Volume of ZION'S LANDMARK. The Editors can make no promises of improvement. It has been my desire to know more of salvation and live nearer to Jesus but as time fades away and my brief stay on earth is closing no change for the better appears to me. It has been my endeavor to write what has been impressed on my mind. This will with the Lord continue to be done. This same doctrine set forth in this paper from its beginning still appears as dear if not dearer than ever.

Many thanks are due and are hereby tendered to the brethren and friends who write for, read, or subscribe to the LANDMARK and for their kindness to me.

The future is to us wholly unknown. Nor can we know any thing of ourselves except as it is unfolded either by revelation or accomplishment. We shall all await for developments that will make manifest the things not yet come to pass.

Our trust is in Him who holds the rein on all events, working in his people to do his good pleasure and restraining the conduct of wicked men so that he does make the wrath of men to praise him, and so that all things do work together for good to them that love God, to them that are the called according to his purpose.

P. D. G.

## UNCOMMON.

Elder James Wilson is about 83 years old. He was baptized in 1827 and licensed to preach in 1829. For 53 years he has not failed to attend a session of the Little River Association. In 1837 he visited it at Reedy Prong, and has

done so every year since without any intermission. At its session this fall he preached the introductory sermon. He stood about forty minutes and preached a model sermon of sound doctrine and wholesome exhortation.

He has been wonderfully preserved in health and good conduct, having the fellowship of the church and community and country at large in which he has been so long known. P. D. G.

DEAR ELDER GOLD, and all the dear brethren and sisters that read the LANDMARK, and you among whom I have traveled, and in whose dear fellowship I have so often been made happy. I suppose that it is quite natural for us to enquire after each other and more so when any one among us has for sometime been quite conspicuous, (as has been the case with me among you.) It may be that the evil one has been at work somehow, or somewhere in order to trouble poor dear little Zion. Now I mean to let you know how I am, what I am, and how I do, and the reason I have not been among you this fall, &c., 1st. I returned home from my Spring and Summer tour quite sick. 2d. My sister, the only surviving sister I have, was quite low for a long time, and needed my attention. 3d. My dear son John, the only living son I had, a good, dutiful, obedient, and enterprising young man, devoted to me, and beloved by many, (for I think he had as many fast friends in North and South Carolina as any young man in either State) and perhaps he was my idol alas was taken quite ill with Typhoid Fever and Inflammatory Congestion of the Stomach on the last day of September, and after patient suffering for twenty four days and nights he was taken from me, (and as I hope lives with Jesus in eternal bliss) on Thursday morning the 24. inst. He frequently said, during his illness, "Oh, I do love my dear Jesus." He prayed frequently, and in his strongest moments would sing. On Sunday last in answer to my question as to his

choice in churches, hope of heaven, &c. he said, "Papa, I am a Primitive Baptist." He had been very serious and deeply concerned ever since the baptism of his brother-in-law, F. C. Williamson. He was buried in the family graveyard on Friday afternoon of the 25th inst, a large and sympathizing audience being in attendance. I am getting old, sad, and distressed, but one thing cheers me, God is too good to be unkind or to do wrong, and too wise to err, and he does nothing but for our good. I feel that the brightest star of my hope so far as this world is concerned has set. He to me was like a morning flower, which simply bloomed for a little while. But I hope to meet him soon where there is no sorrow.

And 4th. I have had the misfortune to lose my horse, a choice, good family horse, for which I paid \$142.00; so you all see that I am in trouble's road, and in great adversity; but I love you all just the same, in fact more and more dearly. God ever has and ever will bless me. He does not change, and having blessed me up to this time will still bless me to the end. Dear brethren pray for me and if you really love me, (as I believe you do) now is a time of trouble with me. Oh, how sad I am, and with the Patriarch feel to say, "All these things are against me," and yet I know that all things work together for good them that love the Lord and to the called according to his purpose. May God bless you all: pray for a poor sinner. Your humble brother,

D. N. GORE.

Clarendon, Columbus Co., N. C.,

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## Obituary.

ALGIE LESLIE.

Our dear little babe, Algie Leslie, son of Robert O. Briant and Eliza his wife, was born the 11th of February, and died the 2nd of October 1889. His stay on earth was like the bloom of spring, flowers that soon fade and fall. He was sick only 3 days, but seemed to suffer the worst I ever saw a little infant; but we did all medical aid could, but all was in vain. I feel like

he is now sleeping with Jesus, blessed sleep, a sleep in Jesus oh how sweet. But oh how we did hate to give him up. I thought it was more than I could bear: but the promises of the Lord are great in the hour of need, for he says he will not put any more on his people than we are able to bear. The will of the Lord must be done in this and in all things, and blessed be his name. He took one and has left two to brighten our home and cheer us while we are so lonesome, but bless that sweet one he did take to a better world than this. May the Lord bless us all, and when he sees proper to take us that we may be prepared to meet our little babe which I hope is at rest.

MOTHER.

JAMES F. MATTHEWS.

He was born June 28th 1836, and departed this life June the 17th 1889. He was sick ten days and suffered much, but bore it with great patience. He professed a good hope in Christ before he took up his cross several years, but in the year 1886 he went about thirty five miles and told the church dealings of the Lord with him in translating him from nature's darkness to the marvelous light and liberty of grace, lest any man should boast. On the fourth Sunday in July 1886 he was baptized by Elder T. N. Cutler in Grayson County, Texas, and on the 8th of June 1889 he was in the presence of a large concourse of relatives and friends buried when the unworthy writer spoke from the 1st Peter 1: 24 to this people. Our much beloved brother leaves his wife and three children and many relatives to mourn their loss, which we hope is his eternal gain. May God bless the dear grief-stricken wife and the children, with all blessings that are necessary to prepare them for heaven when their call from time to eternity comes. I will say to the many friends and relatives, I feel thankful to them for their kindness and attention to my brother in the Lord while in his sickness.

F. E. JOHNSON.

WILEY BRADLEY.

This young man, the son of Mr. S. B. Bradley of Edgercombe Co.; N. C. was born May 17th, 1870, and died Sept. 30th, 1889.

He was a bright young man of good habits and excellent prospects: he was kind to his parents and obedient to them;

his custom was to attend the preaching of the Primitive or old school Baptists at Tarboro; and just before his death he gave satisfactory proof to his parents of his reconciliation to God. His prayer just before his death, and his request to be buried with his grand-father, brother Wiley Bradley, long a member at the Falls of Tar River, whom he said he expected to be with in peace, was encouraging to them.

While it is sad and trying to lose bright promising children as they are approaching man-hood or woman-hood, yet when they die in peace we do not mourn as those that have no hope.—[Ed.]

### APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. D. DRAUGHN.

Durham . . . . .	Dec. 4th at night
Lebanon . . . . .	5th
Mr. Leathers . . . . .	at night
Blalock School House . . . . .	6
Surl . . . . .	7
Shiloh . . . . .	8
Roxboro . . . . .	at night
Flat River . . . . .	9
Stories Creek . . . . .	10
Hesters Academy . . . . .	11
Briants School House . . . . .	12
Whealers . . . . .	13 & 14
Prospect Hill . . . . .	15
Lynchs . . . . .	16
Arbor . . . . .	17
Deep Creek . . . . .	18
He will need conveyance.	

R. W. DIX.

Spring Garden Va., . . . . .	1st Sunday in Dec.
White Thorn . . . . .	Monday
Keezee's School House . . . . .	Tuesday
Mt. Alry . . . . .	Wednesday
Will some of the brethren make him an appointment for Thursday and Friday.	
He will need conveyance.	

### CHURCH HISTORY DEBT OF \$2,000.

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Wiley Bryley, 50cents; Winnie Applewhite (col) 25cents; Dan. Edmondson, 5.

OHIO.—Miss Libbie Mellott, 50cents.

CONTRIBUTIONS DURING OCTOBER.

ALA.—J. H. Lawler, 1.
GA.—T. J. Ross, 1; Mrs. C. A. Rogers, 1; J. D. Smith, 1; Mt. Carmel Church, 2.
IOWA.—Wm. Burch, 1.
LA.—James Smith, 1.
MISS.—Mrs. Jane Bishop, 1.
N. C.—W. J. Moore, 2; Wm. L. Davis, 2; J. O. Keel, 1; B. J. Jenkins, 3; Mrs. S. E. Phippen, 1; G. C. Farthing (additional) 5; R. Roebuck, 50 cents; Wm. E. Green (additional) 3; Dr. J. W. Sherrod, 1; Jos. J. Long, 1; Mrs. Jane Jarvis, 1; D. S. Robertson, 50cents, Emily Coggin, 1; H. C. Boyd, 1; Mrs. Emma Lawrence, 1; Mrs. M. F. Fields, 1; C. H. King, 1; John R. Purvis, 25cents; A. Friend, 1; S. W. Outterbridge, (additional) 10; F. J. Savage, 1; A. Friend.
TENN.—Elder J. E. Frost, 1.

### RECIEPTS.

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GA.—C E Bennett 2	Dr H H Green 10
Mrs Ann Logan 2	By Elder M F Stubbs 1
50	
KEN.—By R G Pack 3	
N. C.—L L Robertson 1	50
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Jno O Pollard 1	50
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50	Elder W A Ross 1
50	Wm Fly 2
Jesse Mercer 2	Sallie Lewis 1
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L J H Mewborn 7	50
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TEXAS.—H W Bennett 2	
B F Liles 2	By Elder W S Harris 4
50	VA.—Elder T G Morris 1
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E Stallings 2	J C Chaney 1
50	J T Howard Jr 1
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W. T.—Z T Dingman 2	

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

## TRAINS GOING SOUTH.

Dep't. Sec. 6, 7, 8, 9.	No. 23, D. L. V.	No. 27, Fast Mail Daily.	No. 30, Daily, ex Sunday.
Leave Weldon	1:43 p. m.	5:43 p. m.	9:00 a. m.
Arrive Rocky	1:55 "	.....	7:10 "
Arrive Tarboro..	*3:15 p. m.	.....	.....
Leave Tarboro..	10:30 a. m.	.....	.....
Arrive Wilson...	1:27 p. m.	7:00 p. m.	7:43 a.m.
Leave Wilson....	*3:37 p. m.	.....	.....
Arrive Selma....	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro..	1:20 "	7:40 p. m.	8:35 a. m.
Leave Warsaw....	4:10 "	.....	9:40 "
Leave Magnolia..	1:30 "	5:20 "	9:55 "
Arrive Wilm'gton	6:20 "	9:55 a. m.	11:30 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:05 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia..	1:24 a. m.	10:43 "	5:40 "
Arrive Warsaw..	.....	10:57 "	5:55 "
Arrive Goldsboro	2:25 a. m.	11:52 "	6:53 "
Leave Fayetteville	.....	*3:40 a. m.	.....
Arrive Selma....	.....	1:00 "	.....
Arrive Wilson...	.....	9:10 "	.....
Leave Rocky Mt...	3:02 a. m.	12:45 p. m.	7:52 p. m.
Arrive Wilson...	.....	1:20 "	8:20 "
Arrive Tarboro..	.....	*3:55 p. m.	.....
Leave Tarboro....	.....	10:20 a. m.	.....
Arrive Weldon...	4:30 a. m.	2:40 p. m.	9:40 p. m.

\* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Halifax 2:30 p. m., arrives Scotland Neck at 4:00 p. m., Riverton 6:50 p. m. Returning leaves Riverton 7:00 a. m., Scotland Neck at 10 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 5:05 p. m., Sunday 3:17 p. m., arrive Williamston, N. C., 7:20 p. m. 4:55 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:30 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:15 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 5:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 49, 23, and 75.

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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# Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:  
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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for the sheepskin.*

(By Joshua Lawrence.)

### ON SELF-MADE MINISTERS.

[Continued.]

A B and C are three fathers of three sons; A puts his son to the study of medicine, B puts his son to the study of law, and C puts his son to the study of theology to make a preacher. Now all men will say that A and B had the design to make their sons profitable to society, and to make money for themselves in the bargain; for to make money A and B put their sons to school no man can doubt. Then what was the design of C in putting his son to the study of theology? It could not be to make him a Christian, or to make him a minister of God; for nothing short of the power of the Spirit of God can make a Christian, and it takes the same power to make a minister of God. Then is it not reasonable to suppose, that C had the same design as A and B that his son should be profitable to society and make money for himself by theology, as the sons of A and B by the practice of law and medicine? But, sir, the father of C has missed the mark a long way in his son, all but that of his making money by his ministry and getting a rich wife; for instead of his being profitable to society he is among the greatest curses that ever fell on society, as the history of all the nations of Christendom showeth. He is a drone in the hive of civil society, he eats up the labor of the laboring part of the com-

munity and adds nothing to the common stock; he is a well without water, a tempestuous cloud without rain; he is a Balaam preacher for reward; he is a Cain, a hater of the righteous; he is a Korah, assuming the office without God's call; he is a wolf in sheepskin; he is a whited sepulchre, full of the stench of dead men's bones; he is a rotten egg, looks well outside, but within full of covetousness and sinful stench of all kinds; he is proud, high minded, and a lover of pleasure more than of God. In a word, he is the worst man in society, a thief, deceiver, a hypocrite, a devil in human flesh like Judas; he is a blind guide so that men have to pay ministerial toll at his gate to fall into the ditch and go to hell; he relieves not the distressed as the lawyer and doctor do; he cheats mankind in his trade, in that he sells moral lectures for the gospel of life and salvation. The lawyer and doctor sell law and medicine and their services, and the people that trade with them are not deceived in the trade; but C, or this man-made teacher sells his nostrums for the best of medicines, and his falsehood for truth, and his head-acquired knowledge for heart religion, and his hypocritical services of deception for the services of a gospel minister, whereas there is as much difference as between God and the devil, so he thereby deceives the sick sinner for his money, and also gets the money of his client, yet leaves him in the lurch to die and be damned. For being blind himself he can't see the ditch, so then for money he falls in the ditch and drags the sinner into it too, where they both lie. And in reality this man says, the devil take you all, so I get the money; for I have been to school to acquire

theology on purpose to deceive you and get your money. This is the truth and the father of C is as guilty of the crimes as Paul was for minding the clothes while others stoned Stephen; he is an accessory before the fact, the cause of men being deceived out of their souls and money, as far as in him lies, by making C a minister to deceive. In a word U is a deceiver and seducer, he is a quack doctor never having graduated in the school of Christ and obtained his diploma from him nor his ministers, but from men of his own sort; that is man-made ministers and bishops who are of the said cursed trade of deception and hypocrisy. The church is to guard against such men and take heed to not be spoiled by their vain philosophy; and Paul says from such turn away—and Jesus said let them alone, they be blind leaders of the blind; and beware of those that come to you in sheep's clothing, but inwardly are ravening wolves. These are the men, these are Paul's grievous wolves that should enter the church and not spare the flock in life nor money. These are the curse of nations, a band of robbers and purse plunderers, blood suckers, hirelings that care for the fleece and not the flock. These are the dogs Paul bids the Philippian church beware of; these are the dogs of which John speaks, that are without the city; they are the dogs spoken of in 56. 10—11 of Isaiah: His watchman are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. 11. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. This is the mark of men-made teachers by Isaiah, and it also will apply to missionaries, for they look for their gain every one from his quarter, from the agent to the printer.

A hundred other marks I could give you from the Old and New Testaments, but I think what is said is sufficient for any man to know men-made teachers by; and that more is unnecessary, if you will nor receive, believe, and act on these marks, I doubt you would not

if there were more. I thought to write about fifteen pages on this head of man-made ministers, but the various subjects have forced themselves on me and I have put them down; it is for you to judge of their truth, reader, and not me, as no man is a judge of his own writings. I ask nothing for my candles, my design is to make truth appear and clear away the rubbish of popery and tradition, and set things in apostolic order.

#### ON DEVIL-MADE MINISTERS.

I am now in the third place to take notice of devil-made ministers. And that there are such, read 2 Corinthians, 11: 13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. Verse 14. And no marvel for satan himself is transformed into an angel of light. Verse 15. Therefore it is no great thing if his ministers (mark that word, his ministers) also be transformed after the ministers of righteousness. And we read in 2 Chronicles, 11: 15, of ordaining priests for the devils. And in 1 Corinthians, 10: 21, of the cup of devils and the table of devils. And in 1 Timothy, 4: 1, of the doctrines of devils. And Revelation, 9: 20, of the worship of devils. And in 18. 2, same book, of Babylon, or the church, becoming the habitation of devils. Surely all these proofs from scripture are enough to convince and prove satisfactory to any man that the devil had his priests, had his apostles of which Judas was one; has his ministers, also his cup, tables, his doctrines and worship, as well as a church on earth, for the habitation of himself and the rest of his black colleagues and ministers. Many more proofs I could bring of these things, but these I deem every way sufficient. For the devil has always mimicked God in church affairs, and as God has kept a standing prophecy and priesthood and ministry and church in the world, from Enoch to this day, so has God permitted the devil to keep a standing band of false prophets, heathen priests, and standing ministry, church and worship in the world; and although we can't tell the reason why

God has done so, yet we may be sure of this, that God sees it best so to do; for the judge of all the earth will do right. We then say, that it is certain the world is full of devil ministers from scripture, and that he has his doctrines, table, and worship also. And how all important that the church of God and world of mankind should know them from God's ministers; that when a man sits down whether he is a minister of God or devil. For if he is a minister of God he is an ambassador of God sent to negotiate a peace with offending sinners and pray them in Christ's stead to be reconciled to God, and by the foolishness of his preaching to save them that believe, and has in his earthen vessel the rich treasure of the gospel of life and salvation to dying men. But if a minister of the devil, he is a false apostle, a deceitful worker, and an intriguer sent by the power of hell; a transformed wolf in sheepskin, to deceive men out of their souls and keep them at enmity against God. And in his earthen vessel he has the treasure of lying falsehood, death and damnation, and ought not to be listened to for a moment. Yet now a days, every man in holy orders passes for a minister of God, when hundreds and thousands are nothing more than the black ministers of the devil; gospel speculators, hirelings, and wolves in sheep's clothing, of which Christ with solemn charge has bid his followers beware.

No man can doubt on reading the Old Testament, but what the devil has had his prophets and priests in the world, from near its commencement up to the beginning of the gospel dispensation. For when God had his prophets in the world, the devil had his prophets or made use of Ahab's prophets by going and being a lying spirit in their mouths. So he had at his command 850 to one poor old Elijah, and the great number to one Micah. And when God has had his priests, temple, and worship in the world, the devil had also his temples at Babylon, at Ephesus, at Delphi, &c. his heathen priests and worship, as well as God and more abundant; witness the priests of Baal, of

Apollo, Jupiter, Dagon, Moloch, Ash-taroath. And when God has his oracle in the temple and Jewish priesthood, the devil had his oracles in his temples and priesthood in great abundance in all the populous cities of the world, and answers to the people as Aaron did. Thus you see the devil mimicking God all along up to the gospel dispensation, and so nice was he in this matter of patterning after God, that as God required Abraham to offer his son Isaac on the altar or to burn him in sacrifice, as the greatest and most acceptable offering Abraham could make; so he persuaded the heathens, and the Jews in some instances not excepted, that to offer their children in the sacrifice of fire, or burn them in the fire, was the best offering they could make to appease their angry heathen gods, or procure their friendship and favor. So to imitate God and Abraham, they burnt thousands of their children in the fire of Moloch and other idol gods. Thus you can see that the devil will always have scripture or God's ways for his pattern, and so will his prophets, priests and ministers; yet they are sure to pervert the very truth, spirit and intention of them all to the worst of purposes.

But when God ceased instructing his church and world by prophets, priests, oracles and temple worship, and established a gospel ministry in the world, the devil whips about also immediately and commences to mimic and pattern after God in this also, and pokes in Judas into Christ's church or among the first apostles, as the first devil apostle. And although Christ knew him, he lets him go with the rest for good to others and his own damnation. And from that time to this, the devil has had his false apostles and ministers in the Christian church; and I think there were never more at any one time than at the present among all sects. And I shall mark them out by scripture so they can be known, if you will believe the marks given in scripture, which is unerring. The devil also tried to push in Simon Magus, but he was a little too fast for the bag; so that Peter found him out before he got into the ministry. Yet

the devil unwilling to give up the ground in heathen countries he had held for ages unmolested, in prophets, priests, temples and lying oracles, and thinking he had not ministers enough to carry on his work and withstand God's apostles, he raises war in all heathen countries by his heathen priests against the apostles, to expel them out of all the coasts of heathen priests, temples and worship, witness Ephesus, Athens, Philippi, &c. Not being as yet prepared by a sufficient number of false apostles to withstand God's apostles, having only had one poor devil of a Judas and he had hanged himself, he tried hard to get Peter on his side; but his master loved him too well and sent him to feed his sheep. So that although the devil knocked him down, yet his master raised him up and restored him to favor; for he was called of Christ to fish men and not for the bag, the sum and bonus of the devil's ministers' religion. Thus the devil raged and raved in his heathen priests and made war by them in all towns and countries where the apostles came being the best force he could raise to hinder the effects of the gospel; for as yet he had not sufficient number of false apostles and ministers to resist the truth and withstand God's apostles, as Jannes and Jambres did Moses.

Thus for three hundred years of the first ages of the church, the dragon fought against Christ and his ministers, with some few sectaries, by heathen priests. In this the devil played the fool, for the very means he employed against the church was overruled for her increase and furtherance. But when Constantine established religion by law, heathenism was struck dead as a door nail. Then the devil had to start anew, not to fight the church with prophets nor heathen priests; then he set in and joined in with the church to making ministers of the gospel as fast as possible, and persuaded her to have them learned in Greek, Latin, Philosophy, Astronomy, and all science; and to make them generals, colonels, captains, and squires and enough to supply all na-

tions. And in this he well succeeded, so much that in a little time he had about seventy ministers for one minister of God. And so he has quit fighting with heathen priests, and prophets, and oracles, except a few old fortune tellers that the devil himself don't believe; and now fights the church and resists the truth and withstands God's ministers, by his transformed ministers speaking lies in hypocrisy. And thus he will continue to do until the commencement of the thousand years, when he shall be bound in hell and all his army of ministers cast into the lake of fire. Many a gownsman will wallow there in flames of torment, there can be no doubt.

Then for fifteen hundred years God has been multiplying his ministers, and so has the devil from Judas until now, as 2 Peter 2. 1, showeth: But there were false prophets among the people, (yes and a great many of them too, as Ahab's 850,) even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them: (and mark these words,) and through covetousness shall they with feigned words make merchandise of you. Judas made merchandise of his master, and was so covetous as to steal out of the bag; and he was the first devil apostle. And Simon Magus wanted to make merchandise of the Holy Ghost, and would have done so if he could have drawn Peter into the copartnership. Thus you see again, that a plain mark of a devil minister is money; that they will sell even Christ or the Holy Ghost for money, much less memberships, agencies, absolutions, and indulgences; and carry on thievish tricks in the church as did Judas, the first devil minister. They are of the same stamp to this day, devil from the beginning of their religion, and thieves to steal out of the bag, Judas like.

And can it be possible that the devil has one single minister in the church? Yes sir, tens of thousands, I have no doubt; and more at this time than usual. And there will be more and more as the fleece increases, for it takes

his to induce them to minister, either honor or profit; on this their eye is set, as I shall show, as was Balaam's and Judas'. And if a little handful break off from the church on account of corruption in the church, and form again into a new sect, as the church of Christ according to their views of scripture, then it will not be long before the devil will have his ministers in this little party. And so some sects have split fifteen times, but the devil still pursues all sects and keeps his ministers among them; and it is to be believed that some sects have become so corrupt that the greater part of their ministers are devil ministers, and devil professors, and devil doctrines, and devil worship; and it will wax worse and worse, until the beast and false prophet shall be taken, as the parable of the virgins showeth, that half the church shall be foolish virgins, take the church in the broad sense of the word. And I am persuaded at this time, that not one third of the preachers and professors of the gospel are Christians; that put the self-made, and men-made, and devil preachers together, and I doubt very much if they did not count throughout the world fifty to one of God's ministers. But I will not detain you with my speculative opinions, but come to my subject, and give you the scripture marks of a devil minister as proposed.

*(To be continued.)*

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### EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—For the last several weeks I have been impressed to write my travail of soul. From what source these inclinations arise I can't tell, but to get them off my mind I will this morning try to write them. If they are of the Lord I have no doubt but they are for good; but if of a carnal mind I hope he will give you light to see it; if so pass them aside and impute them to the head and not to the heart.

When I was but a child there came over me a loneliness that I can't express and did not know what was the matter

with me. I felt that I was one to myself, and have often gone off and cried until I would be almost sick. Then my heart would feel somewhat easy. I went on in that condition 'til I was nearly sixteen when my parents gave my older sister and myself a quilting, and told us we could have a party at night. Well, I was over-joyed, for the young people had been having them all around us and we were invited. I tho't it perfectly right for us to return the same kindness. We began to prepare for the quilting and I began to feel troubled about it. I knew my parents would not enjoy it, and the thought would come, you are doing wrong, but I would try to choke that down. Once I said to sister Mary, I wish we hadn't started it. She said, "Why?" I told her just because, and said no more. When the day came, and the crowd began to gather, all my bad feelings left me, and I went on through the day in high spirits; but when night came and it was time for the party my troubles came back with double weight. I tho't no one should know what I was suffering, so I went into everything that would show my gaiety, when my heart-felt like it would burst. I went 'till I could stand no more and said to one of the girls, I will not play any more. Very soon a gentleman came and asked me to play with him. I told him I did not want to play any more. He said, "go and help them get started and I will stop when you say." I went on but could not stay long before I was bound to come out. If ever in my life I wanted to get where no human eye could see me and pour my heart out in prayer to God it was then. I felt somewhat relieved when the crowd left and didn't sleep much that night, but when morning came I felt some better. That was in the spring. I went on, sometimes in trouble, sometimes it didn't seem to bother me but very little. One time during that spring I dreamed I was dead and in heaven; when I awoke I was very easy, my mind was calm, though I did not get much comfort from it. In August I went to see one of my uncles. There was a pro-

tracted Free-will meeting going on in the town. I went day and night, but when they called for mourners I could not go to the front bench, but would kneel at my seat when they called for those that wanted to be prayed for. I felt that if there was a poor mortal that needed praying for it was I. In this way I went on until the meeting closed on Sunday, but commenced on another Monday. I was then in all the trouble any poor mortal could live in, it seemed to me. Tuesday I went to preaching again, and when they called for all that wanted to be prayed for I knelt at my seat; when they prayed and arose several gathered around me trying to comfort me by telling me that I had religion. (Right here I wish to state that if religion makes one feel as I felt at that moment I don't want it, for instead of feeling that God was my Saviour I felt that he was going to send me to hell.) Oh, my dear brethren and sisters I was beyond the help of sinful man. Right then my hands began to draw and I lost all sight of myself, and all that was around me. When I came to my senses they were standing around me, some fanning me, some rubbing my hands, talking and crying. For my part I did not feel like crying, I felt happy. I went home with another one of my uncles to take dinner, but I was full of the glory of God and did not want any natural food. That evening on returning to church the preacher said to me, "If I see you getting into the fix you were to-day I'm going to stop." But oh, dear friends, I did not get into that condition any more. I shall never be able to tell my feelings. I felt like praising God with every breath as the poet said,

"Had I ten thousand, thousand tongues,  
Not one should silent be.  
Had I ten thousand, thousand hearts,  
I would give them all to thee."

That night going home I could look at the stars and moon. They all seemed to praise God with me. This praise of mind lasted me nearly two weeks before I had the least doubt. Then the thought would come, you are deceived. My daily prayer was,

Lord, if deceived undeceive me. At first I wanted to join the Free-wills, and asked Papa to let me. He said, wait awhile, and go hear other preaching and see which I could agree with. For my part I didn't know what doctrine any, preached, although I had been going to preaching all my life. I went on in that way nearly two years, sometimes in doubts and fears, and sometimes resting in the presence of our dear Saviour. Sometimes I would feel like I wanted to be in the church, and as often as these feelings would come something would say, you are not fit. One time when the door of the church was opened it seemed to me that I would have to hold to the bench to keep from going and offering myself to the dear old Primitive Baptists. When the earth-quake came I was asleep and the shaking of the house awakened me. The first thing that came into my mind was death. Then I felt the power of God upon me which took all fear from me and I was as happy as when I was first delivered. After a little while it left me and fear took hold of me again. When I went to bed I dropped to sleep and dreamed that Christ walked to the bed and offered his hands to me and said, "Come, go with me," then I felt good again. The week before the Association was held with the church at Creeches', brother Chick preached at Goldsboro; I went to hear him, and the first person that met my eyes when I went in was brother J. T. Edgerton, who is now the beloved pastor at New Chapel. Always before that night I thought him to be one of the most hateful and the haughtiest looking man I ever saw. Then he was to me one of the best, most lamb-like looking I had ever seen in my life. There sprang up a love in my heart that has never been quenched. Brother Chick preached the best sermon I had then ever heard. On my way to the Association I stopped with a brother Pittman. Brother Isaac Jones was there and preached, after preaching was over I got to doubting my acceptance with Christ. When I went to bed I asked God if I was concerned to show me in a dream when I

went to sleep. I dreamed that I saw all the christians dressed in white flying, and myself and one of my neighbors in white flying some distance behind them. This gave me great comfort. Next morning I rode with brother Cavanaugh to preaching and told him some of my feelings. He said he did not know what better I wanted. Then I told Elder Isaac Jones, and he told me to go home to my friends, for it was my duty to be baptized. In November 1886, Saturday before the the second Sunday, I went to the church at New Chapel, and told part of what I have here written, was received and baptized on Monday following by Elder Isaac Jones. I have gone through many trials and conflicts, and some very refreshing seasons since. My humble prayer to God is that he will keep me in the right way. Your little sister,

ELIZA C. SMITH.

Walter, Wayne Co., N. C.

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DEAR BROTHER GOLD:—I received your Treatise on the Book of Joshua, which gave me much light on many subjects. I will now give you a short sketch of my experience. When I was about ten or twelve years old I heard Johnson Keaton in Monroe County, W. Va., preach. He was a Regular Baptist. The sermon affected me some. I then came to the conclusion that if ever I felt worthy I would unite with the Regulars. I continued a tolerably bad boy until I was 22 years of age. I married at that age and then concluded that I must get religion, for I dreaded the thoughts of hell. The Methodists were numerous at that time. They said, "Come to the mourner's bench, that is the place to get religion." I was anxious to get religion and went, and there knelt and prayed with all my might. But there was so much noise kept by the friends that my thoughts could not get very high. I united with the Methodists and lived with them a few years, trying to work my way thro' The cry was, "Work, work your way through." My mind ran back to the sermon I heard when I was a boy: for by

grace are ye saved through faith. I then came to the conclusion that I wo'd go to God in earnest, believing that I was a sinner worse than any other man. My cry was, "Lord be merciful to me a sinner." About this time I received a letter saying that my father-in-law was dead and had gone to rest. He was a good old Regular Baptist. I was deeply concerned at that time. I prayed then and there for the Lord to remove the burden that was pressing me down. Then and there the trees and the sky, and everything looked delightful. I can say truly I did love God and loved every one. Oh, the gift of God in the plan of salvation. Christ says, he that believeth in me though he were dead yet shall he live. I was now desirous to unite with Baptists and be baptized. So I went to church meeting, told the church my experience, and was received and baptized. I will add that the good Lord has been merciful to me. I am now getting old and have lived in the Regular Baptist church about 25 years. I remain your brother in Christ although I feel the most unworthy of all saints. Pray for me.

JOSEPH H. BALL.

Lake, Logan Co., W. Va.,

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ELDER GOLD, DEAR BROTHER:—I have felt for sometime impressed to write what I hope and believe the dear Lord has done for my poor soul, and if it is an impression from the Lord I hope he will enable me to express myself. At first I did not think I ever could commence to write, for I was afraid it was my own weak flesh that impressed me. But it bore on my mind greatly and I could not get rid of it, which made me think the more it was of the Lord. None of my people were Primitive Baptists, but I would occasionally go to their meetings; but their preaching was no food for me, though when I was shown what a sinner I was I thought it never would do to die in that condition, for I thought I would be lost; but now I say if I am saved it was before the foundation of the world in the purpose of God. If I understand anything, the evidence we have in our

little experience makes us hope that we are born again. I am very often wandering, and sometimes fear that I am not born again. I first joined the Disciples and had a desire to be baptized in clear water and in a river, and my first baptism was in muddy water and in a creek, and when I came out of the water I hoped that my sins were forgiven, but I was not delivered of that heavy burden. After awhile it seemed to be some lighter, and at other times I would get in deep trouble and every trouble would get heavier. I remained in that condition four years, though I hated the Baptists, and tho't they were the most ignorant people in the world. Before I was married I heard brother Andrew Moore preach, went home and told my mother I had heard the best Baptist sermon I had ever heard. She did not give me much answer, but that sermon bore on my mind for a good long while.

I was married to Forest Yelverton, March 24th, 1886, and went to hear other denominations preach before we did the Baptists, because he knew I did not like them; but I could not agree with other denominations, and when I commenced going to hear the Baptists I felt that I had found the right church, and got into so much trouble that I felt like I was going crazy. I would often say to my husband that I would go crazy. I did not enjoy anything on earth, and felt forsaken by every one, and even by the Lord. With that and my afflictions I thought it more than I co'd bear. Oh what a sinner I felt to be, and it seemed that every one thought the same thing, and that every thought, act and step was sin; before that I thought I could do better, but the Lord showed me that I was powerless. I did not feel worthy to kneel and pray, but this was my prayer, Lord have mercy upon me. I told my husband it seemed to me that I could get down on the ground and that would not be low enough for me. I felt that I loved the Baptists above all others.

What we once hated we now love. I wanted to go to the church but was afraid I was deceived, and was afraid

that I would deceive the church. Just before I joined the church I dreamed that I was down by the river side making ready to be baptized, and the water was clear and beautiful, but still that was not as good evidence as I desired, though before this while I was mourning over my sins this came to me, "Blessed are they that mourn for they shall be comforted." Indeed that was great comfort to me. I stayed away until I felt that I was compelled to offer myself to the church, but still it seemed to me that I could not and if I did not the Lord would send worse trouble on me than I already had. So Saturday before the second Sunday in November 1888, if I mistake not, I offered to the church and was received and baptized the next day by brother Johnathan Edgerton. The water and everything looked like it did in my dream. I was delivered of my burden and full of joy unspeakable. I did not feel then that I ever would see any more trouble and all was joy and peace for a week; then I began to have doubts and fears. I am very often shut up and feel that I am not worthy to be among as good people as they appear to me to be; and then I look back to my little experience and its great comfort and joy to my poor soul. When these clouds pass light appears. It is good for us to have these feelings, it makes us humble and to think of him the more. Since I have become a member of the church I dreamed that I went through a very muddy place, and then came to a very pretty place of water; at first I stood in fear; and it seemed as though I had to pass through it. It came to me only trust, and when I found myself I was walking on the water and Christ by my side, though I did not see him, but he was there and all fear was gone. Indeed it was a pleasant dream and a great comfort to me. Brother Gold, I would be glad to have you visit our church, New Chapel, as often as you well can. Your sister in hope of eternal life, if one at all.

MAMIE YELVERTON.

Remarks.

It requires tribulation to manifest the

christian life. It is through much tribulation we enter the kingdom. This is not the way flesh and blood would choose. Sister Yelverton knows that she is being led in a way contrary to carnal reason. The way of life is above to the wise that they may depart from hell beneath. We feel assured our sister is a child of God. P. D. G.

DEAR BRETHREN GOLD AND LESTER,  
—It is through the mercy of an al-wise and unchangeable God I am yet on pleading ground this side of a never ending eternity, to cast in my little mite for your consideration, and if it appears that the dear brethren and sisters may hear from me once more. I have been impressed to write to the "Household of Faith" for some time, put it off from time to time fearing it was more of the flesh than the Spirit, and if my sinful and treacherous heart deceive me not I wish all I may say may be the Lord speaking in this poor, weak, earthen vessel, that the excellency may be of the Lord and not of me; for in him we live, move, and have our being. If we have not the mind of Christ we are none of his. Let him that nameth the name of Christ depart from iniquity. The fruit of the Spirit is love, joy and peace in the Holy Ghost. So let us speak to the edification of one another in love and meekness. As I sojourn through this wilderness world of persecution and tribulation, my mind seems stayed more on Him whom I hope my soul loveth, Jesus of Nazareth in whom is my all, the poor, helpless sinners' friend. Poor and needy I come to thee. Brethren and sisters may the God of all grace be with you, guide, direct and sustain you in my prayer. May you ever look to Jesus, the Author and Finisher of our faith. I can say, if not deceived, that the life I now live, I live by the faith of the Son of God, or rather Christ lives in me, which is my hope of glory. I will tell some dreams or revelations that I have had, though some people don't like dreams and make fun of us for talking about them. Joseph's brethren

envied him because of his dreams. We learn by inspiration the Lord taught people in dreams. He has power over us during sleep as well as while awake. He works and none can stay his hand. Secret things belong to God and revelation to man. While in my distress, mourning on account of sins, I dreamed the moon came down and was lying on the ground. I thought I was standing on it and it felt warm to my feet. I can't remember how I came there, and sometime after my deliverance I dreamed of seeing the prettiest circle in the west, up in the heavens, half the circle was filled with very pretty stars, and the other half of the circle was perfectly clear.

In the Spring before my mother's death my health gave way. A few weeks before her death it pleased the Lord to reveal to me that he was going to take her home, that, with my bad health, studying about my future welfare overpowered my natural mind for some months. At times I knew nothing natural, and knew not when it was day or night. Not knowing anything during her sickness and death gave me great trouble. I wanted to know all she said. When my mind was restored the grief of her death and my double orphanage seemed more than I could bear. I wanted to be alone to plead to the Lord for mercy and comfort. My whole heart's desire was to know that she had gone to sleep in Jesus. A few years after her death another sister in the church died, who I had great confidence to believe had gone to heaven with mother. Sometime after her death I dreamed mother was alive, and she and I started to go to that sister's house who was dead. We were traveling a narrow path in the night, and I was walking just before mother in the path, the moon was shining brightly; all at once the moon came down under my feet, and all above my head it was as bright as day; all seemed light, and around and above me I thought I saw the deceased sister, and she said I will be so glad when you come. My health was so bad I thought I would soon die and go to them. It has been five or

six years ago, and I am still here in this world of trouble. I still begged the Lord to give me more comfort about my dear mother. One night since I dreamed mother came to me beautiful and happy, and told me she had doubts and fears until the last moment. Then Jesus came and strengthened her faith and took her home happy. I then gave her up to mourn for her no more, until last spring was a year I got into more trouble about her, and my mind seemed drawn to heaven in prayer that I might meet my dear mother and know that she was in heaven. I tried to pray to the Father for the sake of His own dear Son, our only Saviour. I received the answer, "I have taken your mother to the realms of eternal bliss, and when my righteous will is fulfilled with you I will come and take you there." How thankful I do feel to our kind, heavenly parent for I can say, "My Lord and my God," like poor, doubting Thomas. While I am persecuted and hated, and had my name cast out as evil, sometimes I can rejoice with joy unspeakable and full of glory, and at other times I find myself murmuring and complaining under the heavy load of false accusations I've had to bear. At times I can say, Lord lay it not to their charge, for they know not what they do. When I think what our dear Saviour said, "If they have hated me they will hate you also, and if they have persecuted me they will persecute you also, if they do these things in the green tree, they will do them in the dry tree also. As I am cast on the cold charity of the world, without any certain dwelling place, afflicted as I am, without father or mother or any one to care for me, I ask the sincere prayers of all who may read this who claim an humble hope that they are walking in, and after the spirit to pray for poor unworthy me, whose desire is to live to the honor and glory of God. Many have been my afflictions both in body and mind for the last ten years. Sometimes I fear it is nothing but the sorrow of the world which worketh death, and at other times I feel like it is working a far more exceeding and eternal weight of glory for me.

I have tried to pray as hard in the last twelvemonth for the Lord to prepare me and take me home to be with Jesus. Oh, how I long for that sweet rest to reign with God forever blessed.

It is not often I get to go to the church, as I have no way of going only as some kind friend prepares a way for me to go and be with Jesus. One of the many temptations I passed through when I lost my mind was this, I was carried, as it seemed on the pinnacle of the temple to be tempted by the devil. I was shown an abundance of silver and told that I should have that. I said no I don't want it. What do you want then? I said I want Christ through time and eternity. I was in the Spirit carried away and showed many things at that time while my body was tortured with the devil. While I was shown the overthrow of the world I was also shown the salvation of the church. I saw many faces with whom I am familiar, saw what they were worshipping. Let me admonish you, the household of faith, to worship God and use the things of this world as a blessing, for it all belongs to God. Use it as a blessing with thanks to the Lord. How often we hear people boasting of property by word and actions. When the poor are cast off from his neighbour what a great time of oppression of the poor, and too with many professing to be christians. Does this accord with the word of the Lord? There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit. When we feel condemned is it not an evidence we are walking after the flesh? Yea my brethren and sisters God is pure, and all his attributes are love, joy and peace and of the Holy Ghost. Long suffering, gentleness, meekness, &c., is of charity: evil surmising, whispering, back-biting, slandering, &c., is of the evil spirit. Let us consider these things and not think, as we are slanderously reported, that we will go to heaven, let us do as we will, but show by our well-ordered walk and godly conversation that we have been with Jesus. Not only going to meeting

but in our dealing and conversation from day to day may we show that we are created in Christ Jesus unto good works which God before ordained that we should walk in them. Brother Hassell I am grateful to you for the Church History from Elder Beebe's Sons, thro' kind sympathy from him for a poor afflicted orphan Primitive Baptists who feels less than the least of all saints, if one at all. How I do love to read it, and my Bible as well as the LANDMARK. Some Baptists seem careless about the Church History because they don't know its value. I consider it one of the best books I ever read outside of the Bible. Your father's life and death is worth the price of the Book to me. I have never read it without shedding tears. Oh, that we had many such fathers in Israel. I read it a few weeks ago to a Methodist friend, and she said what a blessing it would be to this neighborhood to have such a man here for precept and example, and I think doubly so. I think I should quit my work and go often to hear gracious words from his lips. How sweet to live near to Jesus. Oh, that I could bless the Lord at all times without a murmur, that I could be resigned to his holy will. When we look around and see the wickedness on the right hand and on the left, and how little many of us differ in precept and example from the world, and see the corruption of our own hearts, do we not groan within. Oh wretched being that I am, who shall deliver us from the body of this death. Brother Gold, I've long since lost confidence in man, and everything outside of God and his grace. Vain is the help of man. Cursed is he that maketh man his arm. Salvation is of the Lord. "The Lord is my shepherd, I shall not want. Bless the Lord O my soul, and all that is within me bless his holy name; for his mercy endureth forever; let all Israel say his mercy endureth forever. Oh that the Primitive Baptists may live more and more like Jesus. Oh that he may keep me more and more in his embrace, my tongue from speaking evil, or my words, that my yea may be yea and my nay may be nay. I so often find

when I would do good evil is present with me. I feel to ask the prayers of all christians. Your poor, little sister in Christ, if one at all.

MARY P. BUCKNER.

Simmons Grove, Chatham Co., N. C.,

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BROTHER GOLD, DEAR SIR:—I have just finished reading your "Treatise on the Book of Joshua, and I can say it has been a feast of fat things to me, a poor sinner, for it brought forth evidences that strengthened my little hope, making my rough paths smooth. I can only say, "Bless the Lord O my soul, and Bless his Holy name, for the grace that has been given you brother Gold, in carrying out such a work. I feel that every Old Baptist or Christian, or any one seeking the way of salvation, should procure one if it were possible, for I have no doubt it will be a great comfort to them when reading it in their lonely dark hours. My dear brother Gold, if I am a christian I still have the old man about me, both in years and in deeds. The old man finds fault for disturbance. The new man loves peace upon a sound basis, and hates all corruption.

Brother Gold, there are one or two items in your Treatise that probably I do not understand you, upon their basis, that is Sunday and grog-shops. Sunday is said to be the Sabbath or Lord's day. Now Sunday, or Sabbath day under the old law had to be kept as a holy day and a day of rest. But when Christ came as a better way, He being the christian sabbath, so this brings every day alike in the Lord.

Brother Gold, I believe the Primitive Baptist church is the true church which is the light of the world and the salt of the earth, when she is subjected to the discipline that Jesus and his apostles set forth for her rule and guide. And by the head of this church she can subdue all kinds of drunkenness, for she is as a city set on a hill, therefore her light shines in every direction with her rays of light shining so bright that it makes men ashamed of their evil deeds and has a moral influence over the citi-

zens of the world, through fear, causing them to be friends of the church, and if necessary they are ready to defend her rights. One more remark I will make, I do not think it to be expedient that any threatenings with the law should be made. For when she resorts to the law of the land she falls below her power, and carries her case before unjust judges. My dear brother, these are some scattering views on these two or three topics, not wanting you to notice them unless they are based upon the substance of Holy Writ.

Your brother I hope in the faith.

CHARLES IVEY.

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### EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—Enclosed find two dollars to pay for another year's subscription to the LAND-MARK, which comes to me regularly, and which is highly esteemed. Out of its pages I get all the preaching that does me any good. There I hear salvation proclaimed by grace through our Lord and Saviour Jesus Christ, and that there is no other name given under heaven among men whereby we must be saved. Therefore we should thank, praise, and adore his matchless grace and kindness to us-ward, while there was no eye to pity nor arm to save, he did lay help on one that is mighty and able to save unto the uttermost them that come to God by him. Oh what a gracious Saviour is our Saviour, one that left the shining courts of heaven and came down to these low grounds of sorrow, and that saved us from our sins. When I think of the weight of sin, guilt and condemnation that once rested upon my soul and came near crushing me to the earth, and then think of him bearing the sins of all his people up Calvary's summit, it is then I can exclaim that he has all power, and when we view him as that kind of a Saviour we are made to rejoice in him, and have no confidence in the flesh. Oh brethren, I feel this evening to try to tell you how he led me from nature to grace. I was young only 16 years old and a very wicked, profane boy

when He saw proper in his goodness to show me the awful condition I was in, and when my eyes were opened I was made to quail and fall at his feet and say, God be merciful to me a sinner and one of the deepest dye, and if it had been possible to get out of sight of every one, and hide myself I certainly would have done it. I tried to keep it concealed from every one. I was going to school at the time, and there was a protracted meeting going on about 4 miles from where I was living. My brother and I were living with our mother, she being a widow, and she had gone to see and nurse a sick aunt, and my brother was attending this meeting and he became concerned about his soul's eternal welfare, and he wanted then to see mother so he passed the school house on Wednesday going to my uncle's to see her, and stopped a few minutes, and I saw there was something the matter with him, but did not think what it was, nor want to know. He came back in the evening, and he and I started to church that night, it being the first time for me, and we did not go far before we fell in with another young man, and he saw that there was something the matter with my brother, and said Jim, what is the matter with you to night? He was riding along having nothing to say and he said, oh nothing. The answer that is given by almost every one in his condition, and oh big me, I uttered out an oath and said, there is something the matter, and he had better be at home in bed than going to church such a night as that, but he made no reply, and went on, and when we got to the church and went in I, as my custom was, went up in the Amen corner, and sat back close in the corner, and when preaching was over the preacher came down out of the stand and stopped on the platform and said, he thought there were some in the congregation that were concerned and wanted the prayers of christians, and if there were such ones, while the brethren would rise and sing "Come humble sinners," he wanted them to come forward, and I was not an humble sinner at that time, but

stood reaching round some of the old brothers to see if any one came, and lo there came my brother, and in an instant if there ever was an humble sinner I was one, and I looked around and it seemed like every one in the house was looking at me, and knew what bitter oath's I had used coming to church that night, and I felt to be awful. It was little me then, and if the floor had opened and let me through out of sight I would have been glad to get out of the house. I went home and the next morning I went to school, but could not study, and did not go back to church any more until Saturday evening and when I went back it was difficult. I set far back, and when the sevice was over I went to a friend that night, and stayed all night, and went to church the next morning and when I got there I was cold and went in and sat down by the stove to warm myself, and set right by the side of one of the old brothers, and he mistook me for my brother, and began talking to me by saying Jimmie have you got religion yet, and my reply was no sir, and as soon as I could I got up and left the house and went off to myself and shed some bitter tears, for I was in such distress I could hardly stand it. Of all creatures I was the most miserable, and when the services were over I went home and did not go back any more for a week, but went to school and I was in such trouble I could not study but tried and my mind was on something else all the while, and on Wednesday at noon I and a young man went out of doors to eat our dinner and while sitting there on the ground in meditation thinking of the goodness and mercies of God, and thinking if he cut me off in my sins and sent me to hell it would be nothing but justice on his part, for he had the right to do as he pleased with me; but while in that meditation I was changed at the twinkling of an eye, and that great load of sin, guilt and condemnation was all gone, and I was perfectly calm and severe, and constrained to sing, "Oh when shall I see Jesus, and reign with him above" &c. In a few days I found myself try-

ing to get this burden back again, but never could, and went on in this way for 4 years before I ever told it to any one, and I have had as many ups and downs as any one, and would love to give a history of my trials but will forbear at present.

Yours in hope of eternal life,

R. HUMPHREY.

Brown, Col.

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ELDER P. D. GOLD, DEAR BROTHER:—ZION'S LANDMARK comes to me tolerably regularly and contains many precious truths. I am poor and besides a cripple, and will be the remainder of my days. I am so much afflicted with Rheumatism and Heart disease that I am not able to do but very little work and what I do is in misery for I never see a well hour. Sometimes I can scarcely get about the house I suffer so much, and I get worse in place of better. Then I have a desperately sinful nature to contend with which sorely tries me.

Brother Gold, I am away here by myself, no Old Baptists in this part of the State that I know of. I do want to hear some preaching so bad I am almost starved. It has been many long years since I heard the truth preached. Oh I do get so lonesome. I want to hear preaching so bad, but cannot. If I was able I would leave here and go where I could spend my days with the Old Baptists, for I dearly love them and the doctrine they teach. Brother Gold, will you please get the brethren to help me some: if I can't get some help soon I do not know what I am to do for something to live on. Dear brethren, please help me. May God bless you.

W. L. BRADLEY.

Dunnville, Casey Co., Ken.

Remarks.

This appeal of our needy brother is published to give any of our brethren and friends, that may desire to do so, opportunity to send him help. He that giveth to the poor lendeth to the Lord, and what is loaned to the Lord will never be lost. 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

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## Editorial.

### OLD LANDMARKS.

One of the ancient Landmarks is plainly seen, if you will look at the foot-steps of the flock, in the writings as well as preaching of the servants of God. How many hundreds of examples there are in the Bible of God's people writing. If there were no printing where would any of us have even a bible? Because ungodly men print and publish lies and bad books, is, if possible, a greater reason why those prepared and impressed by the Holy Spirit should write and publish the truth.

You could not better spend some of your money than in buying good books and papers that publish the truth, nor could you better spend part of your time than in reading such books and papers. How much better to employ your leisure time at this than in talking in fault-finding. You should also put such matter in the hands of your children. I often meet up with young people that love to read the LANDMARK and it is always a good sign.

It has long been in my mind to write on subjects of importance to the household of faith. Those that love the truth are willing to help in this matter with their money when they can. We sho'd feel that our money is not too good to

be applied in this way when we can spare it. We should not be ashamed of the truth nor of its defense.

Why did Paul want the books and parchments brought to him if they are of no use? The Bible is the great book of all books, to be read above all others. But when we go to preaching it is to hear that book explained, and when we read good papers or books it is for the same purpose. We are to preach and teach by word, and pen or by writing. P. D. G.

### A RIVER.

Sister Luann Dawson, of New Mexico, requests my view of Gen. 2: 10-14.

"And a river went out of Eden to water the garden; and from thence it was parted, and become into four heads."

"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;"

"And the gold of the land is good: there is bdellium and the onyx stone."

"And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia."

There is no such river on earth now as one dividing and becoming into four heads. This one starts in the garden of Eden, and from thence it was parted and became into four heads.

Naturally rivers have their beginning from small streams as springs, branches, creeks &c. emptying into them. But here is one that from the first is a river, and though afterwards parting into four rivers, there is no lack. The first object of this river is to water the garden of Eden.

This shadows forth grace which appears as a full flowing river from the beginning. For grace is full and complete from the beginning; a glorious high throne from the beginning is the place of our sanctuary. The grace of God bringeth salvation. Then grace is not dependant on man or the sinner.

This river first appears in the garden of Eden, not in some filthy quagmire or swamp. The grace of God comes from the throne of his holiness. How many there are ready to charge God foolishly if he saves people by grace, but by grace are ye saved through faith, and that not of yourselves. It is the gift of God. So grace proceeds from a holy throne typified by this river that runs out of the garden of Eden.

A river that is so full as to make four rivers running into and watering the earth generally must be a mighty one. Surely grace is not dependant on the creature man for its supply or triumphs, but it flows every where even into the desert, and every thing where it flows lives. In its first flowing this river compasses a land where there is gold and the gold of that land is good. The first fruits of the Spirit are always good and bright, nor wil they ever be lost or perish, for though natural gold perishes yet it typifies faith that never fails or perishes. There are also jewels or precious stones in that land. Then it runs into the Land of Ethiopia or blackness representing sin, but it washes that land making it fruitful. It also sends its full waters into the channels of the great rivers Hiddekel and Euphrates and fill them flowing into Assyria and Babylon.

We have given us in the last chapter of the inspired word of God a declaration made by John that he was shown a pure river of water clear as crystal proceeding out of the throne of God and the lamb. This river the most wonderful known had in the midst of it the tree of life bearing twelve fruits ripening every month. Here is then good fruit always one time as much as another. The twelve fruits represent

the twelve tribes of Israel and are suitable for each tribe. This is the tree of life in the garden of Eden namely Christ Jesus. There is no death in this tree hence the leaves are for the healing of the nations. The leaves of the tree represent its peculiarities, and shade its fruit, and decorate the tree. They also tell that the tree has life and they promise fruit or tell you it is a not winter.

What can stop the flow of a mighty river? Who can dam up grace or stop it. Water will seek or rise to its level. This water flows from the throne of God hence it must return thither, and all that drink of this water shall live forever and shall in due time be carried to the throne of God.

We, sister Dawson, perish in the outward man, but the new man drinks of that river of water the streams whereof shall make glad the city of God. These streams part or run in all places where Israel is scattered, and they that drink shall never perish. This perpetually outh.

P. D. G.

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#### KIND NOTICES.

Some kind criticisms have been given to the 'Treatise on the Book of Joshua,' written by myself.

Among them the *Primitive Monitor*, and *Messenger of Peace* gave words of commendation. Elder Respass of the *Gospel Messenger* gave the most extended endorsement accompanied with quotations from the work itself. Elder Respass and myself years ago became associated in a way peculiarly dear to me, (cannot speak for him.) Ever since then he has a warm place in my heart, and I feel that I have fellowship for and with him. But what a sinner I am to

think of fellowship with the dear saints of God. This can be only in Jesus.

P. D. G.

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REQUEST,

We request our subscribers that are behind to remember our need and send on their subscriptions to us, and desire all of them that can help us to do so by getting new subscribers also. It costs us much to publish the LANDMARK. We are now in need of money to help along in this matter.

P. D. G.

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CAUTION,

While the views of Elder Joshua Lawrence now dead, but yet speaking, are being published in this paper, it does become us to examine ourselves to see whether we be in the faith.

1st Preachers should search diligently in self examination to ascertain the motives that prompt them in preaching. Do any of us go from love of money, or ease, or to escape labor, or to have a good name, or easy place among our brethren? If there were persecutions following, such as hungering, thirstings, jails, stripes, imprisonments and perhaps death awaiting us, would we go and preach the gospel? True preachers would; but how about the hirelings? They flee because the wolf comes.

If the scriptures are true, and the child of God knows they are, we know that there are false teachers, men-made and devil-made preachers now, because the scriptures teach this plainly. It is the thief that does not want to be searched, and that cries out you are too particular, and that we are too prejudiced and suspicious, and have not enough charity; but the honest man is willing to be tried and is tried by the

word of the Lord. There are true preachers now and false ones also. God will not leave himself without a witness, and men and devils are busy in sending theirs.

2nd. What is the duty of the church in this matter? It is to try them that are false, or that say they are apostles or true preachers and are not, and not to bear or fellowship them, Rev. 2: 2. There are those that discern spirits. If any preach not this doctrine receive them not into your houses, nor bid them God speed. But shall we reject or neglect the true servant of God? Because there is cheat will we eat no flour of wheat? Because there is counterfeit shall we refuse all good money? Because there are liars shall we say there is no truth? I have heard some Baptists talk like they would be glad that no preacher should have a dollar or any thing, food, clothing, money or any thing given him for a year, and perhaps be whipt or jailed every time he preaches, so that it might be seen who are true preachers. Is that according to scripture? Are not you taught if you are a child of God to love the true servant for the truth's sake that preaches the word faithfully? There is one thing ordained that many a Baptist neglects who will contend earnestly for baptism, the Lord's supper, feet-washing &c., and yet neglects. It is ordained that they that preach the gospel should live of the gospel. Now to what extent are you regarding that scripture? Are you doing your duty in this matter by ministering of your wordly substance to those that preach the word to you. That is just as much ordained of God and taught in his word as any thing else. A selfish, covetous man will pick up many excuses for neglect of duty, or for failure to help his pastor. But the

right kind of a Baptist will seek to do right at all times.

The apostles and early preachers in their day traveled and preached as well as served churches. They went every where preaching the word, and the churches and the brethren helped them forward too on their journey of a godly sort. It is all proper and right to furnish conveyance to a gospel preacher who is bid by the Spirit to travel and preach, and it is right and proper to minister of your worldly substance to him too.

If you feel that one does not preach the gospel to you I know of no obligation on you to help him along, or to receive him as a gospel preacher in your house.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER  
—I would like to hear your views on the 17th and 18th verses of the 20th chapter of Luke which reads as follows,

“The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall it will grind him to powder.”

I desire to know who it is that shall fall upon that stone, and also who it is on whom it shall fall. Some years ago my mind was so impressed with this Scripture that I spent many restless hours, but said nothing to any one about it. Then I was satisfied it was the children of God that should fall on that stone and be broken, for Jesus Christ is the chief corner-stone, and he is a sure foundation. Then it was a delightful thought to think of falling on that stone, better to be broken than be ground to powder, for breaking does not destroy. Jesus was sent to bind up the broken-hearted, and the Lord will not despise a broken and a contrite heart. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. He healeth the broken in heart, and bindeth up their wounds. It is written, behold I lay

in Zion a stumbling stone, and rock offence and whosoever believeth on him shall not be ashamed. Surely to believe on him is to fall on him, and to fall on him is to put our trust in him, and depend alone on him for life and salvation, and be submissive to his will; and unless we are broken and our stubborn will subdued we cannot earnestly say, Father, thy will be done. I have given you some of my views that you may know how I understand this scripture. It may be that I am in an error, for I have recently learned that there are some who take the opposite. If they are right I am wrong, and if I am wrong I want to know it. I would like to know what you think about it. I would like to hear brother Chick and brother Welborn on the same, or any other brother or sister who may feel impressed to write.

An unworthy sister in hope,  
ELISABETH M. COBB.

Calhoun, Ga.

#### Remarks.

Sister Cobb expresses my view of this scripture. Jesus is a stone of stumbling to both the houses of Israel. Jesus is the chief corner stone on whom the building rests. To fall on him brings one unto that broken condition of dependence and need which is necessary for one to feel before he is ever healed. It is not that men come to Jesus according to their natural wills. Men do not fall of purpose. Falling is not something that one wishes to do, but it is an unintentional or a forced humbling or abasing of oneself. One comes down as he falls and it is abasing.

Jesus is meek and lowly and is the everlasting arm underneath. Therefore one must be cast down to find Jesus. He must come down. To climb up some other way is as a thief does.

When one is broken he is brought into a state of dependence in which he cleaves nearer to Jesus and never more departs from him but abides in him.

When one is broken he is healed by Jesus and receives of that strength that keeps him in the Lord so that he becomes strong in his might and glorious power.

But those on whom Jesus falls are ground to powder and consumed. To fall on one in the sense that soldiers or officers of the law fall on rebels means that such rebels should be utterly consumed or ground to powder.

P. D. G.

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ELDER P. GOLD, DEAR BRO.:—My LANDMARK has come to me duly for 12 months and you don't know how much comfort it gives me when I read the experience of different brethren and sisters. It fills my heart and causes me to look back to the troubles and trials I have come through. And my eyes run with tears and something seems to say to me, "This is to cheer the weary traveler all along the heavenly road."

Will you please give your views on the 11 chapter of Judges 35th and 36th verses:

"And it came to pass when he saw her, that he rent his clothes, and said, Alas my daughter! Thou hast brought me very low, and thou art one of them that trouble me. For I have opened my mouth unto the Lord and cannot go back."

Also your view on the 1st, 2nd and 3rd verses of the 13th chapter of 1st Corinthians, also 7th and 8th. These passages of Scripture have impressed me a great deal, and I desire to understand the meaning. One that loves the truth. Your sister in Christ I hope,

ANN LOGAN.

#### Remarks.

Jephthah was a man of great courage and daring boldness. The character of man shines forth in his vows and resolutions. Was it the fullest expression of faith in Jephthah to vow that he would offer in burnt offering to the Lord the first thing that met him at the door of his house. He is a man of faith and clearly so recognized in scripture. But

do our vows influence the Lord? They rather proclaim the state of our own mind or heart. They tell where we are and what manner of spirit we are of. The state of our own mind and the whereabouts of our own sojourn are designated or measured by our vows. The great rough native strength of this huge courage of Jephthah is set forth by this vow. The Lord is not induced by such vows to deliver Israel. For while it is right to pay that which we have vowed, it is better not to vow than to vow and not fulfill. The word of God expressly forbids the offering of sons and daughters in sacrifice. The law provided sacrifices to be offered by fire and human beings were not classed among these.

2nd. But it shows the strength of the vows an Israelite makes. He must observe his vow and keep it. One may have to go down into the depths to be impressed to pay that which he has vowed as Jonah did. Jephthah goes home from the slaughter of the children of Ammon, and as he approached his house his only daughter in her admiration with music and dancing meets him sharing in the joy of his victory.

How quickly one may fall from his state of rejoicing. To always abide in the word and dwell in simple dependence on God exempts one from humiliation and grief. Then the offering will be such as the word of God provides. But Jephthah furnishes an instance of the faithfulness of an Israelite in keeping his vow unto God.

Might he not have been excused from offering his own and only daughter in sacrifice? Might he not have said the word of God does not prescribe such a sacrifice? He does not seek to do this, nor to offer something else in lieu of his daughter.

We may learn from this that when we vow we should pay. He that swears to his own hurt and changes not. We should value our word so that we faithfully keep it. The time to consider is before we make a promise namely whether it is right, and is it probable we can perform, and do we sincerely intend to do so.

3rd. One of the most noticeable events here narrated is the conduct of Jephthah's daughter. She submits most meekly to her father rejoicing with him in the destruction of the enemies of Israel, for she loved her people. Her love of her people, a noble trait especially in an Israelite, prompts her to sacrifice or lay down her own life for the common good of her country. She requests her father to allow her to go up and down upon the mountains with her companions for two months that she may bewail her virginity. This she did, and at the end of two months she returns home and submits to her father, and she is offered as a burnt offering to the Lord. Hence a feast of four days is observed by the daughters of Israel.

What is taught here? That no sacrifices not commanded of God, whether as vows, burnt offerings or whatever they may be, bring any good fruit, for his daughter dies without seed.

That no Israelite can deliver himself from a vow he makes, still that the cause of all triumphs against our enemies is of God, and not because we vow. That sacrifices, sometimes heart-grieving follow victories. That one devoted as was Jephthah's daughter, perpetuates an enduring monument of praise in Israel by submission to parental authority and becomes fruitful by her death and though mourned as dead yet is remembered more than any woman of her day. By which we learn that to

die is to live when we die in the obedience of faith.

Also 1st, Cor. 13: 1, 2, 3, 7, 8. Brethren in Corinth gloried more in preachers or gifts than any church named in the Scripture. At least it so appears from this epistle. One is of Apollos, another of Paul, another of Cephas, and another Christ. Paul asks them the question, is Christ divided, or was Paul crucified for you, or were ye baptized in the name of Paul? The epistle corrects this with many others.

While the apostle Paul commends gifts as useful and of God, and tells them to covet earnestly the best gifts; yet it is wrong to be puffed up one against another. There is a better way than all this, and that way is what? *It is charity.* In the 13th, chapter he shows what charity is, and says if he has not charity he is nothing. "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing."

Observe what all one might have and do, yet if he has not charity he is nothing, not only will not be anything sometime in the future, but he is nothing now and is nothing profited now.

If one loves his wife or children he does not serve them for pay or for money, but it is his mind or nature to serve them. But if one did not have love would he give all his goods to feed the poor or his body to be burned?

Some admire those possessed of great

gifts and feel that if they could speak in that way it would be proof to them that they are called of God as christians. Well it is a good thing to have great gifts of teaching, speaking or writing, especially if one has charity or the love of God and uses these gifts as prompted by love, but what are they worth to the man who has them without love? Nothing. The question is whether one has charity. If he has that he has something more excellent and is in the more excellent way.

"Charity beareth all things, believeth all things, hopeth all things, endureth all things." It never fails. But gifts, prophecies, tongues, &c., shall all fail. Now is it not better to have that which bears all burdens, believes all the truth, has hope in all troubles, trials and distresses, and hence never fails, than to have the most shining gifts that will fail however useful they may be. In the resurrection one that was a preacher here will not be a preacher there, nor any greater than any other child of God. To have that love of God that endures, or bears all burdens and never fails, that hopes in all trials by which we are saved in the trials, that believes all the truth, but believes no lie (for no lie is of the truth) is surely the best way. "He that loveth is born of God. No doubt is there about that, for God is love.

P. D. G.

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#### PREACHING.

The matter that we should preach is the Bible or what is therein declared. Preach the Word. The Scriptures testify of Christ who is the Word, and when we preach according to the doctrine taught in the Bible then our matter is truth.

The power that we should rely on is

the Spirit of God, and that is the only power to quicken the dead, or guide the children of God.

We do not want extreme men of any sort. Crooked men that distort the word of God into something it does not mean we do not want, nor such as neglect any part of the teaching of Jesus. I do not know which is worse, those that want to add to, or those that want to take from the word of God. We need straight forward, righteous, faithful men that speak the truth in Christ Jesus and lie not.

P. D. G.

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#### ENCOURAGING.

There has been quite an increase in membership in some churches of the Country Line Association, especially Wheelers. This is encouraging to all that love to see the people of God calling on the name of Jesus and confessing his name before men. There are many lovers of the truth that have not put on Christ by baptism.

P. D. G.

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#### COMPLAINTS.

Complaints have been made that I do not publish every item of all that is written in obituaries. But it would take too much space and you would have more reading of that sort than many desire. I wish to publish all the Obituaries sent and seek to do so hoping to treat all fairly.

P. D. G.

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#### ELDER F. M. CASEY.

This beloved brother of Adairsville, Ga., fell dead suddenly on a street in Atlanta.

He was a noble brother, faithful and gifted. Alas for the loss of such a companion.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER,  
 —I have been traveling in Arkansas and this state about three weeks, and am well pleased with the Baptists out here. I am preaching nearly every day and often at night, and am miraculously sustained; for I am so frail that nothing short of supernatural power could enable me to do so much preaching. I expect to average more than a sermon a day for the next two months more if the Lord will. The Lord does not give me up to despair, nor does he allow me to be puffed up to any great extent. I wish to relate the substance of a dream of Elder B. L. Landers of Emmet, Ark. He is a very worthy man indeed. Not long ago a sister Thompson lost a daughter about eleven years of age, and as she was not satisfied of any change in the child she was much distressed about her future welfare. Soon after the child's death, the child in company with other angels appeared to brother Landers in a dream. They sang a very sweet song, and the substance of the song was, praise to the Covenant-maker and praise to the Covenant-fulfiller. Brother L. learned the song and awoke and sang it, but the little girl said to him, "you will forget it before day," which he did and has not remembered it since. She told him that he had been wrong in thinking that death was painful or dreadful, that the Covenant-fulfiller would make it easy. She said she knew what was going on earth, and said her mother had the sick headache, which brother L. learned was true. She said she loved her mother, but not with the same kind of love as she did while here on earth. She said she would have appeared to her mother but she is too proud. Her mother dresses perhaps too finely and wears gold rings and ear bobs. Brother Landers tried to shake hands with her, but the little girl told him he could not, intimating that she was not in the body. Elder L. is an humble, unassuming man, very exemplary and stands high as a sound preacher. He is very interesting, and makes me feel like I am but a little, ignorant child when I am with him, yet he is much more child-like than I am. I will

close for the present. Yours in love.

I. J. TAYLOR.

Millerton, Claiborn Co., La.,

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ELISABETH PEEL.

The subject of this obituary was born in Wayne County, now a part of Wilson County, N. C. on January the 27th, 1829. She was the daughter of B. A. Scott and Elisabeth, his wife.

She was married to Mr. Mathew V. Peel on January 1st 1850, by whom she had twelve children, nine of whom together with her husband survived her.

She departed this life, Oct. 20th 1889, at 10 o'clock A. M., making her stay upon the 'Island of time' sixty years, eight months and twenty three days.

Mrs. Peel possessed a hope in Christ many years since, but, as many others do, wore the lash of her Heavenly master until Saturday before the first Sunday in March, 1889. When she and her daughter, Mrs. W. H. Lamm, came before the church at Scotts, in Wilson County and were received and baptised on the following day, by Elder John D. Scott into the fellowship of the church.

Mrs. Peel was a faithful member, filling her place at meetings at all times not providentially hindered; and tried, it is believed by all who knew her, to keep herself pure in the walk of her Saviour, and unspotted from the world.

She experienced a gradual decline of health during the whole of the last decade; and was taken with her fatal sickness, Bilious fever complicated with Pneumonic Phthisis, on the 20th, of Oct.

All attempts, possible by physicians, were made to restore her health—her wants supplied and comforts secured by nurses and friends; but, as to preserving life, all was in vain. The good Master's time for receiving her spirit had come, when physicians, relative, nor friends could hinder. Mrs. Peel, from her early girlhood, bears a record of pure intentions, generosity, and kindness towards all her fellow-creatures.

She was all that an obedient daughter, a loving sister, a devoted wife, and an affectionate mother could be, being at all times ready to administer to the needs and wishes of her family and neighbors.

This pure-hearted lady, whose spirit has taken its flight to the God who gave it, to meet the loved ones gone before, and to

join the angelic throng, which surrounds the throne, in the spirit land of eternal bliss, leaves a husband, 4 daughters and 5 sons, several brothers and sisters, besides a host of other relatives and friends to mourn her loss. To them it must seem hard to give up such an amiable friend. But God knoweth when to call his children from this world of sin and sorrow. "He doeth all things well."

She bore her affliction and sickness with the highest degree of christian fortitude, and died I think, in a proper state of mind, believing her name to be recorded in the Lamb's book of life.

The funeral and burial service took place on Sunday at 2 o'clock P. M. on the 21st and was attended by an exceeding large crowd of sorrowing relatives and friends.

The funeral sermon was preached by Elder Williams, and I feel that we may well say, as did the text used upon this occasion by Elder Williams—"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.

ANNIE LOU POWELL.

Died at the residence of her parents in Caswell county, N. C., Aug. the 3rd, 1889, Annie Lou, oldest child of John B. and Mary S. Powell, aged 10 years, 5 months and 20 days. I the writer knew and loved Annie from her earliest existence. She was a bright, active little girl and very dear to her family. She gave promise of making a useful, intelligent woman. She was a loving indulgent mother's pride and help, and the idol of a doating father who loved her with tenderest affections, and now that she is sweetly sleeping beneath earth's sod his heart is torn and filled with deepest sorrow, for that sweet smile of innocence will never more greet him, and those loving little arms that she has so often folded around his neck will embrace him no more. During her illness she didn't want any one to keep the flies off of her but her dear papa whom she loved devotedly. The doctor with her parents, relatives and friends did all they could to relieve her, but Annie must die. Yes, surrounded by loved ones that watched her fleeting breath, her spirit took its flight and Annie was no more. Yes, she is gone from the evils to come. No more will you hear her sweet gentle voice calling mama and

papa, no more will you hear her groans, or see her suffer pain. It is hard to realize that Annie is dead, but the Lord giveth and he taketh away. Hence he has taken her unto himself to be with her little sister who though younger went before. Perhaps it was better for her to die in childhood than to have lived and felt the deep sorrows of a sinful world. We know it is impossible to see Annie on earth again. Now may God prepare us to meet her in a brighter world on high. She left a sorrow stricken father and mother, and three little brothers and a sweet little baby sister to mourn the irreparable loss of a lovely little daughter and sister. Annie is sadly missed, her death has caused a vacancy in her parents' family which no one else can fill, the place where light use to shine is dark and gloomy now. Dear parents, let this thought console you in your deep affliction that it is well with Annie. Pray that it may be well with you.

Alas how changed that lovely flower  
Which bloomed and cheered our hearts,  
Fair fleeting comforts of an hour,  
How soon we are called to part.

SUSAN T. WHITE.

Parley, N. C.

DEACON MICHAEL GOULD.

Another one of the children of Israel has fallen asleep in Jesus. Brother Gould was born Feb. 6th, 1830, and died October 17th, 1889. He had commenced to write his experience and I will here give what he had written.

"Dear brother in Christ, if one so imperfect as I am may call you so, for I feel to be a great sinner dependent on the mercies of an al-wise God; for when I would do good evil is present and how to perform that which is good I know not, so there is no goodness in me, but a hope that I have been taught that salvation is of the Lord.

When I first saw myself a sinner before God I did not know the depths of sin, but soon I began to read the bible, instead of justification I found it to be to me condemnation. I soon saw that God's law demanded just obedience; so instead of getting better I got worse and worse, and it did seem that it was more than I dared to do to ask God to have mercy on my poor soul, and yet my very breathings were 'Lord have mercy on me a sinner.' I verily thought that God had a people, but to my mind they were a good people and not made up of such hell deserving wretches as I

was. And I resolved to throw it all away, but the more I strove against His power the more I sinned and stumbled; so my inward thoughts were "Lord have mercy on me a poor sinner."

So my troubles grew worse and worse, and my burden of sin did press me down, so that I would have to go in the wood there to try to ask God for mercy, and it did seem to me that I was adding more sin to ask such a just and holy God for mercy. My thoughts would be Oh, that I had no future being, that I could be as the birds of the air with no soul to be saved nor lost. I read that God is angry with the wicked every day, and I felt to be the greatest sinner that ever lived on the earth. I saw that the law of the Lord was perfect. In days past I thought that I could serve the Lord, do good, be saved, and go to heaven, but it was not like I thought it was, for the Lord had said, "Thou shalt love the Lord thy God with all thy mind and with all thine heart," And again, 'be ye holy as I am holy.' So I saw that I was desperately wicked before God and in that condition I must be forever banished from his presence." He intended to have finished this writing but the Lord called him from his labors and he left it as above. Suffice it to say that his conviction was deep, and his deliverance bright and clear as he has several times stated to me; but now he is witnessing the realities of the same things of which he was a partaker while here. I do not remember the date of his hope, but he was received into the fellowship of the church at Newport, January, 15th, 1870, and was baptized by Elder Bryan Whitford. He was ever faithful to attend meetings when his health would allow. During the last years of his life he was troubled with a pain in his head which often deprived him of his seat among us.

He was ordained Deacon of the church on August 8th, 1886 in which office he continued until the Lord took him away.

He leaves a widow, two daughters and a son, many kindred in the flesh and the whole church, all of whom mourn his absence; but we can rejoice

that in the hope that he is now resting in the arms of Jesus where we hope to meet him soon in glorious immortality.

May the Lord strengthen and comfort the bereaved family is the prayer of yours affectionately.

L. H. HARDY.

Newport, N. C.

LUCINDA C. MANN.

Mrs. Lucinda C. Mann, wife of D. J. Mann, and daughter of Mr. and Mrs. R. M. Bearden of Roy, Gilmer Co., Ga. was born January the 19th, 1864, and departed this life Sunday morning at ten o'clock, September the 22d, 1889. Her body lives no more, but the life she lived will live in the hearts and minds of all who knew her until the end of time with them. None knew her but to love her. She was good, kind and affectionate to all of her neighbors and friends. She was converted to Christ at about the age of eighteen, and will be long remembered by her many friends who witnessed her beautiful remarks of praise to God for his goodness and mercy shown her as a sinner. A few days later during the same meeting she related her experience of saving grace to the Primitive Baptist church at Tickanetly, and gained fellowship there, and was baptised by Elder J. W. Parker. She lived a pious and christian member until her death. While on her dying bed she was often heard to express a willingness to die, and remarked that all was well with her. She said a few more struggles and she would be with Jesus, though she said if it was God's will she had rather live to see her three little children grown, if not she was ready to go. In the last conflict she called her relatives and friends around her bedside and requested them to try to meet her in heaven. Sunday morning as the clock struck ten, her flesh ceased to move, and while clasping her hands in praise to God she passed into eternity. While in her last illness she was often heard to say, "I'd rather die and be with Jesus." She was interred in the cemetery at Tickanetly where her membership was, where a large concourse of friends and relatives met to pay their last respects to her. Too

much cannot be said in praise of her as a neighbor and as a christian woman, and the loss of none other could have caused any more heartfelt sorrow to the community in which she lived. Now she has gone from us leaving a sorrow stricken husband, father, mother, and brother, and sisters, and three dear little babes, with many friends to mourn her absence; but while they weep here, she wears a bright crown around the great white throne in heaven. Let us strive to meet her there in the end. Oh that we could exclaim with the Psalmist David, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." A friend,

J. W. PARKER.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Spring Green, Martin Co. N. C. and to commence, if the Lord will, on Friday before the 5th. Sunday in Dec.

The Contentnea Union is appointed to be held with the church at Mewborns, and to commence, the Lord willing, on Saturday before the 5th Sunday in Dec. Those visiting by rail will be met at La. Grange, and write to brother I. R. Baker, at La Grange, for conveyance.

The Toisnot Union will be held at the town of Toisnot, and to commence on Saturday before the 5th Sunday in Dec. if the Lord will.

The Black Creek Union is appointed to be held with the church at Cross Roads, Johnston Co. N. C. and to commence, if the Lord will, on Saturday before the 5th Sunday in Dec.

MARRIAGE.

Nov. 10th, 1889, at 9 o'clock A. M. Miss Kate Hines and Mr. Joseph Powell, H. Lynum Esq officiating.

A WAKE FOREST STUDENT.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

D. N. GORE.

Wilmington	.....	2nd Sun. in Dec.
Dudley	.....	Monday
Goldsboro	.....	Tuesday night
Wilson	.....	Wednesday night
Moore's	.....	Thursday
White Oak	.....	Friday
Meadow	.....	Saturday
Tyson's	.....	3rd Sunday
Great Swamp	.....	Monday
Flat Swamp	.....	Tuesday
Bear Grass	.....	Wednesday
Spring Green	.....	Thursday
Skewarkey	.....	Friday
Smithwicks Creek	.....	Saturday
Jamesville	.....	4th Sunday
Sandy Grove	.....	Monday
Blount's Creek	.....	Tuesday
Galloways	.....	Wednesday
Cross Roads	.....	Thursday
Snow Hill	.....	Friday
Mewborn's	.....	Sat. and 5th Sun.
La Grange	.....	Sunday night
Wilmington	.....	Monday night

He will need conveyance.

J. D. DRAUGHN.

Durham	.....	Dec. 4th at night
Mt. Lebanon	.....	5th
Mr. Leathers	.....	at night
Blalock School House	.....	6
Surl	.....	7
Shiloh	.....	8
Roxboro	.....	at night
Flat River	.....	9
Stories Creek	.....	10
Hesters Academy	.....	11
Briants School House	.....	12
Whealers	.....	13 & 14
Prospect Hill	.....	15
Lynchs	.....	16
Arbor	.....	17
Deep Creek	.....	18

He will need conveyance.

RECEIPTS.

ALA.	—By Elder Lee Hancks	1 50.
ARK.	—L D Long	4.
MD.	—By Elder F A Chick	2
FLA.	—John Daughterity	2 25
IND.	—J F Johnson	5
IOWA.	—Aaron Wood	2
KEN.	—W Hunt	2
	Miss Cora Bickers	2
LA.	—H Roane	3 65
Miss.	—W F Berryhill	2
N. M.	—J B Dawson	1 50
Mrs Luann Dawson		2

[To be continued.]

# WILSON COLLEGIATE INSTITUTE.

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Wilson, N. C. Principal.

## WHITAKERS' ACADEMY

FOR BOTH SEXES, Whitakers, N. C.

The twenty first session of this school will open, the Lord willing, on the third Monday July, 21st, 1889.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

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

## TRAINS GOING SOUTH.

Dated Nov. 18, '89.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	14:30 p. m.	5:43 p. m.	6:00 a. m.	12:10 p. m.
Arrive Rocky	1:40 "	.....	7:10 "	12:19 a. m.
Arrive Tarboro	3:40 p. m.	.....	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....	.....
Arrive Wilson	9:17 p. m.	7:00 p. m.	7:43 a. m.	12:47 a. m.
Leave Wilson	2:22 p. m.	.....	.....	.....
Arrive Selma	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro	3:10 "	7:40 a. m.	3:35 a. m.	12:29 a. m.
Leave Warsaw	4:07 "	.....	9:40 "	2:21 "
Leave Magnolia	4:22 "	.....	9:55 "	2:34 "
Arrive Wilmington	5:50 "	9:55 a. m.	11:30 "	3:50 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.	No. 66 Daily
Leave Wilmington	12:01 a. m.	9:00 a. m.	4:00 p. m.	11:30 a. m.
Leave Magnolia	1:17 a. m.	10:12 "	5:30 "	12:51 p. m.
Arrive Warsaw	.....	10:55 "	5:53 "	.....
Arrive Goldsboro	2:18 a. m.	11:15 "	6:53 "	1:55 "
Leave Fayetteville	.....	3:40 a. m.	.....	.....
Arrive Selma	.....	11:00 "	.....	.....
Arrive Wilson	.....	12:10 "	.....	.....
Leave Wilson	2:50 a. m.	12:37 p. m.	7:47 p. m.	2:45 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:18 "	3:08 p. m.
Arrive Tarboro	.....	3:40 p. m.	.....	.....
Leave Tarboro	.....	10:20 a. m.	.....	.....
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.	4:00 p. m.

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2.30 m., arrives Scotland Neck at 3.45 P. M., Riverton 6.10 P. M. Returning leaves Riverton 7.20 A. M., Scotland Neck at 10.20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 6.00 P. M., Sunday, 5.00 P. M., arrive Williamston, N. C., 6.30 P. M., 4.20 P. M., Plymouth Daily except Sunday, 6.00 A. M., Sunday 8.30 A. M., Williamston 7.25 A. M., 9.50 A. M., Arrive Tarboro, 9.50 A. M., 11.30 A. M. This train will not run south of Williamston until 0 P. M. Nov. 20.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6. A. M., arrive Smithfield, 7.30 A. M. Returning leaves Smithfield, 8. A. M., arrive Goldsboro, 9.30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3.40 p. m., Spring Hope, 4.15 p. m. Returning leaves Spring Hope 10 a. m. Nashville 10.35 a. m., arrive Rocky Mt. 12.15 a. m. Daily, except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11.10 a. m. Returning leaves Clinton at 8.20 a. m. and 3.10 p. m., connecting at Warsaw with nos. 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville Branch is no. 51. Northbound is no. 50. \*Daily except Sunday.

Train no. 27 South will stop 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 at Weldon 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, Supt. Trans.  
JNO. F. DIVINE, Gen' Supt

T. M. EMERSON, General Passenger Agent.

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The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

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Primary, per month,	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made.

One-half due at middle of session, remainder at close.

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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.

VOL. 23

DECEMBER 15. 1889.

NO 3.

# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY

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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 CAUSE OF JESUS.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for the sheepskin.*

(By Joshua Lawrence.)

## ON SELF-MADE MINISTERS.

[Continued.]

Leaving the marks of devil made prophets and priests untold for the present, we come to Judas, who was the first devil-made apostle. What were his marks? Some people have got so wise as to say, Judas was a Christian, and he only apostatized from his religion by the sins he committed. Did you ever know that the words apostate and apostatized were not in the scripture, and are phrases that the Holy Ghost and translators never used in writing nor in translating the scriptures? I tell you these words are not in scriptures, and there is good reason why they should not be; for an apostate is one who forsakes his religion, a thing that never was nor never will be, of a saint or Christian. For if a man has religion he is kept by the power of God through faith unto salvation; God has bound himself by oath and promise to save him, and to perform the work in his heart until the day of Jesus Christ. The mistake lies here: a man may forsake his profession and apostatize like Judas from his profession, but not from religion, if he has that in truth, he cannot forsake it; by which I could prove by fifty texts of scripture, such as I will put my fear in their hearts, and they shall not depart from me; as I live ye shall live also; he that believeth on the Son hath passed from death to life, and

shall not come into condemnation; this is as the waters of Noah, so have I sworn that I will not be wroth with thee nor rebuke thee; I give unto them eternal life, and they shall never perish, &c. But Judas had no religion at any time, nor has one single one of the devil's ministers; they have the practice and profession of religion, which is the sheepskin. This is proved by the Saviour's own words—he was a devil from the beginning; that is from the beginning to follow him. And again it is proved by the testimony of the evangelist, who says, he was a thief and had the bag; by which it is certain that the evangelist knew some of his thievish tricks before he betrayed our Lord; and he was a son of perdition, and fell and went to his own place. So then it is certain he had no religion, save only profession and practice; but inwardly he was as hollow as a horn, and therefore the devil could probe him with thirty pieces of silver. Then no religion in principle is one mark of a devil minister. There is not one text in the New Testament as I remember, that will show that Jesus ever called Judas from his occupation and state of nature to follow him; then he crept in among the apostles, he came in privily of his own accord to get money and by the stimulating power of the devil, as all the devil ministers do, for the bag and honor. Then to come into the church without conversion, or as Christ has it, except it was given of his Father—both these texts have reference to Judas, and show that God had not given nor drawn him to Christ and his church. Then the third mark of a devil minister is to get into the church and

ministry without God's drawing him, and Christ knowing for what end he had come into his church, he permitted him to take part of the ministry that the scriptures might be fulfilled; for he knew from the beginning who should betray him. The fourth mark of Judas was, that all the time he was in the church he was a devil and a thief, and a lover of the bag; for the bag he came into the church, and for money he sold his Saviour; and for the bag he threw away his profession and hanged himself. Thus you see the most prominent mark of this devil minister was the bag, he was hot on the bag, money he must have by his religion. So then money by religion is the plain and never failing mark of a self-made, a man-made, and a devil-made minister; in this mark all the prophets and apostles agree, that the man that seeks money by his religion is a false minister, a Balaam and a Judas, devil-made minister. You don't see anything like the love of the bag in the other eleven apostles, which were God's ministers; so then God's ministers and the devil's are to be distinguished by this mark, the devil's are hot on the bag by their preaching and religion, God's ministers have not this mark. Not one of the prophets nor apostles, nor has he a minister in the world now that has got this mark of money nor ever had, to make money by their religion. This then is a sure mark, by which we cannot be mistaken. Then if you see a minister taking all advantages to make money by his religion, selling his prayers and preaching for the best price he can get, you need not hesitate a moment, but say devil minister, and turn away from him as such, and it will not miss the mark once in five hundred times; for the Holy Ghost, that has all along in the Old and New Testament put this mark on them that the church might know them from God's ministers, knows better than you and I. For God's ministers will preach if they get nothing but persecution, afflictions, poverty and reproach for it; and they are thankful for such things as the people have a mind to give them

and then think often they are undeserving of that for their poor preaching, for God has laid the necessity of preaching on his ministers—but more of this in time and place.

I shall now come to the 11th chapter of 2 Corinthians, for the marks there given by Paul. From reading this chapter it is clear, that some preachers had come to the church at Corinth, which was planted there by Paul's year and six months labor; and wished to charge that church for preaching to them, which he had not done, but tells the church in this second epistle that he had robbed other churches taking wages of them to do them service; and that he had kept himself from being burdensome to that church, and that while he was preaching for them the church of Macedonia had supplied his wants, and that no man in the regions of Achaia should stop him of this boasting, that is of his preaching to that church freely; and that this he would do that he might cut off occasion from them that desire occasion, that was to charge the church for preaching. And then in the 13th verse drops in these words: For such are false apostles—and then goes on to make them ministers of satan. Then to charge the church of God for preaching is an apostolic mark of a devil minister; and if this be a true mark, of which there can be no doubt, we have devil ministers by hundreds in the United States; but their end is to be according to their works, as they serve the devil Judas like, they must go to their own place. False apostles says Paul, and this is right, I know; for what has the devil to do with truth? Does he want truth preached? No indeed; it is God's ministers that preach the truth, and the truth shall make you free; and again I am the truth. Then it follows that the devil don't want Christ nor truth, but lies and falsehood's, as they are false apostles. And because falsehoods will never free a sinner, but keep him in a devil's chain, therefore the devil sends out his host of ministerial liars to counteract the truth preached by God's ministers, and to resist the truth and the

force of it by his lying ministers, and thus keep the truth from setting sinners free. Then this fifth mark is a sure mark of a false apostle or devil minister, that is that the devil's minister will be sure to preach lies, in doctrine, ordinance, or discipline; he will be sure to preach lies some where, in part or whole, nor will he preach all the truth, nor all lies; but he will preach so much truth as will make his lies pass for truth. The devil is said to be a liar and the father of lies; so then these men show themselves to be his ministers by preaching lies. The devil will and has told some truth, although he be a liar and the father of lies and liars; so will his ministers tell some truth, or in other words, will repeat scripture truth like the devil; but by far the greatest part will lie in their preaching. For the Holy Ghost has in another place set this mark on them: Speaking lies in hypocrisy, whereby they lie in wait to deceive. Yes, sir, lies in hypocrisy is these ministers hiding place, where they wait to deceive men out of their money, and will their souls also, if not guarded against. And thus you may know every devil minister by his preaching lies, or contrary to express scripture, or things the scripture don't require or command for the observance of Christians.

I give you a specimen how to know when they preach lies. You recollect Paul says, some should preach forbidding to marry and to abstain from meats; this he calls preaching lies in hypocrisy, and why? Because it crosses God's word and stands opposed to his general grant to mankind to eat meats. So then these ministers of the devil will be sure to preach across God's word in doctrine, ordinance and discipline; yet will they quote scripture to make it show for truth, as these lying teachers did in past times. For to prove men should not marry they quote Paul: I would that all men were even as I—and that it is not good to marry; whereas this was only the apostle's opinion, and not given by him as a command from God. And to prove that men should abstain from meats, they would quote

the Jewish laws and customs; whereas the Jewish laws and customs as respects ceremonies, were never given to nor intended for the Gentile nation nor Gentile Christians. Thus under such shows of scripture the devil's ministers preach all their lies in hypocrisy, when if you will examine the scriptures they quote you will find they have no such meaning, but are only a hatched up pack of lies in hypocrisy. And in this way they lie in wait to deceive, and get their living by preaching lies in hypocrisy; and I tell you this is the sixth mark of a devil minister, and it will not fail once in a thousand times. Then you have only to observe when you hear a man preach, whether he proves his doctrine by express scripture, that means as it says, as pointed proof to the doctrine advanced; or whether he brings his proofs from the scriptures and puts on them a forced construction to make them prove what he wants to prove, or whether he picks and culls the scriptures, far-fetched arguments from scripture, foreign to the point wanted to be proved, endeavors to prove his doctrine; or whether the proofs he advances will harmonize and agree with the general tenor of scripture. If it don't, say devil preachers; for thus by scripture foreign in their meaning from the point that wanted to be proved, has the devil and his ministers carried on their trade in the church and preached lies in hypocrisy in all ages. Witness the popes in the same way claiming the power to forgive sins, because Christ said to Peter, whosoever sins ye remit they are remitted unto them, & whereas Christ meant only men's sins as members of his church, that if the church acting according to his laws forgave a member, he forgave it also. The same with the consecrated wafer or bread in the Supper of the Lord, the Roman priest said it was the real body of Christ after the priest had consecrated it; whereas Christ knew it was but bread when he said this bread was his body, take ye all of it. Its being used in the Supper did not make this bread his body, nor did the prayers of the priest or thanks of Christ

make it so. Bread was bread, and his and his body was gone into heaven and sat down at the right hand of God; but because Christ said, this is my body broken for you, when he meant, this is the emblem or figure of my broken, &c. thus under this color of scripture the popes and priests have preached up for ages that in the supper we eat and drink the real flesh and blood of Christ. Good God! what a lie; contrary to a man's very senses. Yet thousands and millions have and yet believe these lies of these devil priests. And thus all the devil's Protestant preachers act, under scripture color; and by this mark you can't fail knowing them, if you will observe them narrowly. All the scriptures they quote and by which they endeavor to support their tenets, views and schemes, will if examined be foreign from the thing to be proved, and have quite a different meaning. And this is the way the missionaries do to support the schemes of money, it is by quoting scriptures that have no such meaning as they apply them too. In this way therefore, in all parts of religion the devil's ministers preach lies in hypocrisy, and if this be the truth, of which I think there is no doubt, Good God! how many thousand devil ministers in the world?

The seventh mark Paul puts on devil ministers is, deceitful workers; that is, in their schemes to get money, or in charging the church for preaching, or in their ministry in general—these will in these men be deceitful working. I am sure Paul tells the truth here in this mark of devil minister: deceitful workers. Yes pretending to be God's ministers and the same time the devil's: what great deceit this, pretended to be doing God's work and at the same time working for the devil! What deceit this, pretend to be a sheep, at the same time a wolf in heart, foot, teeth, a nature who pretended to love the flock, yet it is at the same time for themselves to get hold on the bag. What deceit this, these men are always deceitful to God as well as men, and may be known by handling his word deceitfully; which you may easily discover in their preach-

ing in quoting and expounding scripture. If you will let express word of scripture pass for truth and general tenor, you will find this man won't do so; he will wrest scripture, put on forced constructions, pick his parts and turn about, appeal to ancient customs of the church that were as much devil as he got out of the scripture for proof, or even change the acceptations of words to support his errors of hypocritical lies, or doctrine contrary to express the general tenor of scripture; and thereby if you will watch them you will be sure to find them handling the word of God deceitfully. These men are deceitful to men, pretend to know the way to heaven and are as blind as a bat, having learned of the devil's spirit, for they are foolishness to him and so are they to this devil teacher, therefore he is a deceitful worker, a resister of truth, a wrester of the scriptures, a preacher of tradition, falsehoods, lies and hypocrisy—and the lust of his father the devil he will do, and if you will watch this man you will soon perceive his deceit in many ways.

The eighth mark given by Paul is—transformed after the ministers of righteousness—that is God's ministers. Transformed after the ministers of God is, to put on all the appearance of God's ministers; and it is appearance only, and not reality. It is show, appearance, shame, mimic, deceit, hypocrisy, in these men; sheep skin only in form, without religion or God's call to the ministry. First, this transformed after God's ministers will appear in a devil minister, by his trying to preach the experience of Christians; but if you will watch him, he will miss the mark a long ways. He will only touch experience here and there, as he had read or learned it, for this man has no experience of grace and can't preach it; but he tries to mimic it sometimes but not often, for he had rather preach any thing else besides experience. Hence you may know them by this mark, never preaching a whole experience of grace but only striking at it at random; God's ministers will have it less or more in every sermon they preach and often

the whole, for their experience is interwoven in the gospel system: they can't help preaching it. For all God's ministers have an experience of grace to a man, but a devil has none, not one of them.

The next mark in transformedness will appear in their affectation. God's ministers' earnest soul desire and prayer to God is, for the salvation of sinners; and this will be often proved in their preaching, weeping earnestly, praying and exhorting their congregations, will get engaged with their whole heart's desire for the salvation of souls; will be felt, as well as seen in their countenances and gestures by their congregations. But the devil's ministers have no heart's desire, no earnest soul praying, no weeping tears of sorrow, no engagedness of his whole soul for the salvation of sinners. Does he want them saved? No, but he wants them deceived. So what have the devil's ministers to do with the salvation of sinners? Do they want them saved, never having tasted salvation themselves? No, but to deceive is their aim for money. Thus if you will watch them you will observe affectation, much stiffness and unfeelingness; no weeping but what is affected, no sorrow, nor tears, nor engagedness of soul; but such as you can't feel, such as will often appear to a nice observer to be nothing but affectation in all they say and do; sometimes an affected voice, affected words, affected prayers, affected feeling, and affected sympathy, and often an affected tone and eloquence, to come up to and be like God's ministers. But you will discover the whole heart in the work of God's ministers, but not so in the devil's; theirs will appear a work carelessly done, without life and feeling, show only,

*(To be continued.)*

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[For the LANDMARK.]

DEAR BRETHREN:—I have had the pleasure this fall of attending five Associations and attempted to go to the sixth one, Fish River, got as far as Winston and learned there that it was so much farther than I had supposed

it was, and not having time to make it I turned back.

We have had the most agreeable meetings it has ever been my pleasure to attend, and the best order. Love and peace have prevailed. The letters from every quarter inform us that peace continues among the churches; but complaints of the Lord's absence in worshipping assemblies and leanness among the sons and daughters of Zion seem to be a universal complaint. And I do not think it is because there has not been enough preaching, or sound preaching; but the churches and preachers seem to be at ease: more so than I have ever seen them since I have been a Baptist, which is about thirty years. Is there not a cause? And under such circumstances does it not become us to be more careful in strengthening the things that remain? Inspiration says, "Woe unto them that are at ease in Zion." Are the stewards feeding the flock of God? Are they ministering according to the ability which God hath given them?

Brother preachers, are you not neglecting the flocks which are among you? And seeking after things more lucrative? How few seem to be administering the sincere milk of the word? Brethren, is not this more necessary when we see the church or members becoming more and more carnal minded? Does it not become the preachers of the gospel first to be in order themselves, to be faithful or efficient in preaching the word of life? Should he not be prompt and faithful himself to reprove the obstinate, or warn the unruly? And by so doing can we not better comfort the feeble minded? The church is commanded to be subject to the Elders as those that watch over them for the good of their souls; as Christ has called them stewards in His house, and placed them as overseers to give His servants and hand-maidens meat in due season. Such persons called to labor in Christ's vineyard ought to shine with distinguished light, as stars in the firmament and without weariness, both by precept and example, diffuse knowledge wherever they

go, and provoke others to love and good works.

Will the church suffer me to exhort and admonish her to go back to her first works, and first love? Is it not the duty of each member of a church no matter how weak or strong, to watch over each other lest there be any root of bitterness springing up, and thereby many be defiled?

Dear brethren and sisters, urge upon your fellow members their prompt attendance to their monthly meetings both Saturdays and Sundays, and meetings for private benefits. The "Word" that forbids their neglect will not excuse their absence, and if they cannot be admonished to attend their meetings unless in case of sickness, put them away; for it is not unreasonable and uncharitable that the church should be encumbered and burdened with dead branches, or useless members. Cease to tolerate or fellowship idlers, or loafers in good public places and carnal conformers to the sinful customs of the world, as unworthy and beneath the dignity of the heirs of glory. Look into it brother deacons, and see that each member male or female, rich or poor, high or low, maintains good works among all of their associates, and especially with their families, and suppress sin and vice to the remotest branch. Is not this a duty enjoined upon us? Do not we claim to be the salt of the earth, and if the salt lose its savor wherewith shall it be salted? In case of crimes let reproof be suited to their nature; if public then reprove publicly, (and not in private caucus as is too often done) that all the rest of the church may fear. If private then use admonition. In either case if it is shown that the person is overtaken in a fault, tenderness and compassion should be exercised in reclaiming them, but clearly demonstrate that you will not fellowship that which is unclean, or reproach the cause; purge out the old leaven, that you may be a new lump. Another word to the preachers who profess to be renewed by grace, and enjoy the love and blessings of God, and claim to be a fellow citizen with the saints, and of

the household of faith, and claim to be called of God as Aaron was, to be a priest not over the household of God, but in the household. Remember you are not your own to go or to stay as you please. You claim to be Christ's servants. A servant is to serve when and where commanded. Your person, your time, your property, your families, your friends all belong to Him. Therefore under Christ which is head over all things to the church, and in union with His church, wherefore are we not already engaged in the solemn and important work of the Lord's vineyard? Therefore considering the great love that God had for us when we were dead in sin, quickened us together with Christ and shed abroad a Savior's love in our hearts, which surpasses all other powers or principalities, should constrain and stimulate, excite and stir up to more diligence, knowing that our labor in the Lord is not in vain. Let us then esteem it a high honor, or great privilege to serve in our calling. Is it not a high calling and delightful work to be engaged in? With the concurrence of the church, in other words consent, and in my judgment it should never be without the consent of the church, preachers can and should have appointments with the churches, or places designated for worship, regular appointments, and visit churches when invited by the church and not by an individual or two. The churches then should ascertain the expense or expenses that it will incur to have preaching and then for each one to feel it incumbent upon him or her to help defray said expenses as they are enabled, not as they are willing, for I find a great many refusing to bear their part of the necessary expenses; in other words, let one give as the Lord has blessed him, that there may be according to the Scriptures "equality," and if this rule be objected to, which is the only Scriptural rule that I can find, and I feel will ever be found, the consequences will be that many flocks will be without a shepherd and many of them will be scattered and wandering around, not in other folds, for there is but one fold, but will get with other

herds. In the whole ministry of Christ and His apostles the preaching of the gospel in its simplicity appears to have been the only means of gathering together believers and baptizing them in the name of Christ for the remission of sins, and in this way the spreading of the Redeemer's kingdom was done, saints edified and mourners comforted. It is wonderful, had some other method been more effectual, why did not the apostles adopt it? We have no account of Christ, or the apostles, ever stopping preaching and commencing singing and shaking hands with their hearers in order to convert their souls, to make them feel happy, and so we have no example in God's word for such behavior, we should leave it with the anti-christian lumber and auxiliaries. A great difference it appears to me to be between the Primitive preachers and the men-made preachers of the present day. When persons were wrought upon and their hearts opened and enquiry was made "what they should do to be saved," they were instructed to believe on the Lord Jesus Christ, repent and be baptized and they would receive the gift of the Holy Ghost, which is the answer of a good conscience; and Peter says, "Who can forbid water, seeing these have received the Holy Ghost as well as we (have received,) and as many as were ordained believed. But now the fashion is after lecturing awhile in regard to morals, (Christ seldom named) them the congregation is asked to stand to be prayed for, those of them who wish to do better, and then some loud toned exhortation, or affecting death bed scenes are gone through, when the seekers are asked if they are not willing to come out on Christ's side and join the army, and how easy for persons who are deep dyed in sin to be persuaded that they can convert themselves, or do better, and when they do this they are called converts.

We suppose that it is acknowledged by all that Jesus Christ, who is wisdom itself, knew what was necessary to save His people from their sins and foreseeing if length of time, commotions, revolutions, and fashions would affect

and alter human nature so as to make it necessary that different means and different modes of conduct, or machinery would be necessary to bring souls home to Christ, is it not surprising that some hint, some information in some way would not have been given? Are we not commanded to make all things according to the pattern? Now where is the pattern for these things? Besides have we not lived to see that these men-made converts, even if made by so called Primitive Baptists, are but of short duration, their seeming grace, or spurious religion passes away as the morning cloud, and the latter state is worse than the first. Therefore it becomes the sons and daughters of light to guard against every imposition and every device of impostors and follow no man any farther than he follows Christ. Take heed that none beguile you with fair speeches, or enticing words; find out whether it is the flock or the fleece that they are interested in; notice and see how much more anxious they are to get the rich in their traps than the poor. Whom do they visit most the rich or the poor? Brethren this epistle is to Israel. Pray that your unworthy brother may take the same advice.

J. M. HARRIS.

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DEAR BRETHEREN GOLD AND LESTER:—I have a few lines to write to you for publication. There is a sister Douglas living in Greenbrier Co., W. Va., who was badly afflicted with palpitation of the heart, and she thought she was going to die. She prayed to the Lord if there was any remedy for her to let it be known in some manner. She hated to leave her family of small children. After that she dreamed that two preachers came to her and laid their hands on her and prayed and she got well. That was the dream. When she awoke she thought on the subject and went to brother James Stintson for advice. He told her to send and get the ones she wanted; but in her dream she saw one old gray-headed man, and the other she never had seen, but she sent news to

Elder C. Blankenship. He sent word and set a time that he would come and when the time came Elder Blankenship started and traveled one day to old Elder Collins' who is in his 87th year. The old man was very willing to go, and do all he could, and put his clothes on that night so he would be ready and not be wearied in dressing the next morning, and be ready to start soon; but the next morning the old man was sick so he could not go. Elder Blankenship went on and told the disappointment and set another time. The next time Elder Blankenship did not come, so in a while the church came together to wash feet. Elder Tobias Sizemore and J. B. Howell and old Elder William Collins were all there to preach, and sister Douglas selected Elders Sizemore and William Collins to do the praying over her and when they all departed for the night brother Howell went to Douglas' and Sizemore to another neighbor's house and forgot the request that was made until it was too late and then chose Elder J. B. Howell in his place, and they laid hands on her, and prayed, and she says that no person knows or can tell what she suffered while they were in prayer. The brethren that were by say they had no idea that she would live half an hour. They enquired of the ministers if they were not alarmed, and they answered no, not at all. Sister Douglas got up and told them that she 'elt as well as she ever did in her life, and she rejoiced above measure. This was done about the first of September last. I saw brother Stintson a few days ago. He told me she was doing all of her work and looked better than he ever saw her. He told me that she says she feels as well as she did when she was young, and this same man, Elder Howell saw the next day after they did this work another sister that had a cancer on her hand by the name of Bee. I am not acquainted with her, but I saw the cancer. She had been to a doctor with it, and he had made it much worse, and she went to Elder Howell and William Collins, and they prayed over her, and she says it was a painful feeling unpleasant to her,

but in a few weeks the cancer fell out, and it looks like a large spider, or in that shape.

E. S. MOSS.

Newton, Roane Co., W. Va., Nov. 1889.

BROTHER P. D. GOLD:—Facts about the Bible. A prisoner condemned of solitary confinement obtained a copy to the Bible and by three years careful study obtained the following facts: The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word and 46,277 times, the word Lord occurs 1,855 times, the word reverend occurs but once, which is in the 9th verse of the 111th Psalm, the middle verse is the 8th verse of the 118th Psalm, the 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet except the letter J., the finest chapter to read is the 26th chapter of the Acts of the Apostles, the 19th chapter of II Kings and the 37th chapter of Isa. are alike, the longest verse is the 9th verse of the 8th chapter of Esther, the shortest verse is the 35th verse of the 11th chapter of John, the 8th, 15th, 21st and 31st verses of the 107th Psalm are alike, each verse of the 136th Psalm ends alike, there are no words or names of more than six syllables.

E. C. SARVIS.

### EXPERIENCE.

DEAR BROTHER GOLD:—It has been impressed on my mind ever since I went to the church to try to write what I hope the good Lord has done for my soul. Though it is with much fear that I make the attempt. I am now twenty three years of age. For several years I have felt an interest about the condition of my soul. When quite small I would try to pray to God to make me the object of his love and mercy, but at times I would become careless and go to sleep without asking Him to forgive me my sins and trespasses, and keep me safe during the night. But I never knew how to pray until about three years ago. I had a dream one night. I dreamed it was judgment day, and I was going to be

banished from the peaceful presence of my dear Saviour forever. Oh, what a dreadful feeling I had. My trouble was more than I could bear. A man came to me and asked me to pray and said to me it was judgment day. He was the loveliest creature I ever saw. When I awoke I was praying with my whole heart, saying Lord have mercy on me a poor sinner. Then I saw myself a poor sinner without hope in the world. What a poor miserable creature I was. I was in a very strange condition. Sometimes I would be taken so severe that all who saw me thought I was dying. I am sure I thought so. Those bad feelings would come on me two or three times a week. The worldly people would tell me it was my blood, while the christian people would tell me it was the work of the Lord. I felt my sins pressing on me like a mountain. I could not move or speak when these words came to me with much force, Come unto me all ye that are weary and heavy laden and I will give you rest: my yoke is easy and my burden is light, and you shall find rest for your soul. I had a very bad spell of sickness this summer. All the neighbors said I was going to die. They all said I acted very strange and different from what I usually did. I was never heard to worry or complain. I bore it all with patience. I got so I could be up but those bad feelings would still come on me. I lost all hope of every thing. I could not sleep, I could not eat. I did not care for any thing on earth. My mind was taken away from earth, and all earthly things. I felt like every body was better than I was and every one had forsaken me even to my dear Saviour. I did not want to be in company. I felt better alone. Nothing was any pleasure to me. Every thing look sad and lonely like I felt. I did every thing the Dr. would tell me, but instead of mending I grew worse. One day brother William Woodard came over to see me. I thought I could not bear to look in his face, such a sinner as I was, but his conversation did me more good than all the medicine I had taken. He told my feelings better than I could tell them. He gave

me a great consolation. I could not talk to him any. I was so full I could not help crying. I did not feel worthy for him to talk to me. But I shall always love him for coming to see me when I was so distressed. Every thing has come just like he said, all his sayings have come true. That evening he said, Blessed are they that mourn for they shall be comforted, and I was comforted that evening, after he went home I was alone crying as if my heart would break. When all at once my tears ceased to flow, that heavy weight was all gone, I felt light and happy, when these words came in my mind so strong I could not help singing them.

"Now I'll go tell the sinners around  
What a dear Saviour I have found."

And a dear Saviour it is to me too. I love him with my whole heart. Right then I concluded the Spirit of God had been dealing with my poor soul. I think if I had gone to the church when the Lord first impressed it on me to go I would never have had to suffer what I have. I would go to church and think I would go up, but I felt so poor and unworthy that the very thought made me tremble with fear. I felt like I was led there by the power of God where I found rest for my poor troubled soul. I can not love and praise the Lord enough, for him to send such a poor unworthy sinner as I am to be with his dear people. I tried to make up my mind to join the Free-Will church when my father and mother did, as I had such great desire to join the church, but the more I tried to believe in them the less I thought of them. I have never loved them like the Old Baptists. I thought that day when I got to Wilson I would not go to church, as the rain made us rather late I would stay with a friend of mine awhile and go home, but the good Lord impressed it on me so strong I felt like I should die if I did not go. I knew I was too late but I got up and started. I felt so light and happy I don't know how I got there, or which way I went, and to my great surprise I was received, though I did not tell the church what I wanted to. I had seen the power of God. I

was so full I could not talk. Sometimes I doubt myself and am afraid I am not a christian, but I know I am not like I used to be; for things I once hated I now love, and what I once loved I now hate. The Bible says you know you have passed from death to life because you love the brethren, and I know I love them more than any people on earth. I love to be with them, and hear them talk of Jesus, that is all the pleasure I see to go to church and be with the people of God. Brother Gold, I have written more than I intended, and have not written my experience yet.

Yours in hope of eternal life.

ANNIE LAURA PAGE.

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### EXPERIENCE.

DEAR BRETHREN AND SISTERS IN CHRIST:—I feel impressed to write a part of what the Lord has done for me a poor sinner saved by grace, if saved at all. I was quite young when I first saw myself a sinner, without God and without hope in the world. I saw without the mercy of God I should be lost forever. I felt that I was such a sinner that there could be no mercy for me. I resolved in my mind to do better, but when I would get with my play-mates I would forget my promise and go on in sinful mirth with them, and then when I would be alone I would think of what I had done and, and Oh how miserable I would be. I would ask the Lord to forgive me and I would try to pray, but all I could say was, Lord have mercy on me, a poor sinner. So I put it all off for a time, some times thinking but a very little about it. One night I went to bed very early and waked up sometime during the night, and I thought my time had come to die and the judgement was at hand and I was not prepared to go. The first thought I had was, O Lord what must I do to be saved. I did not know what to do, and it seemed that I was there and the door was closed on me. I thought I would call for father and mother, but I could not speak to them. I raised up in my bed to tell them my

time had come to die and I was not prepared to go. I thought if I could speak to them and ask them to pray for me I would be saved, but I could not speak to them. I lay down again and began to pray for the Lord to have mercy on me, and it seemed that he answered my prayer and I soon went to sleep again, and I awoke next morning I felt like a new girl and that I was free from sin. I felt so happy for some time that I would rather have died than to live. That heavy burden that I had been carrying so long was gone. I thought I would see no more trouble, the trees seemed to be praising the Lord for his goodness, the waters that appeared to murmur so long in trouble now seemed to be praising God; 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 this way for some time doubting and fearing all the time. Sometimes I could feel that all was well with me, that the Lord had pardoned my sins, and that I could praise his name for his goodness and mercy to me; but doubts and fears would soon arise, and I would be in trouble again, and thus it has been with me from that time until now, and I can truly say, if I am ever saved it is by grace alone.

Your sister in hope of a blessed immortality beyond the grave.

MARY E. WALLAS.

Honaker, Va.

DEAR BRETHREN GOLD AND LESTER:—While reading the 6th chapter of Leviticus the 13th verse seemed to strike my mind with force. It reads the fire shall ever be burning upon the altar. It shall never go out. And I have been so much impressed to write about it that I cannot forbear any longer. I think it has a twofold meaning. I believe it was a fact that the fire did not go out because there were so many offerings to be made, and especially so many sins; for we know that they were sinners as well as we; and the priests had to be almost continually offering for some one or other. But these of-

ferings were only types and shadows of the one great offering of Jesus himself, who was made sin for us, and he knew no sin. He was offered once for all, and there is effacacy enough in his blood to keep the fire always burning on the altar of God's amazing love, and when he once kindles a flame in our poor hearts it is ever kept burning, although we sometimes feel so low and despondent it is ever burning. This is one thing that gives me more consolation than every thing else in the world. For I know if I had to keep it burning it would soon go out, and this is what we all know. We are kept by God's power. I believe all of God's children wherever they may be know this. I believe He will never leave nor forsake us if we have truly been born of God. This, this is all my hope, my consolation. I have written as it was given me, and if it is amiss you will do as you think best with it.

Your little sister I hope.

EMMA HUDSON.

DEAR ELDER GOLD:—This will indicate to you that I am through the forbearance and longsuffering of a merciful God, still a mourner and pilgrim in the valley of tears and toils. Day by day I am made to wonder why an All-wise and just God allows one so utterly unworthy and unprofitable to cumber the ground. Inscrutable are His providences and His ways are past finding out. If peradventure; a son a very prodigal son, in a strange and distant land feeding on the dry and unnutritious husks of swine. Would that I could go to my Father's house. But advancing years and the shadows of life lengthening inward toward the mystic shores of eternity, admonish me that the doors of my Father's house are forever closed to me in this life and that nothing is left to me but the husks which the swine feeder may be pleased to throw me. Oh yes, like the weary Lazarus I lay bleeding at the rich man's gate feeding on the crumbs thrown to the dogs. My lot has, indeed, been cast in a godless land. True there are

false gods without number, reared by thousands of false worshippers' hands. But none to bow at the altar of the only true and living God. And I am led to weep and exclaim with the prophet Elijah: "They have thrown down thine altars, slain thy prophets, and I, even I alone am left." But it may be now as then, even in this seemingly godless land that God has reserved here as there seven thousand who have not bowed the knee to Baal. But I must stop here lest I weary you. Hoping always for your temporal and spiritual welfare, I remain as ever, yours unworthily,

HENRY S. STIPP.

Watsonville, Cal.

DEAR BROTHERS GOLD AND LESTER:—I will write you a few lines to let you know that I received the LANDMARK regularly and I am happy to say that it always brings good news. I am where I never hear the truth preached. I and my wife are alone, no Old Baptist in 50 miles of me that I know of. We have meetings here in a half mile of me nearly every Sunday, but it is do and live, and they tell the poor sinner to do and live. They never think to tell them that are blind and deaf and without God and strength in the world. They forget that Jesus said that no man cometh to me except my Father which sent me draw him. I heard one preach that he was doing all he could to save sinners, and God was doing all he could to save them, and yet they would go to hell in spite of him and God both. Now Brother Gold, if this is not sinning against the Holy Ghost it is the next thing to it in my opinion. I have hinted at the preaching of the devil's ministers, for this is about the channel that all of the armies work in. I have heard them all the way from old Virginia to Colorado and I never have been able to feed on their doctrines yet. Sometimes this is strengthening to me; for Jesus says, my sheep hear my voice, and I know them and they follow me. Now I will answer for myself. I have been disobedient, tho' I cannot follow the hireling. I have been made to cry, Lord what wilt thou

have me to do? I have wished that I was dead. I have said that I would die before I would preach, so I fought it 10 years with all my strength, and now I am trying to quit and try to preach at the same time. When I first joined the church I was happy for some time, then the church chose me for a deacon then I began to think of the responsibility that was on me in filling that office, but this was just the beginning of sorrow and trouble. To preach commenced ringing in my ears. Then I saw no peace any where. I then began to make excuses such as this, I have no education and can't speak plain. So I left Virginia, went to Missouri and there I was licensed to try to preach. I then thought the brethren were going to ordain me to the ministry, so I left there and came to Colorado, thinking this impression would leave me, but it seems to get worse: so now I am willing to expose my ignorance and try to preach Christ and him crucified to the Jews a stumbling block, and to the Greeks foolishness, but to them that are saved Christ the power of God and the wisdom of God. Brother Gold, I will send you the money for the LANDMARK, for I do think it is money well spent, and I hope the brethren and sisters and friends will pay up as prompt'y as they receive the LANDMARK. My children love to read it and often read it before I do. Brother Gold, I wish your views on Colossians chapter 4 and the 11 verse. May God bless you is the prayer of one of the least, if one at all.

WILLIAM C. PERDUE.

Eads, Bent Co., Colo.

### "RECEIVED UP INTO GLORY."

Because he had finished the work given him to do. That work done, he ascended into heaven and "sat down." "Sat down at the right hand of the Majesty in the heavens," because the work was accepted as satisfactory by the Father who had commanded him to do the work. There was but one who co'd do that one work and he did it, and in recompense was invited to "sit down at my right hand," the place of honor

for him whose name is above all other names.

The work to be done was one and but one and that work to "save his people." Some of these "people" were dead and in their graves; some were living; some unborn. They belonged to the then present, to the past, and to the then future generations. They were of all nations, kindred and tongues, "A multitude which no man can number." Definite number of course, but as yet not made known to men, only in such terms as "many," the "sanctified," "my church," "the elect," "my sheep," "the whole family in heaven and earth," "His people."

These people he saved from their sins—all these people—and all at the same time and by the same work. The work done was according to the commandment; "I have power to lay down my life, and I have power to take it again; this is the commandment I have received of my Father"—to die and to revive. That was the work done for the salvation of his people. They were all saved then and there and by that death and resurrection; the dead, the living, and the unborn, whose names were written in the Book of the Life eternal.

The proof is positive, abundant, and clear. Take this: "Christ died for our sins," all the sins of all his dead people, his living people, his unborn people, embraced in the word "our," for it was one of his people that so testified. 1 Cor. 15: 3. The gospel is defined by him in these words—"Christ died for our sins." The gospel is not words, is not good news, is not the joyful sound; it is the fact or work finished, of which "preaching the good news, the joyful sound," tells. It is not preaching that saves. Christ saved us when he "died for our sins" as the Scriptures promised he would. That is what he came for. Even as the Son of Man (in the likeness of the nature of his people, sin excepted) came not to be ministered unto, but to minister (salvation) and give his life—give himself—a ransom for many." That is the work he finished 1856 years ago and then "sat down." "By his own blood he entered in once having obtain-

ed eternal redemption," "that he might sanctify the people with his own blood, he suffered without the gate;" "bearing in his own body the sins of many on the tree, who when he had by himself purged our sins sat down." Heb. 1: 3. He did that work "by himself"—"tread the wine-press alone"—and was therefore received up into glory."

This is a "great mystery? Be content, Salvation is of the Lord." Lay your hand on your mouth and your mouth in the dust. The Creator of heaven and earth and Lord of all makes no mistakes as the course of nature shows; nor did he make a mistake when he created man. He knew what he was about and we too shall know when that which is perfect is come. 'Til then let us sing,

"What wondrous love is this,  
That Christ, the Lord of bliss,  
Would bear the dreadful curse,  
For my soul."

WM. S. SPEER

Topeka, Kan.

DEAR BRETHREN GOLD AND LESTER:—I now make the attempt to write down my little boy's dream that he dreamed three days before he was killed. He was standing at the table one morning eating his breakfast when he called to me as I was passing by him, that he wanted to tell me his dream. He was very small, but 4 years old. I stopped and told him to tell it. He said he dreamed that he saw a little boy and a man coming up the road and the little boy would not let the man alone, and the man picked him up and threw him to the good man. After he told this I thought no more about it. The same day when his pa came in at twelve he came running in the house and said, ma, have you forgot my dream? I told him no. He said tell it to pa. His pa told him to go and bring him a drink of water from the spring, and I would tell it to him. He said tell it first, and I told it and he smiled all the time while I was telling it, and then ran on and brought the water. The next morning when he got out of bed the first thing he said was ma, have you forgot my dream? I told him no. He

said to tell it to the rest of the children. I told him well, though I did not say anything to them about it. The next day he and his little brother went down to the field where his father was harrowing in some wheat, and wanted to ride on the harrow. He followed him up until he picked him up and set him on the harrow. When they had not driven but a few steps the harrow struck a rock in the ground and threw him, which I am made to believe was the good man where he dreamed the little boy was thrown.

He came to the house and got in bed himself. That evening he became very sick. We sent for the doctor, but all was in vain. The next morning at 9 o'clock he died. On the evening before he died my brother came in to see him. I ask him if he wanted me to tell his dream to him: he said he did. I believe this dream was sent from the Lord for my comfort at his death, for it seemed to give me more satisfaction than any thing else, though I hope we will meet again to never part any more. It seems to me that when little Charley was taken away that the pick of my flock was gone.

Your unworthy sister, if one at all.  
M. E. SOUTHERN

### EXPERIENCE.

DEAR BRETHREN AND SISTERS IN CHRIST:—I will try, the Lord being my helper, to tell you a part of my experience. I was quite young when it pleased the Lord to show me the miserable condition I was in by nature. It seemed to me that my soul would be lost without the mercy of God. I made up my mind to do better, but when I would meet with my associates I would forget my promise and be as merry as any of them. Time moved on with me about this way until last summer when there was a big Methodist meeting close to where I was staying. Sometimes I would go thinking I would feel better, but instead of feeling better I got worse all the time. I would try to pray but all I could say was Lord be merciful to

me a poor lost sinner. Sometimes I could enjoy myself, but generally I felt to be the most miserable person living. I went to the mourner's bench to have the prayers of the people and to try to pray myself, though I could not see how the Lord could have mercy on such a reprobate as I was. I went on in such an awful condition I could not tell any body my feeling. Every thing seemed dark and dreary all the time. I went to the mourner's bench one night and prayed the Lord if it could be his will to remove this heavy burden off my heart, and all at once my burden was removed. I felt light and happy. That awful feeling was gone and I felt that I could love everybody. Everything seemed to shine and sing praises to God. I thought I should never see any more trouble. But soon afterwards I found myself doubting and fearing that I might be mistaken. I was afraid that it was only on imagination, but sometimes I could feel that the Lord had pardoned my sins, and then I was impressed to take up the cross and follow Jesus in the act of baptism. That was the greatest cross for me yet, but blessed be God he can work and none can hinder. On the 25th of July, 1889, there was a big meeting in Baptist Valley, and I prepared to go, but something seemed to pull me back, though I went on to the meeting, and after preaching by Elder G. Houchins, of W. Va., an invitation was extended to those wishing to become members, when myself and sister and others went forward and were received and baptized the next day. I will now close by asking all who read this when it goes well with them to remember me. Your unworthy sister in Christ I hope,

LUCINDA WALLAS.

Baptist Valley, Va.

#### ERRATA.

On page 490 1st column 14th line from the top. Instead of—"by host for guest" read by host and guests. (My mistake) That common custom was not, until that change was made

by the Saviour, for hosts to wash the feet of their guests, but that in all reported cases including the case at the Supper hosts and guests were the parties concerned, See LANDMARK No. 21.

JOSHUA BARNES.

In my article on Foot-washing I should have said Paul *commended* the widow who had washed feet, and not that he *commanded* foot-washing. If he had commanded it there would be no room for Baptists to doubt or differ on that matter. He commends the widow to some favor in the church if she had washed the saints' feet among other good workers.

P. D. G.

#### DESTITUTION.

We have very short crops in all Eastern N. C. the shortest old farmers and people generally say they have ever seen. I am among the destitute and need money to meet my necessities; and I request my brethren and friends generally, who live where crops are not so short, to send on what is due for the LANDMARK and obtain new subscribers, for thus they can help me.

P. D. G.

ELDER P. D. GOLD:—Sir please give your views through the LANDMARK on 3rd chapter and 5th verse of John. What the word water means, and why used before the Spirit. I am a subscriber to the LANDMARK and not a member of any church, but desire to know the truth.

A Friend.

S. R. MOORE.

Old Sparta, N. C.

[Answered on next page.]

# ZION'S LANDMARK.

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

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

VOLUME XXIII . . . . . No. 2

WILSON, N. C. DEC. 15. 1889.

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## Editorial.

### WASHING OF REGENERATION.

The general remark that that which is born of the flesh is flesh or corrupt, and that which is born of the Spirit is Spirit or holy, should never be lost sight of: for each partakes of its own parentage and they are altogether separate.

1st. Born of the water is not in any sense that which is born of the flesh. To suppose that born of water means born of the flesh antagonizes the emblem that water purifies or cleanses, and it does violence to the phraseology which connects water with Spirit, for the expression "born of water and the Spirit" shows or connects them making both necessary to the completion of the one new birth or being born again. Observe it is said, except a man be born again he cannot see the kingdom of God. **A** man here means one already born of the flesh, or born of woman, and this man born of woman, or of the flesh, is the one that must be born of water and of the Spirit before he can enter into the kingdom of God.

2nd. Seeing that born of water belongs to and is a necessary part of being born again, without which one cannot enter into the kingdom of God, what does that phrase mean, and why

does it precede the other phrase, "born of the Spirit?" It does not mean water baptism, because many of the saints have entered into the kingdom of God that were never baptized with water, such as Abraham, Isaac and Jacob, the prophets, the thief on the cross, and many others that are saved that were never baptized with water; unless you restrict the kingdom of God to the visibly organized church here on earth which is not warranted or allowable: for if that he done them baptism by water precedes the work of the Holy Spirit of God, which is contradicted by the word of God. For the order of the word of God is that one must believe on the Lord Jesus Christ *before* he is baptized with water, and when he is baptized he receives the answer of a good conscience, or that gift of the Holy Ghost, and thus speaks with a new tongue. The reason why so many of the Lord's people do not enter into the joys of our Lord and eat and drink in his kingdom is that they neglect baptism by water and other things which he commands. But it is no where taught in scripture that baptism by water precedes or is a condition precedent to being born again, or is the step that must be taken that causes the being born again. For as the wind bloweth where it pleases, so is every one that is born again. As the wind is altogether uncontrolled by man, even so much that man does not before hand know when, where or from whence it will blow, a most perfect type of the Sovereignty of the Spirit of God in the New birth, it shows that there is nothing man can do to cause or occasion that birth, but which he could do if water baptism is a necessary step causing it. They who are born of God are not thus born of the flesh, nor of the will

of man, not of blood.

In the examples set for us in scripture baptism no where precedes belief or faith. John required those he baptized first to be repenting subjects, saying thou shalt believe on him that was to come. Jesus said he that believeth and is baptized shall be saved, but faith precedes. The apostles always required belief before baptism.

Then born of water does not mean baptism by water.

3rd. What does it mean? The expression by the washing of regeneration and renewing of the Holy Ghost embodies the same thing as the expression born of water and of the Spirit.

When Nicodemus said, how can these things be? Jesus in answering that inquiry said, 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.

In the death and resurrection of Jesus or in Christ crucified is the washing of regeneration, or the being born of water, and the renewing of the Holy Ghost is the renewing in the Spirit of his mind that which is made new in Christ Jesus, and when this is accomplished then one enters into the Kingdom of God, old things having passed away and all things becoming new in Christ Jesus.

P. D. G.

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### HEAVEN.

For sometime I have had some precious and comforting thoughts upon what heaven is, and what it is to be in heaven. I am of the opinion that the greatest stretch of wisdom afforded us here brings forth a very limited understanding of that mysterious state. We now see through a glass darkly. It doth not appear what we shall be, and we

are not told where we shall be, only that we shall be like Jesus, and be where he is, for when we see him we shall be like him, for we shall see him as he is. He says, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there you may be also. I do not understand him here to mean by the word place that it is in heaven, nor that he meant a locality as we mean by the word in a literal sense, or in other words I do not believe in a local heaven. If it is local according to our idea of location or locality, then it must be also material, and if material it must be natural, so that we would have at best but a higher order of nature. We have the holy city, the New Jerusalem spoken of, and wonderfully described, but I do not understand that to be heaven only as it refers to the church as heaven. The foundation walls and gates of the city represent the doctrine and promises of God for the church, and the street of gold represents the purity of the way, and the perfect walk which is by faith. The gates here do not I think mean something hanging upon hinges to close the way, but it means the way of entrance itself. We commonly speak of making gates and doors, but no one ever really made such a thing. We build the fence and leave the gate. We build the house and leave the door. We make shutters for our gates and doors, but God makes the gates and doors. The gates of the city were not shut or closed by day and there is no night there, so they are never closed. What account would what we call gate be if we never shut it so as to close the space? Heaven is a state of rest and not a place. I do not mean by this that there is no heaven, but that heaven is a state and not a

place. To be like Jesus is heaven. To have this vile body changed and fashioned like unto his own glorious body is heaven. Isaiah saw the Lord sitting upon a throne high and lifted up. This was surely not a literal, material throne. "When the Son of man shall sit in the throne of his glory." His glory is his throne and is the heaven of his people. To be with Jesus is to be like him in the fullness of everlasting life, power and great glory, and be holy, harmless, undefiled, separate from sinners and made higher than the heavens.

I am far more concerned in being like Jesus than I am in going to heaven.

That which men are pleased to call scientific religion in this day has for its heaven that which is little better, if any, than the Indian's heaven, or happy hunting ground. In fact, I believe I would prefer the latter's heaven. Nothing short of equal rest, glory, peace, joy and happiness to each and every one of the children of God after this life of care, sorrow, sickness and death is over will produce that perfect satisfaction which Jesus is to have in seeing the travail of his soul, and nothing short of being fashioned like unto all that could possibly make Jesus glorious could reasonably be considered that which was infinitely designed to be the consummation of the salvation of the people of God. Neither could anything short of this most unspeakable glorification render that eternal praise which must be the well-springs of the redeemed to their Redeemer. When mortality is swallowed up of life, nothing but life, life eternal will remain. There will be nothing tangible to mortal feeling, nor visible to mortal vision, but the children of God like him will be eternal, immortal, invisible—the infinite glory of him that inhabiteth eternity, and the love of God

that passeth knowledge will be the inspiration of the everlasting song of thanksgiving to God and the Lamb for ever and ever.

P. G. L.

#### OIL FLOWING.

"And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." 2nd Kings 4 : 7.

The circumstances narrated in this chapter contain gospel matter in a type, and also suggest a profitable lesson for the present life. For in the life of faith there is dependence on God for things needful in this present mortal state, and God has a regard for the needs of his dependent creatures in their mortal life.

Here is a widow woman with children. She is in debt and debt is a hard, painful master to an honest one unable to meet and satisfy his obligations.

The creditor, as is too often the case, being more eager to get his money than to pity the distressed condition of the poor, is about to seize her two sons for bondmen, and enslave them to pay the debt. What can the helpless widow do? She cries unto the prophet Elisha, the man of God. What better could she do? Nothing. This is just what a poor, distressed Israelite will do and should do. There is no deliverance from the thralldom of indebtedness shadowed forth here, save in what is represented by the pot of oil. She shut her door: this is hid from the world. The grace of God which flows from God alone fills the vessels of mercy, and supplies their need, paying all the debts of those that are so hopelessly in debt and have nothing with which to pay. For every one in debt is welcomed by our spiritual David.

When this woman borrowed vessels they were empty. Therefore she de-

spoiled no one—harmed no one. That which paid her debts was not taken from any man or woman. The grace of God that brings salvation wrongs no one, nor does that which redeems the lost sinner come from any creature, nor does it rob, nor wrong any creature.

It was a miraculous increase of what the widow's pot of oil already in the house supplied to pay her debt. Nor did she compromise the debt, but paid it in full; then the prophet told her to live of the balance.

Grace brings salvation paying the utmost farthing of our debt, and then supplies enough for the christian to live on.

Naturally dishonest people who are in debt do not pay their debts first, but try to abstract or put away their property so that their creditors may not get it for their debts; but honest people *first pay their debts*, and then live of what is left. It is even so in grace, for the Lord God gives his son Jesus to redeem his people out of all their iniquities, or to pay all their debts. This they realize when they are brought to see and know the justice of the debt, and as helpless as poor widows can do nothing but cry to God; for then the Lord appears for them and undertakes their case. The death of Jesus applied by the Spirit to the helpless, smitten and guilty soul discharges him from all debt, and enables him to see that the death and resurrection of Jesus is a full and complete satisfaction to law, or a full payment of the debt and a most glorious satisfaction to justice, wherein no man or party is robbed, but all parties are fully satisfied. Besides this, the oil still supplies his need all his life; as she and her children live of the balance of the oil. The grace of God still pays our debts and all our expenses, and pur-

chases for us all that we need for all time. For where sin abounded grace did much more abound, and will abound.

Shall we commit sin that grace may abound? God forbid. Those that taste that the Lord is gracious have lost all relish to live in Egypt. They desire to live in and by the same grace that freed them from sin and death.

In a secondary sense here is a poor destitute christian feeling he is much in debt and has nothing with which to pay his debts; for he hardly knows that he has anything in his house, but when the Lord stirs up his pure mind by way of remembrance he finds the pot of oil is in the house, for that is always within, though the rubbish of worldly cares and old plunder and dust of earth may sometimes so hide and obscure it that one scarcely remembers until questioned that it is there. But when remembered the troubled one sets about to hunting up his brethren (borrowing vesse's empty or poor and needy,) and begins to tell his tale of sorrow and trouble to them, as well as his hope, and the oil flows (for nothing multiplies like grace) and fills all the vessels, and when all are full not another drop flows, but the oil is stayed and none wasted, and the whole house is filled with the ointment and the odor, and this soul then realizes all his debts are paid and something is left over to live on.

Sometimes a poor preacher feels his indebtedness most sorely, but when he brings out the hidden pot and the oil flows all the hungry ones waiting for the word are filled—not a vessel is empty, and then the oil stops flowing. All are satisfied, every hungry soul or vessel is filled with the same oil, for there is only one kind of oil that so multiplies and flows, and that is grace, and then the oil is stayed, none is wast-

cd. There is though always enough to fill every empty vessel. The preacher too lives of this oil. The more he gives the more is left for him to live on. His liberality abounds. There is that that scatters and yet increases; and bread cast on the waters will be gathered after many days.

P. D. G.

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### END OF THE YEAR.

Again time has rolled us, under the shaping and controlling hand and power of Almighty God, near the end of another year. Whatever else may occur, the ceaseless motion of time, carrying all mankind along on the wing of its flight, never halts, nor hurries, never hastens, nor lags.

What a mystery is our vain life, how fair and promising, yet how deceitful and disappointing, always alluring, but never satisfying; yet we learn so little by failures.

This year has been one of great disaster by floods—losses of crops in this section—loss of life elsewhere. Crime has not disappeared. The nations that are at work for their millennium, and promising such great things utterly fail to perform, nor do they know anything of the times and seasons which God keeps in his own hand. Crime does not lessen. Never was there a time perhaps of greater pretensions to philanthropy and benevolence; yet in reality perhaps never a time when there was a more deliberate, systematic and universal scheme of robbery and oppression of the poor by the rich, or vile persons making empty the souls of the hungry.

There have been considerable additions to some churches of the saints, and yet there is much coldness among the people of God.

We owe it altogether to the goodness

and mercy of the Lord that we continue to the present: for in him we live, move, and have our being.

P. D. G.

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ELDER P. D. GOLD:—My reply to "Remarks" with your note of decline to publish it is received. You assign no reasons for your refusal. You state however that you did not allude to me by the language *quack doctors* used in your remarks. This you may claim for yourself; but as far as I am known as practicing medicine, and as far as the LANDMARK circulates the impression will be and is made that I am the quack doctor, and if I were to try to locate where I am not known your "Remarks" would do me great damage. I consider my professional character slandered to my damage by your "Remarks," and I demand of you as a gentleman to set me right before the public. Every one in this country who reads the piece says you intended it for me. As for my professional standing I refer you to H. T. Bahnsen, M. D., of Salem, N. C., and to R. F. Gray, M. D., Winston, N. C., and Dr. Dosset of Davidson county, N. C., all of whom I have met in consultation, besides the community for whom I practice.

L. I. BODENHAMER.

Kernersville, N. C.

### REPLY.

The above letter of brother Bodenhamer is published that the readers of the LANDMARK may see that he considers himself aggrieved by my remarks in LANDMARK of Nov. 15, 1889.

It is a pleasure to me to state that I neither called him a quack doctor, nor intended to do so, nor do I want any one to so consider him.

I was in his vicinity about the 1st of last September, and the only opinion I heard of him from any one was that he is a learned, laborious, pains-taking, successful physician. His neighbors said he is very energetic and seldom loses a patient, and goes both day and night, having a large practice. I do not wish

I hope to harm him or any other man.

What I intended by my remarks was this, that to slay all writers on religious subjects, and all traveling preachers, because some authors peddle books just to make money, and some preachers travel just to get money, would be worse than slaying all physicians in order to reach the quack doctors, which would be unjust and unreasonable.

P. D. GOLD.

### REPLY TO BROTHER PERDUE.

"And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the kingdom of God which have been a comfort unto me."—Col. 4: 11.

Paul refers here by name to some fellow-laborers, true preachers of the gospel; one is Tychicus, another is Onesimus, still another is Aristarchus, also Marcus and one named Jesus called Justus, and others. Jesus here is the name of one of these laborers in the gospel so near and dear to Paul. He and others were of the circumcision, or of the Jews. This is not Jesus Christ the Lord, but a preacher named Jesus or Justus, of the Jews. No doubt he was a just man.

What a great comfort a fellow-laborer and true yoke-fellow in the gospel is? Jesus sent them out two and two. I know of no greater pleasure, outside of the sweets of a conscience at peace with God in Christ Jesus, through the revelation of the Holy Ghost, than the companionship and fellowship of a true yoke-fellow in the gospel.

Some preachers seem to want to go alone, and appear to be envious of others that are beloved by the brethren; but should it not be a pleasure to see and hear your brethren preach as the Lord gives them liberty of utterance in the mysteries of the gospel.

When two are together if one falls

down another will help him up. Some young preachers are anxious to take long trips alone. This should not be. Their churches should prohibit it. Let them go with older ones who will stay them and be a help.

Paul did not appear to have many laborers with him, yet he generally had some.

P. D. G.

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## Obituary.

MRS. W. S. WELLS.

I am sorry to have to say to you that I have lost my dear companion. She departed this life April 13th 1889, after being confined to her bed six weeks with Pneumonia, at which time she passed away like one going to sleep, without making a struggle, and I hope fell asleep in the arms of her dear Saviour. She had never united with any church, but was a strong believer in the doctrine taught by the Primitive Baptists. She was born in Grayson County, Va. February the 20th 1817, being at her death seventy two years, one month and twenty three days old.

A precious one from earth is gone,  
A voice we loved is stilled.

A place is vacant in our home,  
Which never can be filled.

God in his wisdom has recalled,  
The boon his love had given,  
And though the body moulders here  
The soul is safe in heaven.

"The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." I am this day 77 years of age, and blessed with health and strength, and can walk back and forth to our meeting a distance of 7 miles. Our church is composed of about twenty members, and is one of the oldest churches of our order in this country, and we are trying to contend for the faith once delivered to the saints, believing in the doctrine taught in the Bible to wit, heart-felt experimental religion, final preservation of the saints, predestination and election by grace, which was given in Christ before the world began. I wish Brother

Gold you could be with us at the Ncd-  
oway Association which commences the  
first Saturday in October, 22 miles  
north of this place. Our brethren would  
be glad to see you and hear you tell of  
the goodness of God towards the chil-  
dren of men. I must close this scribble  
hoping you may have a long stay in  
this unfriendly world, and continue to  
contend for the good old way as laid  
down in the Bible by our Saviour and  
his apostles, and left upon record for  
our learning. I am yours in bonds of  
love,

W. S. WELLS.

Rushville, Mo.

JOSEPH MARION KING.

I have after so long a time decided to  
send you for publicaton the obituary of  
my poor and afflicted father, with a slight  
sketch of the history or experience of his  
life, as I can only sketch slightly at it. His  
name was Joseph Marion King, son of  
Abel and Elizabeth King. He was born  
in Horry county, S. C., on the 31st day of  
October in the year 1831, and was partly  
raised by his father, a Missionary Baptist  
preacher, his mother having died when  
he was very young. His father at about  
the age of 6 or 8 years gave him to one  
John S. Wilson, a member of no society,  
who was a very wild man, and therefore  
he got no training after a godly sort, and  
so he lived until he was married and then  
he joined the Missionaries, and thought  
to amend the course of his life. But  
as the unclean spirit went out of itself so  
it of itself returned, and there was not  
much amendment, and he lived with them  
for sometime, and had some 2 or 3 trials  
in their church, and about my first recol-  
lection he was turned out and I remember  
hearing him tell a dream he had about  
that time. He said that he dreamed  
that a man came to get him to do some  
work for him, and he asked what  
it was, and the man said it was to plow,  
and when he found out where he was  
to plow it was to plow the Bible, and it  
was all to be thrown one way and that  
was to the Primitive side. He awoke  
and went to sleep and dreamed the  
same dream the second time and  
awoke, went to sleep and dreamed it  
the third time, and it was the same  
man and the same work to be done.

He went on as before sometimes prom-  
ising to do better, and every time fail-  
ing to do so for about five years, when  
he dreamed one night the devil came  
to him, and told him he was going to  
give a dinner and ask him to come and  
take a dinner with him, and he said  
that he did not promise to go. The  
day came on and he was close enough  
to the place to see the smoke rising  
where the devil was cooking his dinner  
and he said the smoke looked like an  
unbanked tar kill burning up, so he  
went on an alien from God and a  
stranger to grace. He wondered through  
earth its gay pleasures to taste. He  
was a drunkard, and a man of profanity.  
I believe he was as honest as a man  
could be living such a life, and was al-  
ways ready to help the poor, and needy  
of his country.

About 20 years ago he was taken  
with Rheumatism and was a great suf-  
ferer for about 18 years, and about the  
time he was taken with his afflictions  
the Lord in his wisdom was pleased to  
show him what was his condition.  
From that time he was one to exclaim  
salvation by grace alone, and fought as  
hard against human ability as I ever  
saw a man, and yet he would get in a  
passion and use profane language, and  
I have seen him get in anger and swear  
as though he had some power and au-  
thority for it, and in less than a minute  
would be shedding tears on the account  
of his wickedness, but he gradually  
grew out of it more and more as he was  
taught as I believe by the Spirit. For  
he learned humility by the things which  
he suffered. For he lost his left hand  
the second year of the Confederate War  
and suffered a great deal with that and  
then was afflicted with Rheumatism for  
18 years.

Though as he suffered he learned obe-  
dience and became humble and obe-  
dient, and bore his afflictions with pa-  
tience, and became more and more es-  
tablished in the belief of salvation by  
grace, and could and would exclaim to  
all that salvation is of the Lord.

He breathed his last on the morning  
of the 12th of March 1887. The even-  
ing before there were two of the neigh-

bors came to see him, one was the Dr. who attended him. He was asked when he went to the bed, how he was? His reply was I shall be at perfect rest. He leaves a widow which is my mother, and 7 children, all grown and 25 grand children to mourn their loss, yet may the Lord direct us to live in the discharge of our duty in every respect that we may say that we have lived as we would like to die, and not mourn as they who have no hope.

J. C. K.

ELISABETH PEELE.

The subject of this obituary was born in Wayne County, now a part of Wilson County, N. C. on January the 27th, 1829. She was the daughter of B. A. Scott and Zilphia, his wife.

She was married to Mr. Mathew V. Peele on January 17th 1850, by whom she had twelve children, nine of whom together with her husband survive her.

She departed this life, Oct. 20th 1889 at 10 and a half o'clock A. M., making her stay upon the Island of time sixty years, eight months and twenty three days.

Mrs. Peele professed a hope in Christ many years since, but as many others do, wore the lash of her Heavenly Master until Saturday before the first Sunday in March, 1888. When she and her daughter, Mrs. W. H. Lamm, came before the church at Scotts, in Wilson County and were received and baptized on the following day, by Elder John D. Scott into the fellowship of the church.

Mrs. Peele was a faithful member filling her place at meetings at all times not Provisionally hindered; and tried, it is believed by all who knew her, to keep herself pure in the walk of her Saviour, and unspotted from the world.

She experienced a gradual decline of health during the last decade: and was taken with her fatal sickness, Bilious fever complicated with Pneumonic Phthisis, on the 11th, of Oct.

All attempts possible by physicians, were made to restore her health—her wants supplied and comforts secured by nurses and friends; but as to preserving

life, all was in vain. The good Master's time for receiving her spirit had come, when physicians, relatives nor friends could hinder. Mrs. Peele from her early girlhood, bears a record of pure intentions, generosity and kindness towards all her fellow-creatures.

She was all that an obedient daughter, a loving sister, a devoted wife, and an affectionate mother could be, being at all times ready to administer to the needs and wishes of her family and neighbors.

This pure-hearted lady, whose spirit has taken its flight to the God who gave it, to meet the loved ones gone before, and to join the anglic throng, which surrounds the throne, in the spirit land of eternal bliss, leaves a husband, 4 daughters and five sons, several brothers and sisters, besides a host of other relatives and friends to mourn her loss. To them it must seem hard to give up such an amiable friend. But God knoweth when to call his children from this world of sin and sorrow. "He doeth all things well."

She bore her affliction and sickness with the highest degree of christian fortitude, and died I think, in a proper state of mind, believing her name to be recorded in the Lamb's book of life.

The funeral and burial survice took place on Monday at 3 o'clock P. M. on the 21st and was attended by an exceeding large crowd of sorrowing relatives and friends.

The funeral sermon was preached by Elder Williams, and I feel that we may well say, as did the text used on this occasion by Elder Williams—"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."

SALLIE HARAWAY.

Died on Oct. the 1st 1889 Mrs. Sallie Haraway wife of Capt. Samuel Haraway. Mother was 80 odd years old. She was with her oldest child J. W. Haraway. She had come to stay awhile with me this fall, and was taken sick which sickness was unto death: and while I believe she is far better off, it is so hard to think I never

can see her any more in this life. She was a professor for a number of years, and all who knew her could testify to her christian walk. She was a member of the Missionary church, but could not believe all she heard or saw. Her Motto was peace. That seemed to be her greatest desire. She always tried to make peace wherever she saw there was trouble. She always gave her children the very best of advice, and always rejoiced with us and always wept with us in our joys and sorrows. She was the best of mothers. She left 9 children to mourn our irreparable loss. The hours have seemed so sad and lonely since she left us. We feel that none can fill her place.

Our father died in 1867. Our mother was spared to us a good while. Although she was so feeble and helpless for many years, she was all to us that a mother could be. She lived to see us all married, and left two great-grand children.

Since mother went home  
The evening shadows linger longer.  
The long days fill so much of the year  
And even summer winds are chill and drear  
Since mother went home.

Since mother went home  
The robin's note has touched a minor.  
The old songs breathe but a sad refrain,  
And laughter sobs with hidden, bitter pain  
Since mother went home.

Since mother went home  
How still the empty room her presence blessed,  
Untouched the pillow that dear head pressed.  
My lonely heart has no where for its rest  
Since mother went home.

Since mother went home  
The long, long days have crept away like years,  
The sunlight has been dimmed with doubts and fears.

The dark nights have rained in lonely tears  
Since mother went home.

As ever your sister I hope.

EMMA HUDSON.

JAMES E. BIRD.

I will write the obituary of my cousin, James E. Bird, who was born June 2nd, 1872, and died Sept. 27th, 1889. He was the son of J. L. and J. M. Bird. Cousin has been afflicted 7 years with the white-swelling. He bore his sickness with great patience. He was an obedient child to his parents all his life, and was kind to all his play-mates, beloved by all his friends, neighbors and acquaintance. A few minutes before he died he clasped his hands as many as three times and said, oh father,

I am going home, and then he said, oh father and mother, and brothers, relatives and friends, I'll soon be gone, and then called his brother and said, Peter, can't you come. His papa told him that Peter could not come. He is his older brother who is down with the Inflammatory Rheumatism. He then prayed a beautiful prayer, and then fell asleep in Jesus. He leaves 4 brothers, 9 sisters, father and mother and relatives, to mourn his loss. I hope their loss is his eternal gain. The blow was very severe to the bereaved parents. I hope the good Lord will give them strength and enable them to look through falling tears and say, "Lord thy will be done." May they be enabled to lean upon the arm of Jesus in this and every trial, feeling that the Lord doeth all things well.

LYDIA A. DIVERS.

Vila, Franklin Co. Va.,

ELDER GEORGE HUFFMAN AND WIFE.

Please publish the obituary of Elder George Huffman and wife. George Huffman was born in Davidson Co. N. C. Dec. 3rd 1805, and passed away August the 9th 1889. He was united to Margaret Summey by marriage March 27th 1827. They lived together about 58 years, raised eight children to be grown, three of which are identified with the Primitive Baptists. He left the Old Carolina State in 1830, moving to Illinois. In 1831 he came to West Tenn., which was a wilderness at that time. About 1832 or '33 the Lord saw fit to show him his condition and after exhausting his own strength, he gave himself wholly to Him who created and preserved his life. He was often in doubts and feared that he had been deceived, but lived a consistent christian life, and died with a strong hope of meeting his Lord and master in peace, there to live and reign with all the redeemed of God forever. He united with the Primitive Baptist church about 1834 making his identification with them about 55 years, during which time there was never aught found against him: he was always ready to discharge any and all duties that might devolve upon him and was sorely troubled if any discord or misunderstanding should arise in the church. He was never ordained to the full work of the ministry, but no man was ever more punctual than he. He only missed one Association for the lapse of fifty years.

To meet his brethren was his greatest joy in this life. While with them his whole theme was salvation by grace and grace alone. I heard him say that when he left the State of Carolina that there was a number of Primitive Baptist churches there and he found them in the wilds of Illinois, and when he reached Tennessee he found them there, but there were no Missionaries to be found any where, and now the Missionaries want to claim that they are the Old Baptists.

Margaret Huffman, his wife, was born April the 6, 1806, and departed this life April the 16, 1883. She never connected herself with the church, but believed in election, predestination and salvation by grace: there was no doctrine of the Land she gloried in but that of the Primitive Baptists. So farewell; they have passed over the river and a few more rising and settings of the sun and the place that knows us now will know us no more forever. Oh! may all their children when they bid adieu to this world be prepared to meet their God in peace where they will bask in the sunshine of his eternal love forever and forever.

Your brother in Christ I hope,  
J. D. HUFFMAN.

Died on Saturday, July 13th, 1889, of typhoid fever near Peach Tree, Nash county, N. C., John Powell, Grandson of the late Elder Russell Tucker, aged 12 years, followed by his mother, sister Mary Powell, the wife of James W. Powell, the last remaining child of Elder Russell Tucker, on September 8th 1889. She leaves behind a husband and several children, and a host of friends to mourn their loss; age about 44 years. I will call attention to this more fully in a little while.

Yours in hope of eternal life,  
W. G. WHELESS.

### UNION MEETING.

The Stanton River Union will meet, if the Lord will, with the church at Mt. Arrarat, on Friday, Saturday and 5th Sunday in Dec. 1889. Ministering brethren are invited to attend.

T. N. WALTON.

### RECEIPTS.

ALA.—J T Price 1 50 Redmon Bunn  
2 J P Gilbert 1 By Mrs S A Lawler 3

FLA.—W Lewis 1 50

GA.—J C Huff 1 50 W H Sparks  
2 M C Jones 2 Wm Garner 2 By Elder  
W T Everett 3 25

ILL.—A Jeffries 5

ME.—J H Wilson 5 Elder Wm  
Quint 1

N. C.—J L Ballard 5 C Cagle 1 50 M  
Bryant 1 J Farmer 1 50 Mrs Mary Pow-  
ell 2 D B Ricks 2 Sallie Sauls 2 Permen-  
ta Braswell 2 Gray Armstrong 1 50 J  
Smith 1 J L Pierce 1 50 Luetta Lawson  
1 50 T P Davis 6 Mrs Sarah F Barnes  
1 50 W T Hales 1 41 Mrs A L Page .50  
Elder J S Corbett 1 50 Elder J T Coats  
2 Mrs M Gardner 1 50 H F Pate 1 50  
A B Williams 1 50 Gilbert Sawyer 2  
James Daniel 1 50 Mrs H L Staton 2  
Mrs L H Wood 2 Josiah Coleman 75ct  
R W Edmonston 1 50 W L Wiggins 4  
H F Peedin 1 50 H F Yelverton 2 By  
J A Carver 4 50 E J Littleton 3 50 By  
B Cullock 6 Mrs H T Dawson 4 Elder  
J W Gardner 1 50 J A Crews 1 Elder  
J D Draughn 5 Elder L H Hardy 6 50  
G C Farthing 8 25 S W Outterbridge 1  
50 Raford Fulghum 1 50 J E Cobb 3  
Elder J C Hudgins 3 S Felton 2 25\*Elder  
J M Harris 1 50 Elder Y I Chan-  
dler 1 50 F R Warren 2 50 B Bullock 5  
Elder Joseph Edwards 6 Wm Hilliard  
7 50 H Hatcher 7 50 Mrs A Cher-  
ry 1 40 J Carter 1 50 Elder W R  
Wiggins 1 50 Mrs E M Quinly 2 Mrs  
W O Warren 1 50 S Underwood 40 E  
H Davis 2 W T Jenkins 1 50 A E  
Blake 1 50 J B Casteen 6 Mrs Edith  
Dew 2 Lucy J Cockran 2 F L Colvard  
1 50 Mrs S A Walker 2 Mrs Martha  
Sutton 2 Mrs L Biggers 1 80 Mrs E  
Walker 1 Jesse Price 2 Elder W E Bel-  
lamy 2 J C Pittman 1 50 By B W  
Jenkins 2 Elder D A Mewborn 1 50  
Wm Hilliard 1 50 Elder Isaac Jones 5  
Seth Woodall 3 Elder A S Moore 1 50  
R E Byrd 5 50 By M B Taylor 7 50  
Elder M T Lawrence 1 50 R D Brooks  
1 50 S W Outterbridge 1 50 Elder J D  
Draughn 1 50 Elder J A Burch 1 50  
Elder D N Gore 2 H T Stewart 2 M B  
Williford 4 Elder J A Williams 3.

S. C.—J H Gollie 1 T A Brown 1 50  
J R Allsbrook 6.

TENN.—Elder W B Owen 2 T L D  
Parks 2 T H Marshall 3

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Literary course of study is thorough and unusually comprehensive, extending through a primary, a preparatory and a collegiate department. Thoroughness of teaching is made an object of special attention. Promotion from lower to higher classes is based on the proficiency of pupils, as ascertained by careful and rigid examinations.

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Wilson, N. C. Principal.

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FOR BOTH SEXES, Whitakers, N. C.  
The twenty first session of this school will open, the Lord willing, on the third Monday July, 21st, 1889.

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# WILMINGTON & WELDON R. R. and Branches.—Copt. Schedule.

## TRAINS GOING SOUTH.

Dated	Dec. 8, '89	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 14, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	9:00 a. m.	11 10 p. m.	
Arrive Rocky	1:40 "	7:10 "	7:10 "	12 10 1/2 m.	
Arrive Tarboro	3:45 p. m.				
Leave Tarboro	10:20 a. m.				
Arrive Wilson	1:17 p. m.	7:00 p. m.	7:43 a. m.		12 17 a. m.
Leave Wilson	2:30 p. m.				
Arrive Selma	3:40 "				
Arrive Fayetteville	6:00 "				
Leave Goldsboro	3:10 "	7:40 a. m.	8:35 a. m.		
Leave Warsaw	4:07 "	8:20 "	9:34 "		12 20 a. m.
Leave Magnolia	4:22 "	8:20 "	9:40 "		2 21 "
Arrive Wilm'gton	5:50 "	9:55 a. m.	11:20 "		2 34 "
					3 55 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex Sunday.	No. 66, Daily
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.	11 20 a. m.
Leave Magnolia	1:17 a. m.	10:14 "	5:30 "	12 35 p. m.
Arrive Warsaw		9:55 "	5:53 "	
Arrive Goldsboro	2:18 a. m.	11:15 "	6:53 "	1 37 "
Leave Fayetteville		2:30 a. m.		
Arrive Selma		3:40 "		
Arrive Wilson		7:10 "		
Leave Wilson	2:50 a. m.	12:37 p. m.	7:47 p. m.	2 20 p. m.
Arrive Rocky Mt.	1:10 "	1:10 "	8:18 "	2 30 p. m.
Arrive Tarboro		3:45 p. m.		3 45 "
Leave Tarboro		10:20 a. m.		10 20 "
Arrive Weldon	4:30 a. m.	2:45 p. m.	6:30 p. m.	3 57 p. m.

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2.30 m., arrives Scotland Neck at 3.45 P. M., Riverton 6.10 P. M. Returning leaves Riverton 7.20 A. M., Scotland Neck at 10.20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4.00 P. M., Sunday, 3.00 P. M., arrive Williamson, N. C., 6.30 P. M., 4.20 P. M., Plymouth S. p. m. 5.40 p. m.; and returning leaves Plymouth, N. C., Daily except Sunday, 6.00 A. M., Sunday, 8.30 A. M., Williamson 7.25 A. M., 9.50 A. M., Arrive Tarboro, 9.50, A. M., 11.30 A. M. This train will not run south of Williamson until 9 P. M. Nov. 30.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6 A. M., arrive Smithfield, 7.30 A. M. Returning leaves Smithfield, 8 A. M. arrive Goldsboro, 9.30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3.40 p. m., Spring Hope, 4.15 p. m. Returning leaves Spring Hope 10 a. m. Nashville 10.35 a. m., arrive Rocky Mt. 11.15 a. m. Daily, except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11.10 a. m. Returning leaves Clinton at 8.20 a. m. and 3.10 p. m., connecting at Warsaw with nos. 41, 40, 23 and 78.

Southbound train on Wilson and 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 at Weldon 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, Supt. Trans.  
T. M. EMERSON, General Passenger Agent.

JNO. F. DIVINE, Genl Supt

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Primary, per month,	\$ 2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished; young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

Opportunities for the study of Phonetics, Spelling, Reading, Penmanship, Geography, Arithmetic, Algebra, Geometry, Book-keeping, Map-drawing, Eng. Grammar, History, Composition and Rhetoric, Physiology, Latin, Greek, Vocal, and Instrumental music will be given.

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.

230  
87  
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VOL. 23

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NO. 4

# Zion's Landmark.

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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.

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

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for the sheepskin.*

(By Joshua Lawrence.)

## ON SELF-MADE MINISTERS.

[Continued.]

This trasformedness will again appear in the devil's ministers, by a disfigured face, much sanctify and great zeal for the externals of religion; were trifles in religious practices like the pharisees they will condemn, while the weightier matters of doctrine, ordinance and discipline will be things of not much avail with them; for they are for the outward form, appearance, show, parade, pomp, and high things, and great rich folks in religion; and why? Because they mind high things, and are void of the gospel spirit to condescend to men of low estate, and are for the fleece of rich folks. Real piety in a person is nothing in their esteem, because they are lovers of pleasure more than lovers of God; and the holier a person is and the more he stands up for truth, the worse this devil man hates such a person; and the reason is, the devil his father hates these the most. And this man is a fierce despiser of those that are good, and as proof see how many thousands these devil ministers have put to death in past ages of the church. Thus they may be known by their great zeal for the profession and externals of religious practice, while heart religion is seldom or never contended for by them. But God's ministers will contend for both the internal principle and practice of re-

ligion together to make a Christian, and without which no man can go to heaven.

Ninth mark, by Peter, as 2nd epistle 2d chapter. Peter calls them false teachers, bringing in privily damnable heresies. Paul calls them false apostles and transformed after the ministers of righteousness. See how nigh they agree in the description of these men, of the devil-made teachers; both call them false, and of course alluded to the same men. And Peter shows how I have said, that their great mark is to preach lies, damnable lies, and that they bring these damnable lies into the church privily: For what is heresy but lies, and a certain sort is damnable lies; because they are of a damnable nature, as all false doctrine is; because truth saves, but lies damn. One of the principal errors or heresy alluded to by Peter is mentioned in this chapter; denying the Lord that bought them. This is a mark set on them by Peter. In this mark are involved all Unitarians and Deists; and antichrist spoken of by John alludes to these same men. Mahometans are also here involved in this mark. And the Jews that denied Jesus was the promised Messiah, and all those men that deny he is God, the only God, the true and living God, the God man, Christ Jesus; for, says John, who is a liar but he who denieth Jesus is the Christ? He is antichrist that denieth the Father and the Son. If I understand John this is his meaning: who is a liar but he who denieth Jesus is God or Christ, or the Christ that should come into the world. He is antichrist that denieth the Father and the Son; that is, that Jesus is both God and man, or both Fa-

ther and Son, as God Father, as man Son. Hence, says Christ, he that hath seen me hath seen the Father; the Father that dwelleth in me doeth the work; I and my Father are one. So that he that denieth Jesus is God, denieth both Father and Son, or denieth this relationship between God and Christ. Then all Unitarians, Humanitarians, deists, infidels, Jews that deny Jesus to be God, Mahometans that believe Mahomet and that Christ was only a prophet or as one of the prophets, half salvation workers, and self-righteous persons belong to this class of devil preachers and devil Christians. It is a large sweep, but no larger than true, if you will consult the scriptures for proof. One text I will give you; Except ye believe I am he, you shall die in your sins. For mark, all must believe he was a man, for all saw him to be so; and of this none could doubt their own eyes. But if you will read the gospel you will find this was the point contended for by Christ, to believe he was God. Then all these come under the mark, denying the Lord that bought them. To this we add a more definite mark, which I think was intended for these same devil-made, man-made, and self-made preachers; and a text from Paul: Though we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed. And John: If any man come unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed. Your preaching houses are meant, as we are commanded not to be forgetful to entertain strangers. So then he that preaches another gospel, or brings another doctrine than the summary I have laid down, is a false teacher; he is a heretic, he preaches a damnable heresy, a lie, and may be marked as a devil preacher. Come to the scripture, don't be mad, weigh by the balance of the sanctuary; that is the place to try doctrine by, and not your opinion, and think soes, and other men's books; no, no mine neither. Let God be true, and every man and book be a liar: To this I will agree and abide. You may wish to know what is meant by these

words, bought them. Suffice it to say that Christ bought the field of the world for the treasure; that was in it; that is, his beloved, given, and elect people. And those men that thus deny the Lord, says Peter, bring upon themselves swift destruction; exactly corresponding with God's dealings with the Jewish nation for denying Jesus to be the Christ.

Peter in this second chapter has marked out these false teachers, nearly with the same marks as Jude and Paul. First mark: privily bring damnable heresies into the church: 2. denying the Lord that bought them: 3. their success in teaching—many shall follow their pernicious ways; 4. by reason of whom the truth shall be evil spoken of; 5. and through covetousness shall they with feigned words; 6. make merchandise of you; 7. but chiefly them that walk after the flesh; 8. in the lust of uncleanness; 9. and despise government. 10. Presumptuous are they; 11. self-willed; 12. they are not afraid to speak evil of dignities; 13. but these, as natural brute beasts made to be taken and destroyed, speak evil of things they understand not, and shall utterly perish in their own corruption; 14. and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. 15. Spots they are and blemishes, 16. sporting themselves with their own deceivings, while they feast with you; (you, Christian, is meant.) 16. Having eyes full of adultery, 17. and that cannot cease from sin. 18. Beguiled, 19. unstable souls, 20. and hearts they have exercised with covetous practices. 21. Cursed children, 22. which have forsaken the right way, 23. and gone astray, 24. following the way of Balaam the son of Bosor, 25. who loved the wages of unrighteousness. 26. These are wells with out water, 27. clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever: 28. for when they speak great swelling words of vanity, 29. they allure through the lust of the flesh, 30. through much wantonness, those that were clean escaped from them who live in error. 31. While they promise liberty, they themselves are the servants of corruption. 32. They have

escaped the pollutions of the world; 33, the latter end is worse than the beginning, 34, for them not to have known the way of righteousness; 35, turn from the holy commandment delivered unto them: 36, the dog to his vomit; 37, the sow to her wallowing in the mire.

Now here are 37 different marks laid down by the Holy Ghost on Peter, of these false teachers that should arise in the gospel church. Do you at some leisure hour compare these marks of Peter with the third chapter 2nd epistle to Timothy, and with Jude, and see how near the marks of these self-made, men-made, and devil-made teachers come to one another. You find Peter and Jude both pointing out money, Balaam like, as a proof of these men being false ministers. You hear Jude say, they speak evil of those things they know not; and speak evil of dignities, despise dominion, and know things as brute beasts. And Peter says also, they are Balaams for reward, despise government, speak evil of dignities, and calls them like Jude, natural brute beasts. Jude says these people deny the only Lord God; Peter the same. Jude says they are spots in your feast of charity; Peter they are spots and blemishes. Jude says they speak great swelling words of vanity, having men's persons in admiration because of advantage; Peter says they speak great swelling words of vanity, and make merchandise of you. Jude, they are clouds without water, carried about of winds; Peter says, they are clouds that are carried with a tempest. And in many other things these holy men agree in the marks and description of these men exactly. Paul also agrees with them that they are covetous, proud, boasters, false accusers, resistors of the truth, and withstanders of God's ministers, and in their supposing gain is godliness. Now does it seem possible that the gospel church with so many plain marks of these men could not know them? It does not. Yet these devil and self-made ministers are so nicely transformed after the ministers of God that the church is put to her wits end to know them apart from God's ministers. And

many of these devil-ministers thus pass not only with the world, which is no great marvel since the world will love its own, for ministers of God; but for them to pass with the church for God's ministers is marvellous, yet many have done so and are doing so, they are so nicely counterfeited by the devil. But yet I will give you some marks out of this great number by which they are to be known, being so marked by the infallible Holy Ghost. And you see there are so many marks I can't speak of them all, but will choose the most conspicuous and certain; and leave you to compare the other marks with men you may suspicion to be these false teachers of the devil and men.

And the first mark, in which all three of the apostles agree, is that of covetousness. Then this is a certain mark to know false teachers by. What is covetousness? It is not as some missionaries have said, a withholding from giving away any part of our property. A man may not give one cent of what he possesses, and yet not not be a covetous man. Covetousness is a lustful desire after that which is another's, a lustful anxious desire after that which is unlawful for us to have. Thus says Paul, I had not known lust except the law had said thou shalt not covet. Thus says Jesus "whosoever looketh on a woman to lust after her, hath committed adultery already in his heart." What says the law of God, which is the standard? "Thou shalt not covet thy neighbor's wife, his ox, his ass, or anything that is his." So then you can see by the law what covetousness is; that it is an earnest, burning, greedy desire of that which is another's right, or of unlawful things, which another has no wish or right to part with. Read covetousness portrayed to life in the case of Ahab's coveting Naboth's vineyard; there you may see it in its black, quirk-ing, intriguing, horrid colors. Thus a devil-minister is constantly coveting more money, he wishes and anxiously desire more money and makes use of every plan and scheme to get it, that can by human ingenuity be devised to obtain it, as did Ahab Naboth's

vineyard. And when men won't give it they fall to killing, as did the pope and his devil gang. For if the Protestants had given their money freely, and enough to have satisfied their money stomachs, we should have heard but little about heresy from them. So with the church of England, if the Catholics and others had satisfied their covetousness of money, we should have heard but little about their persecution in Europe or America. But it is their cursed principle in false priests that burns, kills, drowns, and destroys the lives of opposers, as Ahab did Naboth, because he would not let him have his vineyard for a kitchen garden. First he tries to buy it, then swop for it; see how mad he gets, how he frets, how melancholy and sad, how he schemes to get hold of this poor man's vineyard. So the popish priests, so protestant priests, so missionary priests. Are not missionary priests divining schemes and plans of various sorts, as did the Roman and Protestant priests, and making propositions to the public to get their money, just like Ahab did his various propositions to Naboth to get his vineyard? Did not Ahab earnestly desire and covet Naboth's vineyard? Surely. In it he violated the law, and his wife murdered the poor man from his covetousness, and he was glad of it and went to take possession of the coveted vineyard in his wickedness. Read the case. So have all the devil's prophets, priests and ministers been covetous to a man, whether heathen, Jewish, or Christian; and they have slain their millions to obtain money, as did Ahab and Jezebel. I could produce you a hundred instances from scripture and history of the fact. And covetous devil priests would do it now, if it were not for the laws of the nations. And I regard the mission spirit as the same devil spirit, for is it not a moneyed spirit, as that of the popish and high church spirit? It is then a covetous spirit, and is fairly and plainly seen in the plans, schemes and propositions devised to get it, that an honorable man would blush at to be found guilty of. And it is further

proved to be a covetous spirit by the great quantity consumed by the priests, and they still, like the priests of old, cry, more, and never say enough. And it is further proved 'o be a covetous spirit, by the division that they make among themselves. And it is further proved by the laborers thus taken to get it. And it is further proved by their being displeased with those that won't give, and oppose their schemes as Naboth did Ahab; and then they try to frown down into contempt all that oppose them in their schemes of getting money. And it is further proved, by their reproaching of those that oppose their schemes, as infidels, cold hearted Christians, ignorant, wanting sense. And it is further proved by calling them covetous that won't give, but the boot is on the missionary leg. Then whenever you see a man devising schemes and laying plans to make money by preaching, say, brother to Balaam; say, devil preacher; or else Paul, Peter, Jude, and the Holy Ghost are all mistaken. Or if he charges the church for preaching, say, and mark him, he is a devil preacher. I mean if he won't preach for a church unless they hire him, he is a covetous devil priest as certain as there is truth in scripture, no matter what sect or no sect he may belong to. For this mark is not found on one prophet nor apostle, for the gospel minister is to preach freely, and the gospel Christian spirit is to give freely and bountifully, thus both make an offering to God of free will. But where hire and pay is, it is often grudgingly, sparingly, and not of will on either side; but by constraint and for filthy lucre the flock is fed, and not willingly and of a ready mind. So then he that preaches for hire is a covetous hireling, devil priest, the scripture being judge.

There is another mark of these men connected with this mark, and that is, feigned words. That is soft and pleasant words; words of hypocrisy, words pathetic, seeming to come with love and much desire; words seemingly graced with feeling, truth and religion; rather more zeal than common,

seemingly mighty fair like Ahab. These kind of words always accompany the cursed principle of covetousness, as a dress to this black devil of covetousness, that it may pass unsuspected. And here let me drop in a word of 57 years experience, that I have never known among mankind a man with a honey and pancake mouth a good man nor an honest man in that time, in all my dealings with mankind; these feigned, sweet-tongue fellows be afraid of, for they will be sure to take you in if they can, and their sweet mouths are for the purpose to deceive. And here again let me drop in a word—in 33 years in which I have been a bit or sort of a preacher, I have never known one man who in his conviction and repentance made a great outcry as if he was shaken over hell, but has disgraced his profession or turned out a hypocrite; and let me add, I never baptized a person that I had not a Christian feeling for at that time, but they all turned out bad to a man. And again I will add, I have never seen but one professor who was more than ordinary zealous, but soon disgraced their profession, and never returned to the church. Then I took it for granted, that both Jude and Peter are right; where they point out a preacher by feigned and swelling words: which means hypocritical and big words, words made use of to hide their devil foot and to make their hearers think they are in good earnest and great divines, by the swelling big words they use; when it is all feigned pretence and hypocrisy. By which words they lie in wait to deceive, as says the apostle; that is to deceive their hearers out of their money: they are such honey good loving saints, and feel so much and are so holy, so zealous, and preach so good, and wish their hearers so well, when it is all devil and hypocrisy and transformation appearance only. Then when you find one of these fellows with an over sweet mouth and big words, say, devil preacher and go your way; for this man will make the way to heaven very easy, much more so than the scripture. This man will put boulders un-

der your arms, and cry peace, and heaven, where God has not said peace. This man is over good if you will watch him; he is mighty good; better than his neighbors, but he can tell you lies for money and you may catch him at it if you will take the scripture for your standard.

I ask if missionary writings, pamphlets, and papers, and mouths, are not full of these pompous, swelling, sweet, feigned words? Don't these kind of words accompany their begging for money? You that have given to them know, you that have heard them preach money over every creature, to men, women, children, widows, and negroes. You ought to know, when Peter says, it is to make merchandize of you. I ask you, have not the missionaries, then, if they have thus feigned you out of your money through covetousness, made a trade of it with you? Have they not traded off to you memberships, tracts, periodicals, &c. and thus merchandised with you? If so is not the prophecy fulfilled in them? Say, and tell the truth, for the judge is at the door. What makes a trade and traffic of the goods of God's people, or a poor widow's \$5, of orphan children and negroes' old handkerchiefs? For heaven sake, has the church of Christ come to this? Have hale, hearty young men come to this, to live on the widow's and negroe's pittance, rather than work? Covetous, Ahab like, who was a king, had large possessions, yet coveted a poor man's little spot of ground. So these covet even the sixpence of the poor widow and negro. This I should say was a dirty business and contrary to the honor of a gentleman, much less a professed Christian. But merchandizing is merchandizing, whether you trade in broad-cloths and silks, or pins and fish hooks, all the same. All the same then in the church, whether the pope trades by purgatory and absolutions, or the Church of England in her thousands and church livings, or the missionaries in handkerchiefs, not using sugar with coffee, bracelets, rings, knives, old rags, Irish potatoes, or with widows, negroes, or

Congress. Trade is trade, whether loss or gain; but I warrant a devil priest don't loose by trade, for that is what he goes for, to make gain by his trade in the church. So have all devil preachers in times of old, and they are now of the same old family of traders.

However I will take notice of two more marks, by Peter—which have forsaken the right way, following the way of Balaam, who loved the wages of unrighteousness, and cursed children. Here in the first mark these men are said to forsake the right way; that is first in preaching as a gospel minister, which right way is to preach as did Christ and his apostles, as being sent of God, and as their duty to God and for the good of souls of men; and not to preach as sent of the devil, nor for money or hire like Balaam did. Therefore are they compared to Balaam, by Peter and Jude, as loving money, as preaching for money, as a curse to God's church; as Balaam would have cursed God's Israel for money, which Peter and Jude called the wages of unrighteousness, because it is unrighteous to love money. To preach for money is also unrighteousness, and this was the very conduct of Balaam, and thus to Balaam are these devil preachers compared. So then these hireling preachers seduced by hire as was Balaam, are to be marked by the church of God as so many Balaams are curses of God's church; they have forsaken the right way, or right doctrine for money, as the preaching of the truth will not get a man so much money as preaching lies. God's ministers have always preached the truth gratis, but they that preach lies must be paid for it; for he that would have a false witness must hire him. Judas was the first devil preacher—the bag, the bag he must have, as did his old brother Balaam. Preaching for money is an infallible mark by the Holy Ghost for a false devil preacher. The other mark is—cursed children. Christ said to some in his day, you are of your father the devil. Then the devil priests are devil children, and therefore they do the devil's work, and may be known by

preaching lies in hypocrisy, as did their father to Eve, &c. Then another sure mark of a devil preacher is to preach lies, therefore are they cursed children of the devil, for their father is a liar and the father of lies and liars, therefore they preach lies to support his kingdom in the world.

Another mark of the devil's minister—he said has as much zeal as God's minister. As Christ said in his day, they compass sea and land to make one proselyte, although they make him twofold more the child of hell than themselves; but they do it for the bag—but God's ministers as their duty to God, and for the good of the souls of men. Another mark in the devil money minister—if opposed he will defend his religion with fire, sword, cruelty and death and the civil power if he can—while the weapons of God's ministers are not carnal, but persuasion, argument, scripture, truth, and proof, reason and submission; and then leave men with hearts of pity to account with the God that made them, and after all abuse pray to God for them. The devil ministers are full of pride and boasting and vain glory, and their trust is in an arm of flesh; while God's ministers often cry, my leanness, my little zeal, my cold heart, and bewail their weakness and little engagedness and devotedness in so good and great a cause as that of winning souls to Christ; how little their hearts feel impressed with the worth of souls and the honor of God. Yea, they often bemoan the barrenness of their hearts and their unprofitableness in preaching the word, and their inward and outward infirmities, combined with the cares of the world, the corruptions of flesh, and temptations of the devil, that harass them almost day and night.

Again: a devil minister will resist the truth of plain and express scripture, and explain it away to make his own dogmas of lies stand, that he may please men, avoid persecution, and obtain the bag, and go with the popular current of the rich of this world; while God's ministers will contend for express scripture truth before friends and foes.

in fair weather and foul, and bear joyfully scorn and reproach from scoffers, for the sake and in defence of God's truth.

Again: a devil minister will be sure to scatter the flock, or divide brethren, wolf like, wherever he goes. For sure it must be that God's ministers gather and feed the flock, and that not for lucre's sake as they are sent of God, for that purpose. And thus all God's ministers may be known by their preaching for they will be sure to feed the flock, care for the flock, oversee the flock; because they love the flock and God has made them watchmen over the flock—therefore I am crying to the flock, wolf in sheep skin.

*(To be continued.)*

BROTHER GOLD:—I have for a long time thought I would write to you, but have put it off until now. I feel as one cast off from all my friends and relatives, and those I had love for in the Old Primitive Baptist faith. If there are any of them near to me I do not know it. I have not heard a Baptist sermon since the Association at White Thorn Church, in Pittsylvania County, Va. In 4 miles of that church I was brought up. I went home on a visit and attended the Association at that place in August. In Oct. (3rd Sunday) Brother Sam Dodd and wife and myself went forward and told a reason of our little hope, and were baptized the Sunday following by brother Hundley. Oh if I only could go back home sometimes and go to church, and hear those I love and believe to be sweet Christians. But I think I am surrounded by some good christian people. I believe God has his people every where.

My health has been very poor for several years. I was troubled from childhood. I had serious reflections in regard to my future state. I tried to pray often times. All that I was able to pray was, Lord have mercy on me a sinner. My health was so bad I often thought I should die unprepared at last, and oh I often fear so until now.

I was one day sitting on my bed suffering and asking the Lord to have mercy on me, when it came to me, he that beginneth a good work in you will perform it until the last day. My troubles continued to follow me. I was down on my bed. I looked out one morning. I thought it was the most lovely, bright sunshine I ever saw. I was thanking God. My neighbors and friends had been so kind, my children and husband I thought had been unusually kind to me, and even the doctor I thought had been kind to poor me, and oh I tried to be thankful. I was away from mother and among strangers, and it came to me, every good gift and perfect gift comes down from the Father of lights, and I clasped my hands together and said, blessed be his name. I wished I had a thousand tongues to speak his praise. I rejoiced within for a while, but oh I often fear I am none of his. I often feel that if I ever embraced a hope that I would be able to tell to all around what a dear Saviour I have found: but it came in a sweet small voice, and before I was hardly able to grasp it, it was gone. After I came home my health was very bad. I felt that the Lord had forsaken me. He brought me low down and I was made to cry unto him, why hast thou forsaken me? One morning I felt so happy that I was willing to submit all things to his will, let it be as it may.

Brother Gold, when we are able to give all things up and submit all things to his will then we have peace within.

Respectfully yours,

BETTIE S. ROBERTSON.

Irasmere, Orange Co., Fla.

### ASSOCIATIONAL.

The church of Christ at Mt. Pleasant meeting house in conference Friday before 4th Sunday in Oct. 1889, after praise by Elder Mc. Lenon Wright, and prayer by Elder John R. Roberts agreed to choose as moderator Elder John R. Roberts and Elder W. S. Sullivan as clerk, and then proceeded to business.

1st. Agreed that the messengers present Elder Mc. Lennon Wright, from Mill Branch Association, and Elder J. T Coats, from Little River Association be invited to sit with us in our Conference.

2nd. Agreed that the condition and health of the church at this place be inquired after. Whereupon being found in peace among ourselves, it was unanimously agreed that this church withdraw fellowship from Bethsaida and Beaver Dam churches, of Kershaw County S. C.

3rd. Agreed that this church petition to the Mill Branch Association for membership in her body.

4th. Agreed that Brother W. M. Brown write the petitionary letter to Mill Branch Association.

5th. Agreed that Deacon John Brown, and brother W. M. Brown be appointed as messengers to hear the letter, and that this church send one dollar and fifty cents to pay for minutes.

6th. Agreed that the door of the church be opened for reception of members.

7th. Agreed that the proceedings of this conference be sent to Elder P. D. Gold for publication and that the reason of this conference be offended.

8th. Agreed that brother W. M. Brown superintend the preparing of this for publication.

9th. Agreed to adjourn.

Done by order of the church. Conference Friday before the 4th Sunday in Oct. 1889.

ELDER JOHN R. ROBERTS MOD.

ELDER W. S. SULLIVAN CLERK

W. M. BROWN CHURCH CLERK,

Sumpter Co. S. C.

## ONENESS OF THE SAINTS.

BELOVED AND MUCH ESTEEMED BROTHER IN CHRIST:—My mind to-day has been in deep meditation about the unity of spirit that exists among the chosen of the Lord, while there are seemingly controverted points, but should not be a bar to fellowship.

One point that seems to vex the

minds of some dear brethren is the *Absolute Predestination of all things*. Now brethren in good feeling let us not be striving about words to no profit. You are one on this point. There is none that believe that anything takes place by chance, there is none that believe that God is the author of sin, there is none that believe that God by his Spirit influences the wicked to do wickedly. All believe that God is a sovereign and created every thing and works all things after the counsel of his own will, and holds the keys of death and hell, opens and none can shut and shuts and none can open. He overrules the wicked acts of man subservient to his own will. The devil with all his malicious deceit cannot thwart God in his purposes. Now dear brethren we care nothing about the word *absolute*: it does not make election or *predestination* any stronger. Let us use Bible expressions to convey our thoughts, and there will be no trouble. I have been in weakness serving from four to six churches for several years and a majority of them say they believe in *predestination of all things*, while some say they do not, but there has been no trouble on that point.

I try to preach what I believe and use as near as possible Bible expressions and they all agree, they all endorse me. There is no use of controversy over this point, all are one on it, the main trouble is the expression.

Let us quit our strife on that for I never talked to a half dozen brethren on that point but what we could agree. Brethren seem to differ in expression here, but they all preach the same and are a unit. Then brethren I am glad that you are so firm and are of one mind. While I have traveled through the southern states I am glad to say that the Primitive Baptists are all one in uniting against all the works of Babylon the great mother of harlots, such as mission Boards, State Conventions, Theological Seminaries, Sunday Schools, salaried preachers, Masons, Farmers Alliance, Grangers, Temperance Societies, Alien baptisms, preach-

er instrumentalities in saving souls eternally.

In W. Va. where I joined in 1877 one distinguishing feature I noticed was that they stood aloof from all organizations of men and preached election, predestination, salvation by grace, the final preservation of the saints and the resurrection of their bodies at the last day.

Elders Jas. Lilly, John Hubbard, H. Evans, John Byrnside and others were able men and contended earnestly for the faith.

I came to Va., where I met Elders Webb, Dickerson, J. C. Hall, Turner, P. Corn, Minter and many others who were able and gifted preachers contending for the same faith and practise.

In North Carolina, I met Elders Moore, Stone, I. Jones, P. D. Gold, Jas. Dameron, I. J. Taylor, A. N. Hall and many others who were sound consistent brethren and their preaching was food to my poor soul. They were not striving about words but were content to preach what is revealed and try to comfort God's children.

In Georgia I met Elders I. Hamby, Adams, F. M. McElroy, Hitchcock, Jordan, Cook, Whatley, Speight, Woodall, Stubbs, Hollingsworth, Bussey, Respass, Temples and many others who are able expounders of truth, all the same plain, good, old fashioned Baptists who are separate from the world and its institutions.

I found a few in Georgia who had received alien baptism, Masons &c, claiming to be Primitive Baptists, but were not in Fellowship with Primitive Baptists, yet they had many sound Baptists among them, but they were not at home. A number have united with the Primitive Baptists by experience and Baptism. There are a few left yet that I hope will come in the future. I also found some who claimed at death that there is a child dwelling in the man that leaves the grave (man) and goes to God and the body (or grave as they call it) returns to the dust to rise no more, hence no resurrection of the body. They were excluded and I think they have about all gotten right

now.

In Alabama I have met quite a number of able and gifted men among whom are Elders J. E. W. Henderson and Wm. Mitchell, who are able and exemplary men for the rising ministry. The young ministry would do well to imitate the walk of brethren Mitchell and Henderson. We have many able ministers whose names I cannot mention, but they are surely men of God and are profitable to the brethren wherever their lots are cast. I have met brethren from Texas and from several southern states and all preach the same giving God the glory. None that I have mentioned believe in tolerating the works of Babylon.

Hence they are a unit. Now here all Primitive Baptist wash feet, while there are some who do not hold to this in the northern states, yet they are good and precious brethren. I believe it to be an indispensable duty, yet while the brethren in the North are remiss in this we are remiss in other things. The brethren there look after their pastors after a godly manner and administer to their needs, while here the brethren are not as diligent as they should be in that particular.

Another distinguishing feature among Baptists is that they are honest, debt-paying people, their word is their bond, and they have a good report of them that are without.

"Behold how good and how pleasant it is for brethren to dwell together in unity." I have read writings of brethren from all parts of the United States and they are one, while there are little local troubles in some sections, the Primitive Baptists in the main are the same. O that we to-day could examine ourselves more and look over the faults of our brethren and let us do all our labour in meekness and love, let us try to save and not to destroy. Brethren, when we are fault-finding and see so many wrongs in others, many times the trouble is in us. Sometimes we conclude that we will not be very sound unless we are finding fault with some brother for some fault that our evil eye sees in him. I have long since found

that the more evil I can see in others the further from God I am in disobedience.

I once concluded that all the brethren I met had some deficiencies in some respect and I wondered how the church could bear with them, and I really thought they ought to be excluded. While riding along studying about the evils of my brethren, all of a sudden these words came to me with power, "Let him that thinketh he standeth take heed lest he fall." "See that ye fall not out by the way." All of a sudden my whole being seemed filled with darkness and filth. O my soul the miserable condition I was in. My fault-finding was changed to prayer. I felt like it was a sin for me to call upon the name of the Lord. I began to examine myself and I was made to wonder how the brethren had borne with poor me so long. I saw nothing but faults. My heart was black and deceitful and I saw nothing good in myself. I fully determined to go to our next conference and tell the brethren that they were deceived in me and to get rid of me. I intended to take my credentials to them and quit deceiving that good people any longer, yet I felt like I had rather die than be cut off from the church, yet I was not worthy to be there. I began to examine the brethren and could see no wrongs in them, but all were in me.

I opened the bible and every thing condemned me for awhile until I read the sweet words, "All the good of the Land of Egypt is yours." It was a personal matter with me, it seemed that it was all mine, and it seemed that all the scriptures were addressed to me with sweetness. He brought me to his banqueting house and his banner over me was love. I loved all God's children wherever they be. How we should appreciate the church, the home of the Saints. God has established it here as a timely dwelling-place for his chosen to dwell in during their stay here. We should not be wrangling over minor points and should have more forbearance one for another.

Now my brethren, seeing that we are

one in doctrine and practice in the main, let us work for peace. What a great responsibility is resting upon the ministry. They should be exemplary men in their department, having a good report of them that are without as being honest, truthful and upright in their dealings. I would be glad especially for the ministry to stay away from the bar-rooms, for it is not a becoming place for God's servants, and it does the enemy good to see an Old Baptist at such a place. Brethren would do well to not be found in the assembly of the wicked at picnics, fairs, shows and festivals. In regard to firmness in doctrine, we love to see brethren established and they should be fed on the sincere milk of the word that they may grow thereby, but do not skim the milk and pour water in it to make it hold out well. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." Proverbs, 31:6, 7. Yet there are children who cannot eat as strong meat as the older members. "Strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:14. Brethren who are strong should bear the infirmities of the weak and consider that little babes cannot eat as strong meat as older members, many times.

Since I have been among the Old Baptists—or since I first joined them—I believed that the preacher was an instrument in the salvation of sinners, that infants would be saved if they died before they got to the line of accountability &c., which points are arminianism, and when my eyes were opened I was indeed ashamed of advocating such stuff.

The preacher is to feed sheep (not to make them,) feed the church of God (not make it) save the believer in Christ from error (not make him a believer), preach to the living, not to the dead.

Infants are not saved because they die in infancy, but because they are the election of grace redeemed by Christ

and saved by the same principle that the adult is. There is no line of accountability spoken of in the Bible. Christ did not come to save innocent beings, but sinners.

Blest be the tie that binds  
Our hearts in christian love,  
The fellowship of kindred minds  
Is like to that above.

Be of the same mind one toward another. In gospel bonds.

LEE HANKS.

KIND WORDS.

DEAR BROTHER GOLD:—Allow me to trespass upon you a few lines. I have just read your "Treatise on the Book of Joshua," in which you bring in a nutshell, as I conceive, all the whole plan of salvation according to the scriptures. It is a feast of fat things to me. What a wonderful amazing wonder, that He should love and esteem poor fallen worms of the dust, should care for and provided his son to live for them while they are dead. My soul seems to be led in raptures to behold by faith the Great I Am, and the plan he laid in infinite wisdom before the foundation of the world for His chosed bride, that whosoever believeth on him might not perish but have everlasting life in paradise with him. There sickness, sorrow, pain and death are feared and felt no more. Happy day. Why should I grovel here below, fond of these earthly toys?

The people that profess to be the followers of the meek and lowly Jesus, that say if I believed as you do I would take my fill of sin, bless my soul, they are full to overflowing already and they are unconscious of it. The poor child of God while in this body of flesh cannot get freed from it. While such would do good evil is present. O that I could rise out of this corrupt fountain and have on a clear robe unspotted from the world. Yours, Farewell.

A. REED.

Winston, N. C.

ZION'S LANDMARK.

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

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

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Editorial.

A BRIEF REVIEW.

All along the pathway of this pilgrimage we should endeavor to remember all the way which the Lord has led us, and be not unmindful of his goodness nor ungrateful for his great and unbounded blessings. How are we to keep these blessings in mind? By considering them day by day. As we receive day by day our daily bread we are more or less reminded of bread given in days gone by. And upon these present and past favors it is our high privilege and reasonable service to meditate. But alas! how often do we become unmindful of the goodness and mercies of our covenant keeping God and Saviour, and live as though our lives were in our own hands, and our subsistence proceeded from our own resources. There are some things which ought not to be, and among these things unmindfulness and ingratitude are by no means the least in character and magnitude. When I am enabled as I trust, to drink into the spirit and fullness of God's everlasting goodness and abundant grace, I am made to wonder, and to adore the wonderful mystery of the gracious forbearance and long suffering of the

adorable Redeemer; and with shamefacedness am I made to abhor the ingratitude of my sinful nature. Surely there is no one from whom should be rendered more praise, adoration and giving of thanks, and from whom there seems, at times, to come less than from me. For some cause I have been, by some unseen hand, led along many of the walks of life, and have been made to drink from many of the varied fountains extant in the world. I was cradled in the lap of luxury, and every whim was readily satisfied. But in the mind of Him who worketh all things after the counsel of his own will, and makes all things work together for the good of his people, this was not enough for me, and suddenly adversity came with a mighty hand of devastation, and removed the hedge, and in its sweeping deluge took away the little bed upon which I had so sweetly slept, and the little plate from which I ate my bread, and hurled me down to the depths of poverty. But I was not forsaken there. My life remained, and a sufficiency of health to render such an existence, I think, sufficiently impressive as to never be forgotten, that even from this bitter fountain in after years should flow water pure and sweet. For years the impulses of life seemed to involuntarily battle against the powers of this unfriendly realm, but without apparent avail. I grew up to manhood in these shackles, and not only in these, but in what was far worse, the iron shackles of sin and depravity. At this time I trust the hand of almighty God was revealed to me, and by which I was delivered from that power and translated into the kingdom of His dear Son. By this to me most wonderful work of grace, there was planted in my heart a divine seed from which has sprung all that can be

claimed for me that might be considered worth claiming for any poor mortal in the weary march of this eventful life.

At this point I went forth from the old paternal home which it seems Providence had leased to my parents for a season, to procure a foundation, and build a structure for myself, in connection with which I had treasured in my heart many fond and pleasing anticipations of a life of plenty, and happiness in common with my fellow-men. But the hand of Him who had done such great things for me, was again laid upon me and a requisition was made that I should go to my home church, where I cast in my lot with the people of God, and tell them the condition of man by reason of sin, and the redemption that is in Christ Jesus for his people. To this I demurred. I was afraid it was not of the Lord, and I did not feel sufficient for the task or work, beside this I wanted to follow undisturbed the humble calling which I had adopted of teaching vocal music. But I became so confused that I could not confine myself to the work, and had to abandon it and return home. I now thought to mingle with the people and quietly converse upon the things on my mind would suffice, but the injunction grew stronger until the command came that I must go and tell the people what had first been impressed upon me to tell them, whereupon I began to speak in the name of Jesus, and have continued so to do for these sixteen years, during which time I have spent several years exclusively in traveling and preaching in more or less than eighteen of the states and in Ontario, Canada. As to the effect of my extensive and arduous labors I leave that with my master and his

people.

After I began to try to preach I resumed my worth of teaching including vocal and literary schools, with fair prospects of success. I had bought and paid for a small tract of poor land, and thought I would soon be in a condition to live; but such was not the case. The lease on the old home had been withheld and it was sold, leaving my parents in their old and declining days without a home, and with their feet in the path that leads over the hill to the poor house. This I could not witness with impunity, and maintain those noble traits which should instinctively if from no other source characterize the duties of a son to those who so tenderly and faithfully cared for him when he could not care for himself. I immediately turned from the pursuit of a selfish course and undertook to buy the old homestead for my parents a home, which I did, and was greatly favored in the accumulation of means to pay for it. My parents were thereby given a humble place which they could call home. My dear mother has since passed out from the threshold of this earthly abode into a house not made with hands eternal in the heavens. My father still occupies the old home, though in feeble health. Whether I did right in devoting several of the best years of my life in making these provisions for them, from which I derive no revenue, is not a question with me. I am satisfied with the satisfaction of having been enabled to make some little contribution to the comfort of my father and mother.

At this time I should have been engaged in business for myself in common with other men, but I was still poor. However I was not destitute, for the Lord had given me an abundant en-

trance into the hearts and fellowship of his people, and I was strongly solicited to go to various places and preach to the people, and having a mind so to do I dropped all business avocations, and devoted several years exclusively to traveling and preaching. During these years my immediate wants were well supplied. I was made welcome to the full privilege of adopting some of the best homes in the land as my own, which I did, in some instances, and which I still retain.

In July 1888 on my return home from a four months tour in the east, and in Ontario, Canada and in some of the western states, I found a strong desire in the minds of many of the people of my Congressional District that I should serve them in the national Halls of Congress, and I was strongly urged to attend the convention, soon to assemble, and compete for the nomination. I told my friends that I could not attend, that my position as a minister of the gospel did not allow me to seek a political position, not even so much as to attend the Convention. They asked me if I would accept if nominated. I told them if I should be nominated under these circumstances I did not see how I could reasonably refuse. The Convention assembled and I was nominated, and notified of the fact by letter. I was by no means elated or enthused by this result, as doubtless is common with men on the reception of such honor at the hands of their fellow-men, but on the contrary I was seriously impressed by this, to me, new phase of things, and gravely considered the propriety of accepting at least a contest for the proffered trust. After as I thought, and yet think, duly considering the matter, and consulting with the Elders of my home church,

Elders Amos Dickerson and John C. Hall, and the Moderator of my Association. Elder Isaac Webb, my mind became made up to accept the nomination, which I did, and made the canvass and was elected by a good majority which I fully anticipated when I accepted the nomination. I am now at that post in the city of Washington. Why I am here I can not tell. I am unable to look into the vista of the future and bring out the result. Time will afford an opportunity in which the Lord will bring it to pass. The Lord has hitherto been my conservator and to him I still hope to be able to look for strength and salvation. I am aware that there are scriptures which seem to conflict with my course, and again there are others which justify it; and others again which leave the matter with me, so to speak.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." If a minister follows any pursuit of life whatever and entangles himself, that is allows his business to come in the way of his preaching so as to neglect that which is committed to his trust, and fails to fill his appointments and obligations the above text is against him. If I become entangled then I shall not please my Master. If I do not then I am free with all others who make any pretensions to business vocations."

I do not feel to make any defence however for my course, neither have I written this for that purpose; but some not knowing how the few events of my life have come about, and the circumstances attending them, might feel to hold somewhat against me. Therefore I felt to give a brief review of the principal features of my short career, and

let all decide for themselves which I hope they will do in the light of truth and the bands of charity.

I feel that one must be filled with that charity which hides the multitude of sins to be enabled to bear with me and have fellowship for me. I am fully satisfied in my own mind of the fact that if there are any people who can truly bear with me it is the people of God whom I trust I love for the truth's sake.

When they forsake me, then I hope the Lord will take me up.

P. G. L.

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ELDER P. D. GOLD, DEAR BROTHER:—Being anxious to know the truth, and hope willing to practice it, I take this opportunity to ask you a few questions on discipline, which I hope you may answer through the LANDMARK, or by private letter, as I have been reading after you most of the time for fifteen years and believe you to be one of the best disciplinarians among us.

The Mount Zion Association was organized about the year 1822, and acknowledged by all to be orthodox, so far as I know, and continued so for many years. After which some of the churches received members from the Missionaries without baptism, which caused trouble among the members, and in the fall of 1877 the Mt. Zion Asso. passed a resolution declaring non-fellowship against such baptism as well as against institutions of the day, secret or otherwise. At that time there was an able minister, Elder J. F. Ballew, who had been received by Missionary baptism and had baptised a number of missionaries into the Primitive Baptist church at which time, 1877, Elder Ballew received baptism, and afterwards all the subjects that he had baptised received baptism or were excluded, also there was an able minister, S. C. Allgood, who was baptized by a regular Baptist minister and was ordained by regular Baptists, but who afterwards joined the Masons. He offered the resolutions of 1877 and was excluded for the same, while his

baptism was considered valid and the subjects he had baptized were retained in full fellowship.

About two weeks ago some of our ablest ministers declared non-fellowship against the order of our Association from the time she received the first Missionary about 35 years ago, up to the present time, and in as much as she failed in 1877 to put out all the members she had received during all that time, it mattered not by whom baptised, together with all ordinations or any other work done by the churches of our Association for the last 35 years.

I make this statement as plain as I well can, and am anxious to know if the Mt. Zion Association has been out of order all these 35 years on account of these things I have stated, or if the Elder Allgood's baptism is valid?

Yours in hope of eternal life.

E. R. MURRAY,

Red Hill, Ala.

#### Remarks.

I do not feel that I am gifted in discipline. Many cases come up that I am incompetent to judge. Indeed of myself I am not able to judge any case wisely. It is the Lord that heals diseases and makes wars to cease to the ends of the earth. When he works in men to do right that ends trouble. It is easier to tell people before they get into trouble how to act to *prevent* confusion, than how to act to undo the things that make trouble, or even to repent of wrong and confess their faults. For many things once done cannot be undone, and we do not like to confess that we are wrong in what we have done. Hence true repentance is a decided, certain proof of favor found before God, because godly sorrow alone works or causes this repentance.

When Associations become entangled in disorders resulting from alien baptisms, or from indiscreet acts, or involved in confusion because of alli-

ance with any secret societies, it becomes very difficult to relieve themselves. To clear away all occasions of distress and settle down peaceably into fellowship is rare indeed. Usually concessions have to be made and forbearance exercised one toward another.

It looks like the resolution of 1877 and its application would have sufficiently put away the disorders of this Association to enable the brethren to get along in peace. For in the lamentable division that was forced on the Baptists in their general separation years ago necessarily some dregs and rubbish, some taints and blemishes of the old disorders, were apt to cleave even to the part that honestly sought to return to the old paths. In the types of Israel coming out of Egypt we see some of the evil practices of Egypt clinging to Israel as they journey in the wilderness, until all that come out of Egypt die in the wilderness, except two. Until all these evils are put away they do not enter Canaan, still they are not cast out of the church. For they are Israelites.

The church in her militant state has imperfection. To put away strange gods and to put away strange wives is not to kill Israelites, not to destroy their nationality. Does it destroy a church of Christ because she has a disorder in her midst? If so then who can stand?

The object of healthful, righteous discipline is not to destroy or hurt any green thing, any thing living in Jerusalem, not to destroy life, but to save life. It is intended to be remedial, nor does it remove a limb except it is indispensable in order to save life.

While I am not familiar with the facts, and while I believe that the church of Christ is separate from the

nations, and from all secret societies of men, yet it does seem that this Association has done what she could in clearing herself of these wrongs; and that if in the future she keeps clear of these things she should be fellowshipped as of Israel.

P. D. G.

### FASTING AND PRAYER.

DEAR BROTHER GOLD:—By a resolution of Conference at Lawrences Church on Saturday, December 21st, I write asking to please publish in your paper, THE LANDMARK, that they had agreed to observe January 16th, as a fasting and prayer day, and to request all Primitive Baptists in North Carolina, and especially the Kehukee Association, to join them in fasting and in prayer to the Lord for his blessings both spiritual and natural.

Also to publish the ordination of Brother W. B. Strickland to the ministry. He was ordained on the fourth Sunday in November, by Elders M. T. Lawrence and W. F. Staton. Very truly Yours,

J. M. HOWELL.

Remarks.

There is great destitution in all this section of Eastern North Carolina. This should be matter of sincere tho't. If there should be in us any Spirit of confession and humility before God, so that we may be granted the spirit of prayer and fasting unto Him who gives all temporal as well as spiritual blessings, it will be well. To fast and pray unto God under His mighty hand of chastening is good and right. There was much more of this done in the better days of old than there is now.

Let our brethren consider this request of the Church at Lawrences and act as seems to them right.

P. D. G.

### DOES THE LORD CHANGE.

ELDER P. D. GOLD, DEAR SIR:—Will you please give your views in the LANDMARK on the 3d, chapter of Jonah, and the 6th and 10th verses.

“Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?”

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not:

Yours truly,

J. P. L.

Remarks.

The Book of Jonah is peculiar in that it represents him as sent to none but Gentiles. While every prophet was a Jew, and so was Jonah, all the other prophets mention chiefly the Jewish people as those to whom they are sent. Jonah does not even once name any of the Jews as addressing them. The only reference he makes to them is in stating he was an Hebrew, and feared the God that made the sea and the dry land.

Jonah was sent expressly to Gentiles, and preached what God bade him, and manifested that God's word never returns void to him, but always accomplishes that which he pleases. But Jonah was unwilling to go to Nineveh, and the reason he gave for this was that he knew that God was gracious and merciful; and slow to anger. But was not that a strange objection to have against going to preach that the Ninevites would be destroyed.

In what sense was Jonah a sign of Jesus? For Jesus says he was a sign of himself: Matt. 12:40. The only deliverance for the ship and its crew going to Tarshish with Jonah on board was to throw him overboard. In vain did these distressed men pray to their gods, and otherwise endeavor to save themselves, though all in vain: but what must have been their astonishment to see the storm buried with Jonah, and the sea just before raging and warring with terrific violence suddenly made calm and peaceful. Such was the effect upon them that they feared the

Lord of heaven and earth and sacrificed unto him and made vows.

It was Jesus identified with sinners in the sense that the Lord laid on him the iniquity of us all, and he bare our sins in his own body on the tree, and died for our sins, that calms the temper of wrath against us, and saves us from our sins. Jesus was found in fashion as a man and caught or bound for Isaac, and Isaac is released because Jesus is sacrificed for him. The fierce anger of the Lord is turned away and peace reigns in the death and resurrection of Jesus. When Jonah went down into the deep and horrible pit of death in the type, and was swallowed by the whale, his groanings and dreadful sorrow was typical of the death and hell from which the death of Jesus alone delivers us. When repentance was granted unto Jonah and he prayed unto God who heard him, and commanded the whale to cast him out on dry land, it typifies the way in which repentance is preached through the death and resurrection or exaltation of Jesus to sinners or to Gentiles. The heated spirit of Jonah showing that he went under divine power and contrary to his flesh to preach to the Ninevites shadows forth the cross and tribulation, the fleshly opposition, and divine power controlling in preaching the gospel to the heathen.

Did God change his mind, or was his mind changed when he granted repentance unto the Ninevites, and repented of the evil that he had said he would do unto them, and he did it not? That is did God do otherwise than he purposed in this matter? Many people suppose that God changes his mind, or his mind is changed on the occurrence of things he did not foresee, or could not control, and that he is dependent on circumstances which he does not control or foresee, and that as new matters or changed condition of things arises these things change his mind, as the mind of man is changed by things as they develop; and that when God saw the repentance of the Ninevites he changed his mind, and spared or saved them. Now to suppose that God does not de-

clare or see the end from the beginning, or that he repents as a man repents, namely by repenting of what he has done and repenting or turning away to do something better, or to do works meet for repentance, is what Primitive Baptists do not believe. It is true that God operates in different dispensations, but it is all according to his own purpose which previously existing and comprehended in his counsel, nor does he as a man have to resort to new and unexpected expedients to accomplish his will. But by his different administrations he prepares man to receive and partake of that which he provides for him beforehand.

He uses the law to convince men of sin; for by the law is the knowledge of sin, or that bitter experience by which we know what sin is, or what death is, and know the difference between good and evil by the bitterness of grief and suffering unto death.

Under this administration the Ninevites felt their guilt and were overwhelmed with distress and confusion of face, for they believed the preaching of Jonah from the king to the beggar on the dunghill. For God sent Jonah to preach repentance unto them, nor does he ever send a preacher in vain. This is the only instance in the Old Testament where God thus sends a prophet to the Gentiles, and it was that they might be humbled and abased in the dust, and when this is done then God manifests a new dispensation of himself and his operations to them, or forgives them, and they live; or it brings the gospel in the type to view wherein God shows the dispensation of grace and mercy to repenting sinners. But this is in harmony with his character, for Jonah said he knew that God was gracious, and that such is his uniform and invariable way of procedure, and that he never does otherwise.

It is not any change in God then, but to man it is a new revelation of God, or bringing to view the attribute of mercy and forgiveness to sinners which never appears under the law, but it is revealed or brought to view alone in the gospel, or in the resurrection of Jesus.

For as sin hath reigned unto death even so hath grace reigned through righteousness unto eternal life by Jesus Christ our Lord. What is new to us is not new to God, but showing us when revealed and known by us something that was true before, but we did not know it. For instance, when the wrath of the God of heaven is revealed thr'gh the law against a sinner it tells him he shall be destroyed—he shall be overthrown. He is humbled and wears the sackcloth of self-abasement. He begs for mercy, but he expects death. He repents before God. The Lords repents or turns by showing him a new dispensation of mercy, yet not repenting as man repents. Idolatry is overthrown in the sinner. Thou turnest man to destruction and sayest, return ye children of men.

Then the sinner is meditating nothing but death and destruction, and is acknowledging the justice of God, but pleading for mercy, behold the Lord turns his captivity. Hence comes the spirit of repentance, represented by the Lord God when it grieved him at his heart that he had made man, which foreshadows the sorrow of Jesus put to grief for our sins when he was in the flesh and put to death, through which channel alone comes all our godly sorrow for sin that works repentance towards God and faith toward the Lord Jesus, and all our spiritual blessings: for in Jesus are hid all the treasures of wisdom and knowledge, and of his fulness have all we received and grace for grace. So that in Jesus and thr'gh and by him repentance and the forgiveness of sins is preached to Israel, and by Israel is meant all that the Lord our God shall call, or shall send his servants to preach the gospel to, or all that repent and believe the truth: and even the men of Nineveh shall rise up in the judgment and condemn the evil generations of earth that repent not and give God glory. Even to this day do these Ninevites condemn the Jews as a nation in their rejection of Jesus.

When we expect death and the Lord grants us life we taste and realize what the Ninevites did, namely,

that God is a God of mercy and grace, and that there is forgiveness with him that he may be feared.

When God said to Jonah, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow: which came up in a night and perished in a night. And should not I spare Nineveh that great city," &c. God's mercy is surely far above man's mercy, even as the heaven is high above the earth.

P. D. G.

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### NEW YEAR.

The year called 1890 is swinging into its place in the cycle of time. As the mighty hand that moves the universal world throws on the disc of time this year we involuntarily are whirled around with its march. What are the events to be unraveled from its web are unknown to mortals: but known to God from the beginning are all his works.

It is not for us to know "what bright scenes or what gloomy lines" are appointed for us: but enough it is for us to wait on him in whose hands are all our times.

If we are wise redeeming the time in these days of evil, by serving the Lord with diligence, and manifesting good will to all by kind and faithful conduct, then we do well. May grace, mercy and peace from him that was dead and is alive forevermore rest upon us all.

P. D. G.

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BROTHER P. D. GOLD:—Please give your views through the LANDMARK on the predestination of all things, and you will oblige  
L. L. THOMAS.

Answer.

By answer it is not meant that such as the imperfect writer is able to expound all that is involved in this or any

other question, but that such as he has he gives to the household of faith.

A drinking man last night said he would do such a thing (naming it) if the Lord will. It occurred to me that what James intended by the expression, if the Lord will, is that a brother should earnestly and sincerely desire to be guided and controlled by the will of the Lord. If any thing and every thing that comes to pass is according to the will of the Lord, why should one be at all concerned to do the Lord's will? For then it would not matter when, where or how one moved, he could say, this is the Lord's will. Now instead of supposing that we can merely of our own will go to this or that place, and buy and sell and get gain, we ought to say, if the Lord will we will do so and so. We should feel and acknowledge our dependence on the Lord's will, even in matters of secular business, such as trading. Surely our natural life is subject to his will.

There should be a distinction drawn between what one does when led by the Spirit of God, and what he or another does when he walks according to the flesh or the carnal mind which is enmity against God, and not subject to his law, neither indeed can be. When one walks by faith what he does is right before God; whatsoever is not of faith is sin. When God works in one both to will and to do of God's good pleasure all that this man thus does is righteous; but if the prince of the power of the air works in one prompting and leading, all that this man does is sinful.

Now to say that God would be disappointed or frustrated by ones conduct which is disobedient and sinful is begging the question. We cannot con-

clude that any act of wicked men can at all defeat God's purpose, for he makes the wrath of man to praise him, and restrains the remainder of wrath: yet any theory that makes no distinction between what God commands and what he forbids is false on its very face, and any or all theories that ignore the difference between what the spirit of God prompts or leads men to do, and what the spirit of the evil one prompts men to do are false and not of God. God's work condemns sin invariably and universally, and his word is the only standard of right.

Shall I say that all things that come to pass are right in themselves? Shall I say that it is right in this man to get drunk, or on another to steal, or in another to commit murder? No. The word of God condemns all such acts. Then can the man who is a drunkard say he is doing God's will, or the thief, or murderer say he is doing God's will? No. Let no man say when he is tempted he is tempted of God. For God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust: James 1: 13-18.

Again: Do not err my beloved brethren. Every good gift comes from above &c. No sin therefore comes from above. A fountain doth not send forth both sweet and bitter water. Shall we do evil that good may come? Rom. 3: 8. Shall we continue in sin that grace may abound? God forbid: Rom. 6: 1-2.

Then men cannot plead that any and every thing they may do is right, or all that others do is right.

Possessed with evil minds how would men act otherwise than evil? How shall ye who are accustomed to do evil learn to do well? How then can evil

men do otherwise than evil? But the necessity that leads or causes them to commit sin is not of God. We have proved that a man's own lust entices him to sin.

Jesus came to destroy the works of the devil who sinneth from the beginning. Jesus came not to destroy any of God's works, but the works of the devil.

No man can say to God any more than the clay can say to the potter, why hast thou made me thus? It is true that the more God-like one is the less is he inclined to charge God foolishly, or to say, I am as thou madest me; but rather as penitent David will he say, In sin was I conceived, and in iniquity was I shapen: Psa. 51: 3—6, thus showing that man's guilt begins in his conception, or the beginning of his existence, and therefore he is the more guilty. For God made man upright, but man hath sought out many inventions. By man came sin.

Men cannot therefore plead that whatever is is right. The word of God alone decides whether it is right or not. If whatever is is right then men can defend themselves as righteous in all they do. Whatsoever God does is right. Does not God do all things? No. He as is already proved does not tempt man to sin. All God's works shall praise him; but many things on earth are inventions of men, or men's works that are condemned by the word of God.

Predestination cannot be accidental, or doubtful, nor can it be uncertain. Hence the bible does not use any qualifying word such as absolute or conditional predestination.

A brother-in-law of mine, who was much opposed to predestination, said to me once, "I suppose you believe that

what is to be will be, do you?" I replied to him, "I suppose you believe that what is to be will *not* be, do you?" If what is to be will not be what would take its place? Could that which is not to be take its place? What sense is there in the question, is what is to be certain to be? Surely it is certain to be. Our ignorance of it, or our inability to change or make one hair white or black does not in the least affect such things. We ourselves are creatures of circumstances, driven or led by a power not in the least dependent on us. God controls all things according to the counsel of his own will, doing all his pleasure, and we know that all things work together for good to them that love him, to them that are the called according to his purpose: for whom, or as many as he foreknew he did predestinate to be conformed to the image of his son.

One carefully reading the Old Testament must see that God handled the Gentile nations of earth as rods with which to correct his people, the Jews, and raised up one and put down another as he pleased, showing that he makes all men subservient to his will.

But what he purposes or means, and what men intend are as different as day is from night, or his thoughts are as far above ours as the heavens are above the earth. When Joseph's brethren sell him they mean it for evil: but God sends him to save much people alive, or for good. In the death of Jesus with wicked hands men kill the prince of life, or mean evil, but the God of love and mercy gives his son to save much people alive. All this is according to predestination. Indeed predestination directly concerns the church of God, but it embraces and controls all things needful in the accomplishment of that

infinite purpose, and what, or how many things are needful for this no man can tell. God only knows. Until we can see from the beginning to the end how can we judge or foresee what is needful? Man, who made thee a judge? To the book let us go, and in its safe counsels let us abide. Fear God and keep his commandments which is the whole duty of man.

You see my brother I cannot answer your question only in part.

P. D. G.

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#### ELDER JAMES S. DAMERON.

This faithful brother writes me that he has been sick near unto death, but that he is now convalescing, and feels that his work is not yet over on earth. Brother Dameron is a true and useful man, and many will rejoice if he is spared years yet to labor in the vineyard of the Lord. To me he is a very pleasant, conscientious brother and companion.

P. D. G.

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#### REQUEST.

Four persons whose names and post offices I have forgotten paid me \$2.00 each for the church History, some months ago, and I ordered them, but the letter was lost, and I do not remember their names and postoffices. If they will please send me their names and postoffices I will order them again.

P. D. G.

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#### HISTORY DEBT.

Remember brother Hassell and the debt for the history, and send it to him if you have the mind and can spare it. When we have the mind we are more apt to find the opportunity.

P. D. G.

## Obituary.

ELDER THOMAS S. VASS.

Died near Gladesborough, Va., Oct 22nd 1889.

Brother Vass was born June the 9th, 1821. He married Nancy Edwards in his 24th year. Ten children were born to them, seven survive him. Being very poor when married, having nothing of this world's goods except the clothing he wore but having willing hands and healthful body, he made a good comfortable living, which he enjoyed in his dotage. Brother Vass professed a hope in Christ and joined the Primitive Baptist Church at Harmony Saturday before the 4th Sunday in June 1852. Shortly afterwards he bought land in the neighborhood of Fellowship Church, which he joined by letter, in which he remained 'til his death. In 1834 or 5 he commenced preaching. He was ordained Sept. 7th 1855.

He always contended for the faith once delivered to the saints. Never trying to please the ear by flattery, but expressed his belief boldly, being a close discerner of Baptist doctrine for which he ever lived and died by. His equal was seldom found in discipline. Brother Vass (if worthy to call him,) was stricken down in April last while in the field at work, from which he never recovered.

The unworthy writer called to see him often, and always found him firm upon the Rock of eternal ages with his love for the church drawn heavenward. His suffering was severe: the only thing he seemed to want was the chilly waves of death to roll on being conscious of the sting he prayed the Lord to hasten on. A short while before his death he had a vision of heaven, the beauties of which would soon be his eternal home. He said when asleep I am happy, awake I suffer the pangs of death, but it is right, it's of the Lord. A loving wife, attentive children, kind neighbors, caressing friends and dutiful physician saw him breathe his last about sunset of Oct. 22nd 1889.

The church has lost one of its strongest defences, the family a kind and affectionate husband and father and community a good citizen, all of which can never be replaced. The sainted life he lived let us imitate, who was so kind and affectionate, who in duty never waived, and

who was always willing to administer to the hands of the needy either saint or sinner. He showed his faith by his works, he walked by faith and not by sight.

His faith in God was strong, and went with him through the valley and shadow of death. He was content to toil and bear the heat and burden of the day, but when physical strength gave way and the grim monster of death was lurking in the earthly tabernacle, echo came from his sainted lips, while his looks were heavenward, O death where is thy sting? O! grave where is thy victory? I am a poor sinner saved by grace. Then in a short time his spirit took its flight upward and onward to the Father who gave it, where the wicked cease from troubling and the weary are at rest. Although we could not watch his spirit as it was wafted up through the fleecy clouds and entered at the pearly gates of the New Jerusalem, yet we can imagine we can hear the words, "Well done thou good and faithful servant who has fought a good fight." And may his family in their sad bereavement be sanctified to their eternal good and may the Lord enable us to live as he lived that we may die as he died, for they that die in the Lord shall henceforth rest from their labors and their works do follow them. Thy will O God be done.

I believe his spirit has joined the disembodied saints, around the throne to praise Father, Son and Holy Ghost in that world where christians meet, and may we all be prepared to meet him is my prayer for Christ's sake. Amen.

N. J. COMBS.

Snake Creek, Va.

MARTHA A. E. HART.

Martha A. E. Arrington was born Jan. 11th, 1814, was married to Eld. Robert D. Hart, Sept. 10th 1829, was baptized by Elder Joshua Lawrence in 1841, at Tarboro, N. C. and died Oct. 15th, 1889, making her sojourn on this earth more than 75 years. Her husband was long noted as a very gifted and faithful preacher of the faith once delivered to the saints. Sister Hart knew therefore the deprivations and trials, the responsibilities and the joy of being the wife of a minister. In this relationship the wife's joys are found in the road of self-denial and patient endurance in the noblest of all callings being willing thus to serve in the cause of Christ,

Sister Hart was a member at the Falls of Tar River for many years and at her death. While she lived far away and could but seldom visit the church, yet she was beloved by the members and she loved her church, and she perhaps more than most members manifested love and devotion to the truth.

Her character was remarkable for its completeness. I could not say she was wanting in any noble and lovely trait of wife, mother or a christian woman. She was charming in conversation, of a highly gifted intellect, of an unusually bright and cheerful spirit, and was possessed of charming social virtues, abhorring that which is evil, and cleaving that which is good.

The following shows something of the esteem she was held in by her neighbors.

"Death in visiting our town Sunday morning and placing his icy fingers on one of our most venerable and respected Christian women, Mrs. Martha A. Hart, indeed chose a shining mark. She had attained to the advanced age of 76 years and until very recently retained in unwonted vigor her intellectual faculties. She lived the life of a devoted christian, her faith being of that unwavering kind so characteristic of the consecrated members of the Primitive Baptist church of which she was ardent and faithful member. Her fidelity and attachment to her church was perfect loyalty, yet she was not so narrow as not to enjoy the preaching of the Word from other pulpits than those of her own denomination. She was unusually gifted by nature, kind and genial in her disposition, with a heart full of the milk of human kindness. She had made troops of friends who loved and admired her for her many noble traits."

"This estimable lady who was beloved by all who knew her and who abounded in so many excellent traits of character died at the residence of Mr. A. Crews on Sunday last in the 76 year of her age. She was for a great many years a resident of Oxford and was ever noted for her charms of manner and devoted christian life. She was endowed by nature with a high order of intellect and had a pleasant word for all who enjoyed the privilege of her acquaintance,

She lived and died a member of the Primitive Baptist church of which her husband was a prominent minister."

More than 30 years ago she wrote the following matter found in her Bible and copied therefrom and handed to me by one of her devoted daughters.

FROM MY MOTHER'S BIBLE.

In my religion is Jesus the Alpha and Omega? Is he my teacher, my sacrifice, my Lord? Do I esteem him very highly for his own sake, for his love's sake, for his works? Is he the Rock on which I build, the refuge to which I fly, the food on which I live, the fountain in which I wash, and do I, by looking to him, obtain peace within? Does a view of him humble my soul, make me patient, excite my love, open my heart, crucify the world, conquer the fear of death? Happy the one who can say thus do I look to Jesus.

M. E. A. HART.

1857.

A few weeks only before her death did she begin to manifest by her bodily infirmities that the time of her departure was near at hand. To the last while she could speak her conversation was lovely and spiritual, showing that Jesus is her hope and his glorious presence was with her in death.

She leaves three daughters and one son, with grand-children to mourn the great loss; yet they rejoice in the grace of God that gave them such a mother, and in the grace of God that has taken her from the evil of the world. Sweetly may they all close their earthly career and fall asleep in Jesus at his appointed time.

P. D. GOLD.

JAMES S. HARVEY.

James S. Harvey was born in Monroe County, W. Va., April 5th 1818, and died July 6th 1889, making his stay on this earth 71 years 3 months and one day.

The subject of this article was married to Eliza Cummings sister of Elder W. R. Cummings now a Primitive Baptist minister. In the year 1837

who bore a 11 children, 6 daughters and 5 sons, of whom 3 sons and 4 daughters are still living.

JOHN POWELL.

Died July the 13th, 1889, from Typhoid fever, near Hunt's, Nash Co., N. C., John Powell, son of James W. Powell and Mary Powell, aged about twelve years. He was a good boy, and his mother, sister Mary Powell, had a hope of his pardon and forgiveness of sin before he died. I talked with her and was several times during his sickness with him, and he seemed to bear his afflictions with as much patience as any boy I ever visited the bedside of. Soon after his death sister Mary Powell was taken down with Typhoid fever and had a severe attack; but she survived all of that and seemed to be clear of fever for several days, when she was taken almost suddenly with something like heart disease and died in a short time, Sept. 8th. She came to the church at Peach Tree on Saturday before the 3rd Sunday in August, 1888 and was received and baptized by Elder Thos. Felton. She dated back her experience some twelve years. She filled her seat with all the dignity of a christian, and on her death bed she was strong in the faith, Salvation by grace alone. Sister Powell was the last remaining child of Elder Russel Tucker. She has left a devoted husband, and several children to mourn their loss, with a number of relatives and friends. Sister Powell was about forty-four years of age. She was a large, strong, robust looking woman, but God in his power can strike down the strong and robust as easily as he can the weak and feeble. We sympathise with the bereaved husband and children in their loss. They have lost a wife, and mother indeed.

W. G. WHEELS.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. M. WYATT.

Saints delight.....	25 & 26 of Jan.
Abbotts Creek.....	27
Popes School House.....	28
Tom's Creek.....	29
Rock Hill.....	30
Mt. Tabor.....	31
Pleasant Hill.....	Feb. 1st
Sugg's Creek.....	2
Big Creek.....	3

Mountain Creek.....	4
Freedom.....	5
Liberty Hill.....	6
Jone's Hill.....	7
Jerusalem.....	8
Lawyer Springs.....	9
High Ridge.....	10
Liberty.....	11
High Hill.....	12
Watson.....	13
Crooked Creek.....	14
Meadow Creek.....	15
Bear Creek.....	16
Flat Creek.....	17
Pine.....	18

He will need conveyance.

## D. N. GORE.

Pieraway 3rd Sunday and Saturday before in Jan.  
 Simpsons Creek..... Mon. & Tues, following  
 Feathey Bay..... 4th Sun. in Jan.  
 Mill Branch..... 1st Sun. in Feb.

## I. J. TAYLOR &amp; J. R. ROBERTS

Near Elder Roberts' Friday before 2nd Sun.  
 in Jan.  
 Sandy Bottom ..... 2nd Sun. in Jan  
 James Heerings ..... Sunday night  
 Sand Hills..... Mon. 2 o'clock  
 Muddy Creek ..... Tuesday  
 Cypress Creek..... Wednesday  
 Maple Hill..... Thursday  
 South West..... Friday  
 Stump Sound..... Sat. 2 o'clock  
 Bay..... 3rd Sunday  
 Yopps..... Monday  
 Wards Will..... Tuesday  
 North East..... Wednesday  
 White Oak..... Thursday  
 Haskins Chapel..... Friday

## RECEIPTS.

ARK.—L. C. Harris 2  
 GA.—Wm Fain 1 50 By Elder J R  
 Ressep 6 00 Elder D L Hitchcock 4  
 50  
 I. T.—T W Mc Bullock 2  
 KAN.—Mrs W C Edwards 2  
 Mo.—G M Mc Closky 5  
 N. C. Maggie Williams 2 E N Mer-  
 cer 2 05cts N Hales 50cts S H Den-  
 mark 2 50 D Jones 2 B I Herring 2 J  
 T Powell 1 50 H Farthing 1 50 W O  
 Briant 1 50 Mrs E Fairecloth 1 50 J L  
 Little 3 25 Col. A J Heath 4 Cabott  
 Powell 3 J B Garris 2 S G Field 2 Es-  
 ther Barbee 1 45 J C Hill 1 50 James  
 Herring 2 Mrs Ann Page 50cts J A  
 Stephenson 1 50 M V Pele 1 50 Mar-  
 tha Clark 2 David Ruffin 2 Mary  
 Jackson 1 Mrs Nancy Sugg 1 50 J T  
 Lewis 2 Mrs M E Paschal 1 50 P H

Smith 2 G M Carter 1 50 M A Burnett  
 2 J W Beam 1 50 S D Critz 2 By G W  
 Johnson 12.25 Elder Joseph Edwards 6  
 Mrs E J Baum 4 J H Elmore 1 Seth  
 Woodall 3 50 W H Atkinson 18 Elder  
 J A Burch 3 S E Warren 2 Elder J A  
 Burch 1 N Jones 3 J C Corbett 2 J A  
 Rierson 4 Elder S H Braddy 5 50 Eld-  
 er J S Woodard 1 50 J W Carter 1 50  
 G C Farthing 12 50cts

OR.—A D Reeves 4 25

PENN.—J M Connell 50cts

TEXAS.—Elder R A Biggs 1 D J  
 Dossey 6 10cts Stephen Yates 2 25 J  
 W Edmonson 2

TENN.—W C Haley 4 Mrs S F  
 Price 2 By W C Aryers 4

VA.—D Owen and Son 1 50 I N Un-  
 derwood 50 cts Osborn Hawks 50 cts  
 S B Riddle 2 By Elder John C Hall 3 50

TEX.—T. W. Harrell 2 M S Hughes 2  
 Sarah Carter 2

VA.—J R Odell 4 E E Lundy 2 E S  
 McPherson 2 By Elder Wm Lundy 6  
 R A Cox 3 Elder R W Dix 1 50 J H  
 Lewis 1 50 Mrs S C Mitchell 2.

## MEDITATIONS ON THE WORD.

DEAR BROTHER GOLD:—I have a  
 book of 400 pages now in press entit-  
 led, "Meditations on portions of the  
 Word," which will be ready by or be-  
 fore October the 10th, 1889. It contains  
 selected articles which I have publish-  
 ed in the *Signs of the Times*, and other  
 papers since 1864. and which brethren  
 have from time to time suggested that  
 I should publish in book form. Price  
 \$1.00, on receipt of which the book  
 will be sent to any address. Your  
 brother in hope of the gospel.

SILAS H. DURAND.

Southampton, Penn.

I have the above valuable book for  
 sale. Orders filed on short notice.

P. D. G.

## CHANGE OF ADDRESS.

Elder P. G. Lester's address is Wash-  
 ington City, D. C. 921, G St. N. W.,  
 where he desires his brethren and friends  
 to call and see him when they can.

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Full Session begins Monday, September 2nd 1889. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

Literary course of study is thorough and unusually comprehensive, extending through a primary, a preparatory and a collegiate department. Thoroughness of teaching is made an object of special attention. Promotion from lower to higher classes is based on the proficiency of pupils, as ascertained by careful and rigid examinations.

The Music Department is presided over by one of the most thorough and successful teachers in the State. Excellent advantages for the study of ART. Home advantages for boarding pupils.

Location healthy. Moderate charges. Send for catalogue and circulars,

SILAS E. WARREN,  
Wilson, N. C. Principal.

## WHITAKERS' ACADEMY

FOR BOTH SEXES, Whitakers, N. C.,

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

## LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices:

Plain sheep binding, single copy, by mail 60cts. Per dozen, by mail, \$6.00.

Morocco binding, plain cover, single copy, by mail, \$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 dozen rates.

Books sent to any part of the United States or 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.

Please do not send any postage stamps.

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TEACHER?

THE WARREN SOUTHERN TEACHERS' AGENCY makes a specialty of supplying schools and families with Teachers, free of charge, and of securing situations for Teachers at moderate cost.

School property sold or rented. Send for blanks, &c.

Letters requiring answers should enclose necessary postage. Address

SILAS E. WARREN, Prop.,  
Lock Box 149, WILSON, N. C.

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

## TRAINS GOING SOUTH.

Dated Dec. 5, '89.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 14, Daily, ex Sunday.	No. 15, Daily.
Leave Weldon	14:30 p. m.	5:43 p. m.	9:00 a. m.	11:16 p. m.
Arrive Rocky	1:40 "	"	7:10 "	12:19 a. m.
Arrive Tarboro	3:45 p. m.	"	"	"
Leave Tarboro	10:20 a. m.	"	"	"
Arrive Wilson	11:17 p. m.	7:00 p. m.	7:43 a. m.	12:47 a. m.
Leave Wilson	* 2:30 p. m.	"	"	"
Arrive Selma	3:40 "	"	"	"
Arrive Fayetteville	6:00 "	"	"	"
Leave Goldsboro	3:10 "	7:40 a. m.	8:35 a. m.	"
Leave Warsaw	4:07 "	"	9:34 "	2:21 "
Leave Magnolia	4:22 "	8:40 "	9:49 "	2:34 "
Arrive Weldon	5:50 "	9:55 a. m.	11:12 a.	3:56 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.	No. 66 Daily.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.	11:20 a. m.
Leave Magnolia	7:17 a. m.	10:14 "	5:30 "	12:38 p. m.
Arrive Warsaw	"	11:55 "	6:53 "	"
Arrive Goldsboro	2:15 a. m.	11:15 "	8:53 "	1:37 "
Leave Fayetteville	"	* 3:40 a. m.	"	"
Arrive Selma	"	11:00 "	"	"
Arrive Wilson	"	12:10 "	"	"
Leave Wilson	2:50 a. m.	12:37 p. m.	7:47 p. m.	2:20 p. m.
Arrive Rocky Mt.	"	1:10 "	8:18 "	3:50 p. m.
Arrive Tarboro	"	* 3:45 p. m.	"	3:45 "
Leave Tarboro	"	10:20 a. m.	"	10:20 "
Arrive Weldon	4:30 a. m.	2:45 p. m.	0:30 p. m.	3:57 p. m.

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2.30 m., arrives Scotland Neck at 3.45 P. M., Riverton 6.10 P. M. Returning leaves Riverton 7.20 A. M., Scotland Neck at 10.20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4.00 P. M., Sunday, 3.00 P. M., arrive Williamston, N. C., 6.30 P. M., 4.20 P. M., Plymouth S. p. m. 5.40 p. m.; and returning leaves Plymouth, N. C., Daily except Sunday, 6.00 A. M., Sunday, 8.30 A. M., Williamston 7.25 A. M., 9.50 A. M., Arrive Tarboro, 9.50 A. M., 11.30 A. M. This train will not run south of Williamston until 0 P. M. Nov. 20.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6 A. M., arrive Smithfield, 7.30 A. M. Returning leaves Smithfield, S. A. M., arrive Goldsboro, 9.30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3.40 p. m., Spring Hope, 4.15 p. m. Returning leaves Spring Hope 10 a. m., Nashville 10.35 a. m., arrive Rocky Mt. 11.15, a. m. Daily, except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11.10 a. m. Returning leaves Clinton at 8.20 a. m. and 3.10 p. m., connecting at Warsaw with Nos. 41, 40, 23 and 78.

Southbound train on Wilson and 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 at Weldon 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, Supt. Trans. JNO. F. DIVINE, Gen' Supt  
T. M. EMERSON, General Passenger Agent.

## GILLIAM'S ACADEMY For BOTH SEXES

The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

The school, with increasing patronage, has been in successful operation ten years.

### TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made.

One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished: young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

Opportunities for the study of Phonetics, Spelling, Reading, Penmanship, Geography, Arithmetic, Algebra, Geometry, Book-keeping, Map-drawing, Eng. Grammar, History, Composition and Rhetoric, Physiology, Latin, Greek, Vocal, and Instrumental music will be given.

The Academy has been furnished with folding desks and additional wall maps.

Lectures on Physiology will be given by Dr. G. W. Kernodle.

Vocal Music will be taught by Prof. A. D. Martin.

The principal is persuaded that, as an Academical school, patrons will regard the opportunities offered as second to none. Strict discipline enforced.

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 28th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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# Zion's Landmark.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for the sheepskin.*

(By Joshua Lawrence.)

### ON SELF-MADE MINISTERS.

[Continued.]

But a devil minister will not feed the flock in his preaching, but he will feed devil professors; I mean carnal professors, for such Paul speaks of. Then a sure mark of a devil minister is to scatter Christians some fleeing one way and some another; for Jesus says, the wolf cometh to kill and destroy, yea to scatter the sheep; and further says, he that gathereth not with me scattereth. So then let this man's talents be what they may, and no matter to what sect he may belong, be sure when you see Christians thus scattering and dividing that there is a wolf about: for this man proves himself to be a wolf by sheep's fleeing, and you know Christ has charged his church to beware of wolves in sheep's clothing, or, I say, this devil minister. So then I say wolf, wolf in sheep skin, if this man has the tongue of Gabriel. And the churches of all denominations should reject a man of this stamp, and turn away from him; for the churches are commanded by Paul to mark them that make divisions among them, for such serve not our Lord Jesus but their own belly. Ah, wolf preacher, the belly, the belly did ruin poor Judas, or in other words carried him to his own place.

The devil ministers may be known by their over zeal for the externals of re-

ligion, outward show, pomp, and parade, like their old brothers, wolf priests of the Pharisees, who shed the blood of the Son of God, and were very strict for the Sabbath, &c. And their practice and doctrines will be vexatious to the godly soul like the Sodomites to Lot; their pomp, fine show, great swelling words, fair speeches, high ideas, fine address, good language, but false doctrines, have no life, feeling, comfort, nor consolation to the soul that is born of God and knows the truth by experience on his own heart. For these men can't preach an experience of grace, know not the gospel of Christ, therefore can't bring the joyful sound to the believer's ear, and give him his meat from the gospel in due season; but all he preaches is flat, dead, and insipid, and hurts the saint's feelings rather than comfort and strengthen him.

These men preach first one doctrine and then another, therefore Paul speaking of devil doctrine calls it, the doctrines of devils, in the plural. But God's ministers preach, to a man, doctrine and not doctrines, from the time they begin to preach to their death; they never change, because they are taught by the Holy Ghost to preach the doctrine of Christ, and they know all others are false and doctrines of devils and men. And all this and much more agrees with the prophecy of these men; for, says Paul, evil men and seducers shall wax worse and worse, deceiving and being deceived. Yea, another prophecy saith, some shall depart from the faith, (what faith but apostolic faith) giving heed to seducing spirits and doctrines of devils. Surely then when a man preaches contrary to apos-

tolic faith or doctrine, he has a sure mark of a devil minister; he may quote scripture and seem to make it his guide devil like; but you must watch him close, for he will be sure to wrest their true meaning, cut and shift, twist and turn them from the general current of the scriptures and their plain sense; in a word, if you don't watch him close and compare what he says with the scripture that you remember, he will be sure to raise a smoke over your eyes and then go off leaving you in the smoke of the pit. But I will give you one text that has this smoke upon it by their old father—skin for skin, all that a man has he will give for his life. Is this a lie or the truth? I have heard many say in this the devil to'd the truth. No, sir, it is a smoky lie; for thousands and tens of thousands have given up their lives, before they would their religion, liberty, or property. I could give many of this sort of devil's smoky lies and his priests too, but dare not. Now at the first mention of the above text, it seems as if it sounded as the truth; and in the same way the devil's preachers preach, it sounds like the truth, but examine his preaching by the great and good book and you will find his preaching smoky lies. But as the devil don't like the truth, nor his kingdom stand by telling the truth, but he loves darkness rather than light, therefore he must raise a smoke where the sun of truth shines, to darken truth, and make a smoke over his lies to make them appear truth. And thus it is about as George Whitfield said, the devil loves to fish in muddy waters; just so it is with the devil's ministers, their lies pass for truth in the smoke of first appearance and in first muddying the waters of the gospel, and then for catching fish; first perverting the truth, then for lies drawn from false premises. And this may be fairly known by their not preaching the whole council of God, his eternal unchangeable love, election, predestination, &c., or salvation by grace and faith from the foundation to the cap stone; for God's eternal purposes and decrees to save his elect

people by grace alone these men can't endure, because this doctrine is the truth; and what has the devil or his ministers to do with the truth, but to vilify and resist the truth, as their old brethren Jannes and Jambres did Moses?

I have a thousand things more to say on this head, but dare not. When you find a man with the mark laid down, say wolf in sheep skin; charge him with assuming it, for he has got it on. Say devil minister, for his lies and money in preaching prove the charge on him, by witnesses from scripture whose veracity is not to be doubted.

ON CHRISTIAN THAT MAKES HIM-  
SELF A MINISTER, NOT BEING  
CALLED OF GOD TO THAT  
OFFICE.

In the fourth place I am to take notice of a christian man, who makes himself a minister, without the call of God to that office or gifts for the ministry. This kind of men have always been a great plague to the church of God, and the more so, because half right and half wrong; and it has been hard for the church of God to distinguish this sort of men from God's real called ministers. And the reason is again, because of that diversity of gifts given to God's ministers severally, as the Spirit will, either great gifts or small. But the minister of God's make that possesses the smallest gift among them, is as much a minister of God's make as the greatest. But the main reason why the church can't tell this man from God's real called minister is, because he can preach an experience of grace as well as God's real called minister. And what else this man preaches as to doctrine will be sound and in favor of the truth with all his might, and oppose error though it may be in a bungling manner, so as to make God's saints cringe for their awkward way of doing it. For this man honors the truth and loves the truth, when he hears it preached clearly, although himself has no gifts to preach and explain it to others. But I think I can so point out this man that he may be known by the

church of God, and that this man may know himself.

This kind of men go to preaching and are neither called thereunto by God, men, or devil; these are desirous, very desirous, for the salvation of souls, and it is this desire that deceives them. Having tasted the sweets of salvation and the wondrous love of God that cheers their lone sorrowful hearts more than wine, and enjoyed for a moment the powers of the world to come, combined with hope of ineffable glory, the beauty of religion, and the preciousness of Jesus Christ, and the fulness of the consolation of the blessed gospel of God, they want all others to taste its sweets. And this makes them try to preach and think they are called to preach; for they feel how precious souls are, and want to do something to save sinners' souls and for the cause of God; while they under the flow of their feelings think they can preach pretty well, which is apt also to give them a good stock of self-conceit; and their flow of feelings generally keeps them along for some time, until they become conceited they are called to preach or else they should not have such feelings. All this is but mistake, hence these may be known by the following marks: 1st. by having no gifts for the edification of God's people save what little of their experience they preach. 2. By having no gifts to feed and comfort God's people. 3. By no aptness to teach neither saints nor sinners. 4. By having no gift to explain and expound the scriptures and give their meaning. 5. By no gift to teach any particular line of doctrine, but jumble all together, law, gospel, works, grace, and every thing that comes to hand; but can preach their own experience pretty well, seem to have great desire for the salvation of sinners—Christians will feel them in part of their sermon, yet be left unedified. 6. There will be something wanting in all or any sermon they may try to preach. 7. But may principally be known by this, when they take a text they can't stick to it, they can't explain it, they will get bothered and then hum and haw and run

off on any thing and every thing, and explain nothing—but when letting the text alone and going on any thing and every thing that comes to hand, seem to get along smooth and easy to themselves, so that the people that hear can't say much for or against them, because half right and half wrong—he is a Christian, but not a minister. If exhortation is this man's gift, tho' he may pass with himself, and the people for a minister, yet they will perceive at all times there is something wanting in his preaching to give full satisfaction to those that hear, whether saint or sinner.

These men might be very profitable to the ministry, church, and people, if they could be humble enough to attend to their proper gifts, to pray, sing, and exhort; for when they do that they get along easy and all seem to approve, but their stock of self-conceit won't let them. These think they ought to preach, while the church can hardly say whether they had or not, hoping that they are called of God and fearing to stop them and so do wrong. But here is a mark by which they can certainly be known. These men never grow in their preaching and gifts in the ministry, but will for ten or twenty years be about the same old seven and six pence; never rising higher, nor sinking much lower than their first standard. While all God's ministers that have gifts for the ministry, be they weak or strong, will grow in their gifts of preaching, knowledge of Christ and the gospel, and in understanding and explaining the scriptures more or less, to a man, and to the perception of those that frequently hear them. But as this is a matter of great importance with the churches, I will be here particular; for God forbid that what I should say here should prevent one man from preaching, who is called of God to that great and good work; or that any should continue to preach who is not called of God to that office.

So then we will suppose that in some certain church there is a man who has just commenced to exercise his gifts, or commenced preaching. Now how

shall the church know whether such a man is called of God or not to the work of the ministry, is the great question to decide by the church; for if he is not called of God he ought not to preach—if called, the church should encourage him onward.

Then I will lay down the marks more distinctly how a church is to know. 1 Timothy 3: 2. Apt to teach. This mark the church can't help knowing, that often hear the man preach, whether she is taught or not, or whether in this man's preaching she is taught in the scriptures or mysteries of the gospel or not; or whether there is an aptness in his preaching to teach saints or sinners in the plan of redemption and the fall of man, or whether he seems to have a talent or not to explain the scriptures and give their true meaning. Titus 1: 9. Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Then if this man preach sound doctrine, if his preaching has a tendency to convince or confound gainsayers, or stop the mouths of those that oppose the truth with clearness from scripture proof, we may safely suppose he has gifts.

John, 21. 15, 16, 17: Feed my lambs—feed my sheep. No other kind of minister on earth can feed the saints but a minister sent, called and qualified of God for that purpose; and this is the greatest and best gift in the ministry, to feed lambs and sheep, nor are there but few ministers that possess this gift—Peter among the twelve. If therefore the church perceives that the man who has begun to exercise his gifts in the church, has a tendency in his preaching to feed, comfort, and strengthen Christians, drive away their doubts, remove their fears, and strengthen and revive their hope, and fill saints with joy, peace and love rest assured he has gifts, and is called to feed sheep. Happy for the church that is blest with such a man: esteem him very highly for his work or gifts' sake, for he is a man of God and his master has given food to give his lambs

and sheep—see thou do so.

Acts, 4: 36. Which is, being interpreted, the son of consolation. Now if this man so preaches as to console the saints in their distresses, and bear them up and bear them along in their tribulations, and support them under temptation and trials; and his preaching seems to be calculated to this end, to console and comfort the children of God and make them rejoice in all their tribulations, and strengthen them to move onwards with more alacrity and delight, the church may say, a gift from God for her comfort, in this man.

Mark, 3: 17. And he surnamed them Boanerges, which is sons of thunder. Now another gift of the ministry is, sons of thunder. Then if this new begin preacher has a gift to warn sinners with awfulness and terror, and alarm and convince them of their danger, and make them stand awed and trembling before him, and feel with power the word preached by him with conviction and sorrow for their sins, thundering the curses of the law and then with clearness pointing them to the hope of the gospel, and the all atoning blood of the Lamb, and salvation by faith and the grace of God for helpless and lost sinners, then the church may say a gift from God.

Epesians, 4: 11, 12, 13. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. 12. For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, or church of God, is meant by the body of Christ. 13. Till we all come to the unity of the faith, &c. 1. Corinthians, 14: 4. But he that prophesieth edifieth the church. I won't trouble you under this head with more scripture, when I can single out all the New Testament on this ground under two heads; one is, edification of the church, and the other is, to save sinners by the foolishness of preaching.

Now when a man don't preach to edify Christians, or comfort or strengthen them; but they can say when he is done, I am no better off in my feelings than when you begun; and that after

frequent hearing of this is the case, say very doubtful whether God ever sent you or not. Because one of God's designs in sending preachers is, the edification of his church; in this channel the New Testament flows. Read for yourself. Then I say God never sent that man to preach, who don't edify his church, or is a means of convicting sinners and alarming them of their danger, so as to make them less or more flee from the wrath to come. Then say for the edification of the church and to save sinners, to defend the truth of the gospel and be a witness for Christ, is the end and design of God in all preachers he sends; and if they come not to these marks, how shall they be sent? For some are not sheep feeders, but sheep killers; some are false witnesses, and their not preaching according to the word proves it on then. Some hurt the feelings of both saints and sinners. Some don't comfort sinners, but lull them to sleep in falsehood. Read my gentleman preacher, and God preacher, for further information on this head.

#### ON MY GENTLEMAN PREACHER.

This kind of men have been the greatest curse to me that I have ever met with in the pulpit, except that of a cold, barren, dead and lifeless heart; for they have hurt my feelings, and the feelings of the congregations, until I have been so out of order that I have had a good mind or a bad one to not preach at all when they were done, by these high-minded, would-be preachers if they could, for popularity and greatness in the churches and world to be called Rabbi. These may be known from thirty five years experience by following marks: 1. by their proud external carriage, and great affected airs and words. 2. In their pompous manner and airs in singing and praying and preaching; you will see affectation and airs in all they do and say, in which there will be no life nor feeling to the audience, but rather their feelings will be cramped and hurt, both saint and sinner. 3. These will borrow other people's ideas, and such too as contain the most pompous expressions they

will be aptest to repeat, for these men have scarce any ideas of their own; and when they preach any thing and every thing, it is all in amount nothing to their hearers, though you may see by their self complacency that they think they have done wonders; yet in all they have said there is neither doctrine, life, feeling, comfort nor edification to saints nor sinners; although the preacher will affectedly appear to feel mightily yet no one will feel but himself; and you if you will open your eyes may see that it is all affectation, and dead and flat is all this man says. And all the lawyers in the State can't make a system out of all they say nor put it together; for it will be neither Greek nor grammar, law nor gospel, grace nor works, good reasoning nor good sense; but a hodge podge mess of any thing and every thing that comes to hand, without the sincere milk of the word, or the bread that came down from heaven to give life unto the world.

4. This man may be known by his great forwardness to preach always in the way of preacher, church and world; for you can't find a man saint or sinner that wants to hear this man preach, if they can possibly hear any body else, for this gentleman preacher does his hearers more harm than good. And this man is offended and thinks he is slighted, if he is not asked to preach in the greatest congregations, and preferred to the highest offices in church; no matter as to him what preachers are present, he is ready I warrant you and would be in the stage, without feeling for the people's being entertained or much persuasion. Yea, it is but speak, and my gentleman preacher is ready at all times, and feels always he thinks prepared to preach; and would preach, if Dr. Barrington was there to preach after him, or if the people preferred to hear Doctor Barrington. I warrant you my gentleman preacher shut the Doctor in the back ground.

5. These men are known by their great boldness, for they don't seem to fear saint nor sinner, God or devil, nor tremble at the greatness of the work of the ministry; just say preach, and they

are ready to show themselves, and will take up much time and will have it too, if Doctor Gill had to preach after them. For they think they are as capable as the best, and this will be seen by their bold air of assurance.

6. These men will shut gray headed ministers out of the pulpit whom the people want to hear, to be heard themselves; for they think, a greater than Solomon is here.

*(To be continued.)*

### THE TRUE WITNESS.

DEAR BROTHER GOLD:—I have been engaged this afternoon in looking over the late numbers of the LANDMARK, and have felt an especial interest in doing so. I have not yet seen the number for December the 1st. I hope you will send another copy. I have read your little book on Joshua with lively interest, and have had some evidence that my enjoyment in reading it was of a spiritual kind. I often hesitate about using that word "spiritual" as applying to my exercises of mind, on account of seeing in myself so much of worldliness and carnality. There have been, however, a few marked and precious seasons along the path I have come, since I first received a hope when I was beyond the reach of doubt. I was thinking of these times of assurance that have sometimes been given me, and of the doubts that easily assail me at other times, while I looked over the varied communications and editorials, in which I found many things to which my soul could witness with comfort; and as I meditated on the variety of frames and feelings which the tried children of God have, and how it is that they ever do get to enjoy a full assurance of hope, the dear Saviour was presented to my mind in his character as the faithful and true witness, whose blessed testimony in the soul produces all the real and abiding confidence that is ever felt in a poor sinner's heart, and all the true spiritual fellowship that is ever manifested for him by the church of the living God.

Men are prone to bear witness of themselves; but their witness cannot be

true and reliable. Natural men believe that they are good, or that they have the power to become so, and to support the testimony which they will invariably give to this effect, they present the fruits of the earth, as Cain did. But their witness and vain evidences are rejected, as his were. After a man has received the gift of eternal life by the quickening power of God he is still incompetent to be a witness for himself. His testimony will constantly be the opposite of what it was before he was made alive, but it is still unreliable, and will not be received by the church. When one comes to ask the privilege of a name and a place in the church she desires to hear what he has seen and felt. What witness he can bear concerning Jesus; but if she should receive his testimony as to his own worthiness to be baptized and to enter into the place where God's honor dwelleth, none but those dead in sin could be received any more, for they only could bear the required testimony. No living soul can testify that he is a son of God, nor that he is righteous; nor can he feel that he is worthy to receive the holy ordinances of the church. But the church receives the witness of one greater than man. Even the dear Saviour did not bear witness of himself, nor did he receive testimony from man. The Father bore witness of him as the Son of God; and that witness was borne through the works which the Father gave him to finish, and which he did accomplish. But only those who had the word of God abiding in them could receive that testimony. John 5, 31-38. It is so now. Jesus is the true witness, whose testimony is received by the church. He witnesses through the works that he has wrought in the poor soul, and those who have his word abiding in them can see those blessed works of righteousness and salvation, and the testimony of Jesus is thus clearly borne to them that this is a child of God. But however well he might talk, and whatever experiences he might claim to have had, should he show to the church that he felt himself to be righteous, and worthy of the ordinances

and privileges of the church, that witness of himself would discredit all the rest, and their fellowship could not reach him.

There is the same conflict between the Lord's testimony concerning his redeemed and their testimony concerning themselves that there was in the case of Job. "He is a perfect and an upright man," the Lord said. But Job said, "Behold, I am vile! I abhor myself." Abel manifested that he regarded himself as a sinner, by bringing a bleeding lamb for an offering as a sacrifice unto God. But in that very work, by the faith which directed him to do it, "he received witness that he was righteous; the Lord testifying of his gifts." There was no righteousness in the works and the Lord did not testify of them; but the righteousness was in Jesus seen through the offering by the faith which God had given, and the testimony of God pointed then, as it does now, to the gifts of God by which his righteousness is seen and received. If righteousness consisted in the doing of any work then as soon as the work was finished the man would know he was righteous without having to be told of it by the Lord. But our righteousness as well as our life is hid with Christ in God; and it is revealed to the faith of the saints. It is not their righteousness made known to God in order to win his favor, but his righteousness made known to them by faith in Jesus Christ because of his everlasting favor to them.

It is a sweet and precious thing to get his witness of God for ourselves or for another. It removes doubts and fears, takes the burden of guilt off the conscience, and successfully resists all the opposing testimony of our own hearts, or of the world. This faith, the evidence of things not seen, overcomes the world. Sometimes while hearing one relate his exercises, or listening to the preaching of the gospel, or reading a letter from a personal friend, or a communication in some periodical, or the pages of a book, we have felt in our souls a blessed testimony from the Lord assuring us of the spiritual char-

acter of the speaker or writer; and in the experience of that fellowship and love in the spirit for the one whose words had called it forth we realized a power releasing our own souls from doubt, and restoring the holy confidence we had tried to cast away; a confidence not in ourselves but in the Lord, not self obtained but graciously given us, not presuming but meek and lowly, and "which hath great recompense of reward."

There is great value in this communion of saints. God has ordained that they shall be comforted together by their mutual faith, Romans 1:12. Paul not only desired and expected to comfort the saints at Rome by imparting unto them some spiritual gift, but also to be comforted by them. "Then they that feared the Lord spake often one to another." Wherefore comfort one another with these words. "Wherefore comfort yourselves together, and edify one another, even as also ye do," I Thessalonians 3:2, 5:11. It is certainly a great blessing that the saints are enabled to communicate with each other with reference to the "things that have been freely given them of God" while in this time state. It is not necessary that this communication should be by word of mouth. In that case many would be deprived of the blessing. But it can be enjoyed by those who have never seen each other in the flesh. I have felt my heart joined in sweet union and fellowship with one I never saw while reading what he had written, and I could be assured that "our fellowship was with the Father, and with his Son Jesus Christ."

I had this comforting testimony while reading your little book, as I have had while hearing you preach. A number of our brethren here who have your book have expressed much comfort in reading it. Is this testimony concerning the comfort the Lord has given us through a book, a letter, or a sermon, flattery? And does it tend to exalt the one who has spoken or written with pride? Surely one who has known much about the "dying daily" that makes one able to preach, the being

"daily delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh," cannot be much afraid of that.

When one has seen the wisdom and power and majesty displayed by our spiritual Solomon in the house that he has built, (the church), in the meat of his table, and the sitting of his servants, and the attendance of his ministers and their apparel, and his cup-bearers and their apparel, and the ascent by which he went up into the house of the Lord, he will be more quiet and trustful concerning the church, and not so fearful as we sometimes seem to be, lest it should be destroyed. It would hardly appear as though one could have a very exalted view of our glorious King, who has ordered and established everything concerning Zion, who seems to look upon the church as generally in a topsy-turvy condition, and to suspect most of those recognized by the church as her servants for Jesus' sake, as moved and constrained in their labor, not by the love of Christ, but by sordid, vain, selfish, mercenary motives.

There is no doubt much transgression of the dear Saviour's precepts by his children; but I am glad it is our God who will visit their transgression with the rod, and their iniquity with stripes. Psalms 89: 30-32. If the rod were placed in the hands of even the wisest and most prudent of men to use, they would soon produce all the noise, confusion, strife and disorder which some vainly imagine they see, and have been authorized to rebuke.

I cannot long read a periodical or book unless the Lord gives me through it some testimony to the spiritual character of those who have written. Such testimony weighs more than the decision of any man or number of men, even though spiritual men, that it is an abomination in Zion to publish a periodical, or sell a book of ones own getting up. The LANDMARK, the Signs, and other of our periodicals, are a source of comfort to many of the Lord's dear people, who would not be willing that the publishers should send them at their own expense. Those who long for

the ministry of the word are made by the spirit willing to impart of their temporal things to those who minister to them in spiritual things. And those who are comforted by the reading of a book in which the truth of God is declared, are glad to have the privilege of paying the cost of getting it up, if they are able, and when they are not able there are always those stewards of God in temporal things who are willing and glad to render the needed help.

In dealing with disorders and disorderly men in the church the inspired writers set an example of using plain, sober, dignified language, and always spoke in a manner becoming their exalted character as servants of God in ministering rebukes as well as in declaring the exceeding great and precious promises. May we be enabled to follow that example when we think we have errors and erroneous men to deal with. Sarcastic language, degrading appellations and epithets, are unbecoming so sacred a subject, and degrade him who uses them rather than the one to whom they are applied. There is always plain dignified language enough to express all the severity of rebuke that is needed in Zion; and when we get so fiery in our zeal as to need any other kind we may conclude that we are not at present in the spiritual condition which enables one to restore the brother overtaken in a fault, or to expose the false pretensions of a deceiver. Your brother in the hope of the gospel,

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

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### EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have been requested by several of the dear brethren and sisters to write my experience and have it published in the LANDMARK; but feeling my unworthiness and inability to do so I have deferred it till now. I was born in Patrick county, Va., 1830, and was raised by pious parents believing in the Baptist faith, but belong to no church. About the year 1853 I was married to A. A. Rorer with whom I lived happi-

ly till his death. About the year 1859 I got in deep trouble. It appeared to me that torment was staring me in the face almost constantly, and I could not sleep or rest at all day or night, and when I would prepare the daily meals for my family I often would have to leave the house and go to myself while the rest would eat their meals. It seemed that I viewed the place of torment almost constantly, and in the meantime my husband moved to the State of Kentucky and I became more restless daily, and also a desire to go to preaching. There was no Baptist church near by, but there was a Methodist meeting going on near by, and I went to hear them, and while there I saw several going to the mourner's bench, and rising up, and shouting and saying they had got religion, and I felt such a desire to be saved from the awful destruction that was constantly in my view. I in this mood went to the mourner's bench with my youngest child in my arms, and when I got there and took my position among them I felt that I had now done the wrongest thing that I ever had done in all my life. I felt that I had even disgraced my child as well as myself, and while meditating over the matter a voice seemed to speak plainly to me and said you must not go to a mourner's bench, but go to yourself and pray. After this I had a little boy that was taken sick, and my troubles grew worse daily: for it seemed to me that I would die and go to torment, and would be separated from my dear boy, and these troubles were seemingly more than I could bear; and everything became to be a dreadful horror before me: and one morning while my boy was yet sick my husband said to me that he would get breakfast, and I could stay in the room with the child, and when he got his meal ready he came to the door and said to me it was ready, and for me to come in and eat, and I got up to go and everything appeared dark around me, and I went to the door but it seemed I could go no further, and told my husband to eat for I could not eat anything, and he asked me if the child was any worse. I told him I did

not know that he was, and he thought my grief was about the child, and I went back from the door to the bed and knelt by it and prayed in my feeble way to the Lord to relieve me of my great burden, if it was his will to do so, and a bright light shone all around me, and in a moment my trouble was all gone from me, and it seemed that I could almost see my little boy in heaven, and myself there with him, and no tongue can express the happiness that I realized at the loss of my trouble: for my soul was filled with praise to the holy one of Israel who I felt had removed my trouble, and placed instead thereof a loving desire to praise him with all my strength. After this my boy died, or as we believe only fell asleep in the arms of him who said, suffer little children to come unto me, for of such is the kingdom of heaven. Sometime after the death of my boy the impression came on me that I must join the church, and there being no Baptist church in reach I continued to hear the Methodists preach, and the impression was so strong on my mind to join a church that one meeting when the door was open to receive members I attached myself to them, and in a short time became greatly dissatisfied and dreamed that I was at a Baptist meeting and was baptized by them, and thought in my dream that I greatly rejoiced that I had got out of the Methodist church, and I was troubled a great deal about this dream. Meantime the Baptists became more numerous and preached in our section of country more frequently, and I went to hear them, and the love that I had for them was so great that when they would shake hands, while singing at their meetings, I could hardly keep from giving them my hand also rejoicing with them, and did rejoice within myself that I had found the people that I loved who told me my feelings better than I could tell them myself, and I felt that they were the right church, and indeed the people of the true God, and I commenced begging the Lord to show me if I was wrong, and if so to show me the true church. When I dreamed that I was in a pit where it was dark and I was almost smothered

by the intense darkness in the pit, and I prayed to the Lord to give me just a little light that I might see where I was, when at length I began to rise upward and a faint light shone around which grew brighter as I rose; and when I got to the top of the pit the light was the brightest I ever saw all around me like the sun emerging from an eclipse and I woke up.

My husband died, and I being left alone with my children moved back to Patrick county, Va., and from thence to Carrol county, Va., still living dissatisfied about the church that I belonged to. I begged the Lord again to show me if the Baptists are right, and on one Sunday night I dreamed that the Lord said to me that the Baptists are right and on Tuesday night following I dreamed almost the same dream. I dreamed the Lord said to me, can't you see that the Baptists are right? Aint your eyes open so that you can see that they are right, and after this I dreamed that I joined the Baptist church at Bell's Spur, and went into the water to be baptized and seeing the water and rocks in it seemed the most beautiful sight I ever saw, and I walked in and put my hands in it, and I woke up: and after this I dreamed that I was baptized in the same place. I then became so impressed to join the Baptist (Primitive) that the first Sunday in March 1888, I told my feelings to the church and was received, and June following on the first Sunday was baptized by Elder J. M. Blancett, and I felt that I had been wandering on a journey of life and had at last got home, and I have ever since enjoyed myself with this family that I love and believe to be the true people of God, and heirs and joint-heirs with the Lord and Saviour Jesus Christ. So dear brethren and sisters, I have related to you my travels in part, though not all, for I never can tell you all, but I feel that the Lord has shown me plainly that I was in the wrong place: for we are saved by grace alone, without works of merit on our part, and this grace is the gift of God by the merits of Jesus the Redeemer, who died that his bride might live with him for ever more.

PANINA RORRER.

ELDER P. D. GOLD, DEAR BROTHER:—I enjoy your editorials so much. They fall very softly upon my soul, like the beautiful snow upon a little hushed and silent stream, widening and strengthening it to pass over, (what had hitherto obstructed the way) in ripples of praise.

The music of the rill comes from the pebbles in its bed, and so it is with the tried ones of earth. I think I have never experienced the bright manifestations, as described by some of the dear ones, and sometime think my exercise of mind peculiar to myself in some respects.

When condemnation, like bitter frost, had fallen up my land, faith came to my soul, like the bright hued tint to the autumn leaf; slowly, but surely, deepening daily. But I did not realize, for a time, that I had any faith at all, for the deepest yearning of my heart was for faith to believe that Jesus died for me. It seemed I had no evidence whatever in my behalf. I would often wonder why these thoughts intruded so constantly for it had not always been thus with me. It did not occur to my mind when meditating upon this change in my daily thoughts and aspirations that God was the author of this change, that his divine and holy Spirit was alone able to turn my thoughts from nature's green earth to the golden glories of Heaven. But in his own good time the precious thought was given me, "That if one had no interest in salvation, if its joys and beauties had never been revealed they would not desire it, but that this earnest desire in the soul, which supplants all else, and is a part of us, as it were, is an evidence that the day of salvation has been in some mysterious way revealed to us. The knowledge of a thing inspires a desire. How delightful was this thought, for many days, 'twas manna to my hungry soul and a rest for my tired feet. But by and by the temptation came, that my desire was not sincere, and again I was comforted in the thought that the promises are to "those who think upon his name." Surely that was for me, who felt too utterly unworthy to speak the name of Jesus, but oh! had I not

thought upon it much; and sometime it was pleasant to me to read of his perfect life and think of his glorious ascension. "My meditation of him shall be sweet." Dear brother Gold; I trust you may long be spared to comfort and cheer the little ones. Your writings are so simple and easy to understand, and always contain something comforting to me, who have not been blessed with the bright evidences that have come to some of our dear favored ones. Yet sometimes there seems to be a well of thanksgiving springing up within my soul, of which I can not speak, for words are as the small spray of the fountain, so faintly do they portray its immeasurable height and depth.

Yours unworthily,

CORA BICKERS.

McBrayer, Anderson Co., Ky.

#### A LITTLE FIRESIDE CONVERSATION.

DEAR CHILD OF GOD:—Through much weakness I wish to speak to you. The little babe naturally must have weak food. Milk is much better than strong meat, and it is to the weak that I wish to speak; as I am satisfied that one so weak and vile as myself cannot feed the strong. Do you feel that you are in the path of duty? Or are you like your unworthy writer living in sin and vanity, having refused to speak of Jesus, and tell how good he has been to you. Permit me to tell that I have not tried to give a reason of my little hope in the past ten years, even when called on. I would refuse until a few months ago. I think I have spent that much of my time in the valley and shadow of death, and in gross darkness. On the 28th day of last May I received a blessing that I cannot find language to express. I felt that day that nothing would do me more good than to talk of Jesus and tell how good He had been to poor unworthy me. I promised God that the remainder of my time when ever called on to tell what I hope Jesus has done for me, I would be ready to give a reason of my hope as that is a command left on record. But I must confess with shame that I have disobeyed again.

And I spent that night almost sleepless. Why? I had not only disobeyed the command, but had lied to God. I write this for peace of mind. For I humbly hope there is no one on earth that lives so far from the path of duty as I. But should this scribble find one so weak, please let this vile sinner talk to you, and see if I can tell you anything you ever thought. When some good christian has asked you for your experience, have you ever looked on them and thought that you were too vile and unworthy to speak to one who has such a pure face, and it seems to me he bears the image of Jesus, he is too good and too pure for one, so weak and vile, to speak to. Now if you feel ever so small it will be a source of pleasure to you to talk to him or her, as the case may be. We should not act as if dead; if we are christians we are not dead, but alive, begotten unto a lively hope in Christ Jesus our Lord. I have seen the time when I felt like I could talk religion, but can hardly talk about it now, and perhaps you will say, I can't tell an experience without telling him a dream. I feel like telling you one to-night that I dreamed while under conviction, if I ever was. I often gain comfort from it now. I was standing looking toward the east when I saw the flames of fire coming toward me melting the earth. I felt frightened when I saw it, but something said to me, fear not, that flame can kill the body but it can never touch your soul. And when the fire passed over me I felt perfectly calm. On last Sunday at the Association at Cross Roads I felt that when I was called to die I should realize this dream; though death mows this vile body down I should be happy after death. The tears of joy oh how sweet. Now my good christian friends, ye are dead and your life is hid with Christ in God who is our life everlasting. We are not dead creatures, but alive, and when we are called on for our experience we should speak, yes speak oft one to another that our pure minds may be stirred up, I am sure you will never be condemned for talking of Jesus and his goodness. But have you never felt that you have done

wrong in not talking? Oh the love of Jesus how unspeakable and full of glory it is! I feel sometimes that I want to talk of God and his goodness, and nothing can do me more good. While at other times I feel too vile and weak to talk to good people. Now what causes my darkness? My disobedience. If the light in us be darkness how great is that darkness. I must stop. I fear that I have already said too much as the woman should be silent. Pray for me and mine.

DRUSILLA F. LEAKE.

Francisco, N. C.

Brother Gold, I wrote the above a few days after the Association at Cross Roads, but I saw so much imperfection in it I buried it or laid it away. After reading brother F. A. Chick's letter written on the buried talent I felt to dig it up, and send it to you for your consideration; if you think it worthy a place in your valuable paper publish, if not throw it with the waste paper, and I will love you even as much. Although I most unworthy be, I hope you will remember me at a throne of grace.

D. F. L.

BRETHREN GOLD AND LESTER:—I have thought of writing a little of my mind for publication, if you see cause to give space, though the task is great. I wrote to you something about getting hurt on the evening of the 15th of Dec. at my brother's. I climbed a fodder stack to throw off some fodder for feeding. Then slid down on a wooden hay-fork. It stuck in the muscle of my thigh, and penetrated five and three-fourth inches. I was confined nearly two weeks. Then I was hauled home. I am at home and getting along very well. I think I will be able to meet my appointments, though I shall have to be dependent for conveyance. Since I got hurt I cannot ride on horse-back. Dear brethren and sisters of my acquaintance, I hope to see you again. Oh could I but tell of the comfort I realized as I believe for the first hour after I was hurt, though the blood was gushing, not knowing whether I would live or die. It seemed to me the bright-

est view that I almost ever had of the church was then and there. Though I was surrounded by the arminians it seemed to me that I had to tell them something of the beauty of the church of Christ. I would be glad to write more, but must stop. Yours in hope,

J. M. WYATT.

Roaring Gap, Wilkes Co., N. C.

BRETHREN GOLD AND LESTER, DEAR SIRS:—While I do not feel that your valuable paper will need this or any thing I may write to add to its use and comfort to the people of God, yet if you are willing to bear with me, and after examining this article think it proper, you may publish same through columns of your paper which is always interesting to me.

The portion of scripture I shall attempt to write from, you will find in the 1st Epistle of Paul the apostle to the Thessalonians, 5th chapter and 6th verse. "Therefore let us not sleep, as do others; but let us watch and be sober." Now we believe the writer to be an inspired man of God, and therefore knows exactly what he is talking about, and must therefore believe there is danger of the people of the most high God falling into sleep, as he terms it in the above text, or he would not have warned them of the danger to which he considered them exposed. Now we do not believe that the apostle meant that we should not sleep naturally, for he knows this is necessary to health, and that we can not live long upon the earth without sleep. Let us see what sleep means naturally, which things are often used to simplify spiritual things. To sleep naturally means I understand to be dead in a sense. I do not mean that we are entirely lifeless, but if we are really asleep we are dead to what is going on around us. Let our associates do what they will so they do not awake us. We are dead in a sense that we know nothing about it, if we are sound asleep. We are sometimes half asleep, and in this condition may have a faint knowledge of what is done. Think of it, how helpless, how we may be imposed upon while asleep. We

read and probably know of those who have been robbed of their lives while asleep. Thieves often break in and steal, wild beasts prowl around and devour our stock &c. What shall we do then, for we must sleep naturally. Are there not times for us to sleep naturally? We would suggest night, after we have borne the burden and heat of the day, for earning our bread as commanded, by the sweat of our face. But what have we been doing? Have we left our flock scattered, our barn doors all open, our goods all exposed to all that are disposed to trespass or steal from us? Is it not our duty to get all that the Lord has blessed us with as safe and near us, so that we may be aroused by their cries from distress or trouble. Remember when we are asleep we have no power to awake, no desire to do so. Hence the caution let us not sleep &c. We that have children know that when they are very sick and need us every moment, it will not do to allow sleep to fall upon, and overcome us for fear they will be neglected. We sometimes have to ask our neighbors to help us after we are worn out, and we that raise tobacco which takes so much of our time and attention know that often night after night we have to sit up while curing and sleep but little, if we discharge our duty. So you see we have naturally enough to do if we are faithful to make our slumber sweet. We should try to so labor that when we lay down to sleep we could feel that we have faithfully discharged our duty, which will give a conscience void of offence toward God. How dangerous it is to sleep sometimes. Suppose one appointed watchman in time of war should fall into deep sleep or half asleep so he should fail to give the signal when the enemy approach. What a great loss of lives may be in consequence of sleep. But to the text: Therefore let us not sleep as do others but let us watch and be sober. Let us watch, not fall asleep or half asleep, drunk nor half drunk, but be to the opposite or reverse, awake and sober. We have tried to tell what it is to be naturally asleep, and will now try to ex-

plain what the apostle meant by the text, which we believe is from the pen of an inspired man of God.

This will prove profitable to us if we can be blest with a spiritual understanding of it. I will ask do we not believe that there is still salt upon the earth or a people whose duty it is to serve the true and living God, and do not we the Primitive Baptists claim to be the people? If so what are we doing, where is our light that we are commanded to let shine? Again the text says, Therefore let us not sleep as do others; but let us watch and be sober. Let us see for instance how things might be if we obey not the text.

1st. Suppose our pastor is asleep and fails to meet us regularly at our place of worship, and therefore fails to feed us, and comfort and console us. Will we not grow stupid or fall asleep, or dead to a sense of our duty and comforts as christians; and are we not exposed to many dangers if he fails to obey the text to keep awake, watch and be sober. Remember that he is overseer of the flock of God for their good and comfort. But more directly to the point. The apostle is here admonishing and exhorting the Thessalonians not to sleep but to watch and be sober, and we understand him to mean nothing more nor less than for them to be awake to a sense of their every duty as faithful servants of the most high God, not to bury their talent as one did which was counted slothful. Dear brethren, I do believe that there are many among us that are asleep, that are not living up to the teaching of the apostle, and do feel that now is the time for those who are awake to cry aloud to show her transgressions, and the house of Jacob her sins. I know the Lord has said he would not utterly withdraw his loving kindness from us, nor suffer his faithfulness to fail, but I am made sometimes to fear that the Baptists' best days have past, but Oh! my prayer to God is that I may live to see a reform, a repentance among the people I love so dearly, and may each and every one of us try from this day with renewed strength looking

to God, the giver of every good and perfect gift, try to give heed to the text. Therefore let us not sleep as do others; but let us watch and be sober. Let not the pastor begin to say I only have charge of a few churches, or the members I am only a private, and it does not matter much what I am about; but give heed to the text which I think is applicable to each and every child of God. Brother Gold, I hope this will not be offensive to any of the people of God, but rather some comfort should you see to publish it. I wrote it to relieve my own mind, for it has been my desire to write sometime, and have tried to get rid of it but could not, therefore I decided to try the spirit, to see whether it be of God, to see if this will do good, if not it will come to naught; but as recorded by one, if ye know these things happy are ye if ye do them. May a godly sorrow for sin be given to each one of us for all our wrongs, cry aloud men and brethren what shall I do? I have a mother and two natural brothers and two sisters, that are yet spared and permitted to live upon the earth amidst many toils and cares. Mother has been a member of the Old Baptists along time, and is still a wide awake, watchful and sober christian I think. While my brothers and sisters are not numbered on our church book here on earth. But I believe or have evidence to believe that their names are written in the Lamb's Book of life which is far more important. I will say to them and all who love and fear God to give heed to the text. Not to sleep but watch and awake to a sense of their duty, and remember it is said, If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured by the sword; for the mouth of the Lord has spoken it. Oh that men would honor and praise the Lord for ever.

Humbly your brother,

R. L. DODSON.

Chestnut Level, Pittsylvania Co. Va.,

DEAR BROTHER IN CHRIST:—Tom Thumb still comes down a little harder

all the time; and so much truth in it that I can't read it to our Arminian friends, but nevertheless I think there is more truth than fiction.

Well brother Gold, I have gotten tired of being a dry land Baptist, or in other words of being a disinherited half brother, as has been the case with me for many years. I am at last tired of waiting to get fit to live with people of God, so I made the venture with all my unworthiness a few months ago, and I have enjoyed myself so surprising well I hope that I may not regret it. But I desire the prayers of all God's people.

So still continue the LANDMARK; and may you be spared yet many years to edit the LANDMARK.

I assign myself a poor sinner saved by grace alone, if saved at all.

THOMAS SPENCER Sr.

Robard, Henderson Co., Ky.

Remarks.

Yes, we are a dull and backward, disobedient and gainsaying people. The children of this world are wiser in their generation than the children of light. We stay out until we are about to freeze and starve falling among thieves, and go in when we cannot find any thing out side.

The poor prodigal as we call him, went off along way, and tried hard to find bread. But a mighty famine arose in that land, and he could not live on husks that swine did eat. No food in that for a sheep or child of God. But how humbled and distressed before he went back to his father's house. Would the father have received the erring son any sooner? Did the father find any pleasure in his son in staying away so long, or did the boy find any good in it?

I am glad our dear old brother has gone home to his father's house.

P. D. G.

DEAR EDITOR:—I was traveling in my sleep alone, and had a long way to go. I went over hills and across bottoms, a very rugged and hard way to get along, and as I was going I met with a tall ugly man. I could realize the fact that he was an enemy. He followed along close behind me. I went through several gates. The gates were narrow and tall. I went on through the last gate, and there seemed to be a steep bluff. Night was coming on and it began to get dark, and the enemy was with me, and I was between the bluff and the last gate. I went through and the gate was shut. The enemy drew from his pocket a knife and opened it, and came up near to me and said, you have got my knife. I said I have not got your knife, and as I thought he was fixing to slay me. I ran a few steps from him, and at once had wings and flew away from him. I flew across the great deep place where I was about to get into. It was a very deep place. I was far above it in the air where it was light.

If you feel to do so you can say what you think of such a dream, and if you do not it will all be right with me. I do not feel worthy to sign my name in the LANDMARK: so I will just say I hope I am a friend of yours and a lover of the truth.

#### Remark.

If the current and direction of ones desires, aims and thoughts is towards the land of Beulah when he is awake, and in experience he realizes that the way is narrow, and the gate strait, in his daily waking moments, then I would say such dreams are hopeful and encouraging. If when awake we realize any of these things which we see in sleep, or if we are controlled while awake as we are led in sleep, then there is more than a mere dream in this matter.

I am not an interpreter of dreams: but if ones feelings and his conduct while awake are an interpretation or rather an illustration of such dreams as

the above, that is if one awake shows that he is fleeing from the enemy, and the route is strait and narrow, and deliverance is granted as shown in the dream then the dream is a good one. For if God is with us in sleep he is also with us when we are awake.

P. D. G.

#### ORGANIZATION OF A NEW CHURCH.

ELDERS P. D. GOLD AND LESTER, DEAR BRETHREN:—In obedience to a call by a few brethren from the church at Bryant's Chapel that had obtained letters of dismissal from that church, we the following Elders, met at Long's Branch for the purpose of organizing a new Primitive Baptist Church. Geo. Robbins, N. P. Reid, Dred Dickens, and deacons of Bryant's Church also met with us, and after preaching by Elder Robbins from 2nd Corinthians, 1st chapter 9 and 10 verses, the presbytery was organized. Elder N. P. Reid was chosen Moderator, then the letters of those wishing to be organized were called for, when three presented letters, Arthur Long, Louis Hines and Joseph Johnson, all from the church at Bryants, Chapel, all in good order. They agree to adopt the same rules, regulations, articles of faith, church covenant and church discipline as their mother church. These rules and regulations were adopted by vote of the presbytery. On motion we sung a hymn and gave them the right hand of fellowship, after which Elder N. P. Reid gave them a charge from Acts 2nd chapter 42 verse. Then the Moderator pronounced them a church in gospel order. Then the new church presented Louis Hines to the presbytery to be qualified as a deacon, and after hearing his christian experience we examined him on the articles of faith. Then we resolved to lay hands on him, and prayer by Elder N. P. Reid, and charge by Elder Geo. Robbins. Thus we set him apart for the service of the new church at Long's Branch to serve them as Deacon.

ELDER N. P. REID MOD.  
ELDER GEORGE ROBBINS CLERK.

# ZION'S LANDMARK.

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

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

VOLUME XXIII . . . . . No. 5

WILSON, N. C. JAN. 15. 1890.

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## Editorial.

DEAR BROTHER GOLD:—A church had an ordained preacher: she found him in disorder so as to exclude him from her fellowship; she afterwards saw signs of repentance, and he asked for restoration and was restored to fellowship. He again manifested a desire to preach, and the church granted him liberty as a licensed minister, but confessed that she did wrong at first to have him ordained, and therefore she did not restore his ordination. Now did said church have the right to restore his liberty and not his ordination, or not? Please answer the above as soon as convenient.

Affectionately,  
L. H. HARDY.

New Port, N. C.

Answer.

In this case the vital matter for consideration is this, Has a church the right to restore one to membership that was once an ordained preacher, without reinstating him as a preacher?

Suppose one has been ordained as a preacher, but it is discovered afterwards that he is not profitable as a preacher; or his conduct has been such that he has not kept his body under after that he has preached to others, but has become a castaway: now in either case if he manifests repentance so that the church has the mind to fellowship him as a child of God, could they restore him to

membership without reinstating him to the place of a preacher he once occupied?

Why not; if they feel that he has been granted repentance as a child of God, though they do not fellowship him as a preacher, since they do not feel that he has a gift of that sort. Is he to be kept out of the church because he cannot preach? The church with himself made a mistake in his ordination, for churches can make mistakes or do wrong, and when they see their errors they should correct them as much as possible.

The church is the judge of the qualifications of her membership for official positions. Suppose a brother is ordained as a minister, and it is afterwards discovered that he has no gift as a minister at all but his conduct as a member is good: cannot the church stop him from attempting to preach and still retain him as a member in fellowship? Then if she can do this, could she not *restore* one to membership without putting him back in the place he could not fill?

Or, if it is felt that he has a gift of exhortation only, can she not license or liberate and set him apart to that, or to whatever work she feels impressed that he is called to do?

If the case should occur that one that was once considered and held in high esteem as a gospel preacher should so demean himself that the church should withdraw fellowship altogether from him, but afterward he should bring fruit meet for repentance so that the brethren again receive him into fellowship, still they should in their best, honest judgment feel and decide that he has lost the savor of his good ointment as a preacher, so that they have no mind to give him the liberty to speak again, or

should say to him as Solomon said to Shimei, who once cursed his father, you can live if you will tarry in Jerusalem, but in the day that you go beyond its walls you must die, would not that be right?

The trouble with such as feel or think they have a gift to preach when none or but few others think so has been very considerable in the churches of the saints. To be subject one to another is a good and safe place.

P. D. G.

### REFLECTIONS.

As the years come and go we are being continually reminded that we are journeying towards the end of the time allotted us in this wilderness of sin, and that the end draweth nearer and nearer as the days go by.

In point of progress our journeying seems to be only apparent, for really we are yet where we were born, and the time of our lives is passing out, and finally there will be no time for us, and we shall pass into eternity, and our mortal body return to the dust from whence it came, in obedience to that irrevocable decree pronounced by Jehovah in the morning of time, "Dust thou art and unto dust shalt thou return."

Many are the struggling efforts of mortality to attain unto proficiency, but vain is the attempt. The nature of man is no better to-day than when it rose up against itself in the first family of earth, and brother slew his brother. Many attempts have been made, and many processes devised by one for the improvement of another, and much plastering and white-washing have been done to improve this nature, but all such work has but proved that the sinful nature of man is totally depraved and therefore cannot lift itself up by it-

self, or a man cannot elevate his own nature, nor that of his fellow-man. It is true there is much improvement apparently in this life, but the sentence comes alike upon all in the end, all must die. Like the waters of the flood, the sentence and elements of death rise many cubits above the highest point of man's attainments. All mortal attainments perish with the using thereof, and while many of them are useful and profitable to men in time, yet men can never thereby pass the portals of the prison house of death. Death itself must first be destroyed before any captive soul can come forth and enter the fulness of life. Sometimes these are painful reflections, and then again it is pleasant to think that man must die. It is sad to reflect that by man came death, but pleasant to think that by man came the resurrection of the dead. From the death of the one came the issues of death, and from the death of the other came the issues of life. While in the one death we are in the world without God and without hope, but when we are buried in the other we are alive unto God and walk in newness of life.

When we can confess from our honest heart that we are pilgrims and strangers in the earth, and have no certain dwelling-place, but that we seek a city, that hath foundations whose builder and maker is God, then we are made strong for the journey, and are made to rejoice that this world is not our home.

When we realize what sinful mortals we are, and how utterly we have failed to live as becometh godliness, we are made with joy to confess that the goodness and mercy of God hath followed us all the days of our lives, and the hope springs up that we shall dwell in the house of the Lord forever. Wonderful indeed have been the manifold

mercies and abundant goodness which the Lord has bestowed on me. And yet I am, it seems to me, almost, if not all together an unprofitable servant.

But the Lord knoweth which way I take, and all my times are in his hands. I sometimes believe I want to do right and hope the Lord will to some degree accept the intent for the deed, especially when that which is right seems not to be clear in my judgment. I hope I by no means rejoice in unrighteousness, but hope I do rejoice that God is merciful to my unrighteousness.

P. G. L.

### HERESIES AND HERETICS.

Friend George M. Mc Closkey, of Mo., requests my view of the above subjects. He belonged to another denomination, and being led to love the predestination taught in the bible he requested them to drop his name. This they refused to do, until he told them he could not fellowship them, but believed the doctrine of election and predestination, and that he did not believe in free moral agency, human instrumentality, Sunday schools and Theological schools, and then they brought up a charge of heresy against him and excluded him.

So after the way this denomination calls heresy our friend desires to worship the God of the fathers. Did Abraham, Isaac, Jacob, the prophets, or any of the Apostles hold to Sunday schools Theological schools, free-agency, etc.? No, not one of them. Does the bible sanction, or teach a single one of these things? No. Then how can it be heresy in us not to hold to them? If we should hold to these things that would be heresy.

According to the original meaning of

heresy it is one who chooses or takes his choice. Thus it is shown that a heretic worships or believes according to his own natural will or mind, thus practicing what they call moral free-agency, or that any man has the right to worship as he chooses, or by his own will he determines and decides what is right. This is heresy, and this is the origin and cause of so many different denominations of mankind in their religious views.

Suppose each man believed only what the bible teaches, then how many denominations would there be? Certainly there would be only one denomination or sect in all the world. You cannot deny that. Can you? Your common sense tells you there could be only one denomination if each man believed only what the bible teaches.

Now the chosen, elect people of God are not left to their own choice about their way of worship, but are led and directed by the wisdom of heaven in the Spirit of the living God.

Before the Lord appeared to Saul of Tarsus he worshipped according to the natural light of carnal reason directed by the traditions of men, but after the God of heaven appeared to him he worshipped the only true and living God in the way the fathers worshipped or in the way of truth, but in the way the world call heresy.

All heretics embody in their notions of faith the dogma that man is a free agent, and therefore can worship as he chooses, and hence whatever he chooses is right. Therefore it follows, if that be true, that men can devise and invent Sunday schools, or any thing else they please, and call them religious and that makes them right; and soon they will not accord to others the right which they assume to themselves, that of worshipping God as it appears right to

them; but they will soon class and condemn as heretics all those that do not believe as they do; as they have done our friend.

If the bible is the standard of truth why not so regard and consider it, and adhere to its teachings? It does not even once name Sunday schools, nor Theological schools, nor any such thing.

The Pharisees cast out of the synagogue the man born blind whose eyes Jesus opened because he would not own any of their traditions, but rejected them all and worshipped only Jesus. They called Paul a heretic because he forsook all for Jesus and worshipped only him. My friend is found in good company, though not in a crowd when he is found in the company of such as Paul. We must bear the reproach of Jesus without the gate or camp of carnal worshippers, and must be counted as the filth and offscouring of the world if we follow Jesus through evil as well as through good report.

Come thou, said Moses to his father-in-law, and go with us, and we will do thee good; for we are going to a land of which the Lord hath said I will give it thee; and the Lord hath spoken good of Israel.

P. D. G.

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### ROBBING.

Sister S. F. Stone of Mo., requests my view of 2nd Cor 11: 8.

"I robbed other churches taking wages of them to do you service."

1st. It is clear that Paul did not receive any thing at the hands of the church at Corinth for preaching to them: or it is clear that he preached the gospel to them freely: See 7th verse of same chapter. He asks if it was any offence that he had so preach-

ed. Elsewhere we are told that he was a tent maker and wrought at his occupation during the week and preached to the people on the Sabbath days, and thus he continued there about one year and six months: Acts 18: 1-11. Paul tarried there so long because the Lord had much people there. Those people were the Lord's before Paul went there and that was the reason he was commanded to tarry there so long.

While preaching to them he labored with his own hands during the week for his support. He did not preach to them every day and every night for a week, and have mourner's benches and a great excitement of graveyard stories, lies or fables, as they do in this day; but throughout the week he labored at tent-making, and on the Sabbath days he preached to them *freely* or without charge.

2nd. Did he justify himself in this, or was it wrong to him? Those who preach for money say that Paul did wrong to thus preach without pay, and that he robbed other churches to do this. In what sense did he rob other churches? While he was present with them and chargeable to none of them the brethren from Macedonia supplied to him what was lacking. It was thus that he robbed other churches. According to men's notions of justice the brethren at Macedonia who supplied his need were entitled to his service, and when it was not given he thus robbed them taking wages of them to do service to the church at Corinth.

But was this wrong? Paul said, I will keep myself from being burdensome to you. Why was this? Was it because he loved them not? No, see 12th verse. He did this knowingly, purposely and deliberately, and would continue to do so. Why? That he might

cut off occasion from them which desire occasion or excuse to preach for money. There were some deceitful workers, false apostles, transforming themselves as apostles of Christ. Now these were glorying and claiming that they were gospel preachers, and no doubt to make gain of the church. Paul said, let these men do as he did, support themselves by their own labor. For the cause of truth Paul felt constrained to reject all gifts from this church that it might be manifest who was sent of God to preach to them. Would not every one that God sends to feed the flock be willing if need be to refuse all gifts or wages of churches in order to prove who are the true preachers of the gospel, and also to expose pretenders?

Where it did not hinder the cause of truth Paul received gifts from the brethren.

If love for the cause of truth and love therefore for each other leads and controls us we shall all do that which is right. If preachers love the truth and love the people to whom they preach they will preach of a ready mind; and if the church loves the truth and loves the preacher for the truth's sake then they will minister to and help him along with their worldly goods of a ready mind.

P. D. G.

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### OBEY.

BROTHER GOLD:—Will you please be so kind as to give your views through the LANDMARK on the word obey in the marriage ceremony, as I am anxious to know to what extent it goes, as I am married to an unbeliever, and he contends that I should obey in all things, whether I think it right or not. You know that the world don't think as we do that have been born again. I do

by the help of God try to do as near right as I can, and if I don't do right I would like to be taught what is right.

Your little sister,

M. C. POWELL.

### Remarks.

The Lord is the Teacher in the highest and best sense in Israel, and unless he is in his people directing the speaker and opening the heart of the hearer there is no secondary sense or subordinate sense in which men can be teachers of good things, or fellow-help-ers to the truth.

The case of a married woman who is a believer in Jesus, but whose husband is an unbeliever, is considered by Peter; See 1st. Peter 3: 1-8.

In what way could a believing wife win the good will and respect of her husband if he is an unbeliever? Could she do so better by being subject to her husband, or could she do so better by being unruly and disobedient, contrary and disagreeable to him? We do not understand that she is to hearken to him rather than to obey God, for this same Peter with John said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4: 19. When the wife submits to her own husband, whether he is a believer or an unbeliever, because God so commands and because she has so promised is not disobeying God, but it is serving God. If her husband should for instance forbid her being baptized, or otherwise serving the Lord God in her duties to the church, then the question would arise whether she should serve God or man? That is she should serve God. It was the rulers and elders that forbade Peter and John from preaching or speaking any more in the name of Jesus. Now it was the duty of the apostles

as men to submit to the powers that be as ordained of God, or render unto Caesar (representing political power or rulers) taxes, tribute, or any and all other service due to the earthly government, which should be rendered by every child of God as much as by any and every other citizen, (Paul to Titus 3: 1.) But we should do this because God commands it, and if we thus obey we serve God. We should also render unto God the things that are his. Undoubtedly the worship of God rises supreme over all. That is we submit to all these things for the Lord's sake. In serving each other in the right spirit we serve God. When we love God supremely and do all that we do in the love and fear of God then we serve God, and also serve our fellow-creatures.

Does a woman make any worse wife who is faithful and devoted in her service to the Lord God. If she is patient in tribulation, returning good for evil, loving her husband, meek and humble, fearing God and keeping his commandments, does she make a better or worse wife thereby? Would she not be more apt to win (not make a christian of him) the good will of her husband, and commend her faith unto his respect by honoring God than by not doing so?

The chaste conversation of the wife coupled with fear (not a slavish fear of man, but the clear and holy fear of God) beheld by the husband will commend your case to him far more than petulant behavior, or unruly manners could ever do. For outsiders cannot but measure and judge and value the character of your religious professions by your conduct. Even christians can only judge you by your fruits.

It is not putting on costly raiment, or plaiting the hair, or wearing costly

jewelry that commends a wife to the true taste of a husband; but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price, will go far to win the good will of ones husband.

Marriages are solemn compacts in which each party is pledged for life to use faithfully his or her powers to please and serve, comfort and benefit the other.

Marriage is honorable in all, and all married people should seek to honor this ordinance or institution, by each one living according to knowledge of truth.

Let the husband render due benevolence to the wife. Let him love her as he loves himself, and be not bitter against her. No man who truly regards his own character or loves himself will mistreat his wife.

Let the wife see that she reverence her husband. For he is the head, therefore the wife should be subject unto him, not from or through carnal fear, but for the truth's sake. Even as Christ is the head of the church so is the husband the head of the wife; Eph. 5: 22-32. In this day the good old doctrine of dominion of God is denied, and they deny the place of the husband as head of the wife: yet it is good bible doctrine.

Is it the business of the head to oppress the body? Is it the business of the husband to burden the wife? Is it the burden that Jesus puts on his people a heavy one.

But some one says if I had such a husband as Abraham then I would obey him: but mine is no love of truth and is contrary and unreasonable what shall I do? Shall I obey him. The bible makes no provision

to annul marriage or release you. It looks like it would be much better for him to do as God has commanded Abraham. Thou shalt hearken unto Sarah thy wife concerning Isaac. But believing wives that have unbelieving husbands are not at all exempt from decency of manners, or should they relax their kind efforts merely because their husbands are not believers.

P. D. G.

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### CHANGE OF ADDRESS.

Elder J. A. Williams Post-office is changed from Calico, N. C., to Fountain Hill Green Co., N. C.

Elder T. B. Lancaster address is changed from Jason to Goldsboro, N. C.

Elder J. S. Collins has changed his Post-office from Arlington, Texas to Fort Worth, 309 E. Balknop St. Texas.

Elder Jesse Brown's Post-office is changed from Kinston, N. C. to Albermarle, Stanly Co., N. C.

Brother James Mc Kinncy's Post-office is changed from Autro, N. C. to Latimores, Cleveland Co., N. C.

Elder Wm. R. Welborn's Post-office is changed from Chestnut, Montana to State Road, Surry Co., N. C.

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## Obituary.

JAMES S. HARVEY.

Our father James S. Harvey was born in Monroe county, W. Va., April 5th, 1818 and died July the 6th, 1889, making his stay on earth 71 years, 3 months and 1 day. The subject of this narrative was married to Eliza Cummings, (sister of Elder W. R. Cummings, now a Primitive Baptist minister) in the year 1837, who bore 11 children 6 daughters and 5 sons, of whom three sons and 4 daughters are still living. Mother died December 22, 1880, having departed this life after living a faithful christian life of 35 or 40 years, preceding her husband 8 years, 6 months and 14

days. A little over 5 years ago father married his second wife who bore him 1 son who is now a smart little 4 year old boy. In 1856 father was elected constable in this, Monroe county, and filled that office with general satisfaction for 2 years then resigned his commission, sold his farm and property, and moved with his family to the State of Iowa. While there he buried one daughter in the Fall of 1859 returned to his native county, and during the fall and winter of 1864 and '65 up to Feb. 65 was in the Southern Army below Richmond, and while in camp he received a hope that God for Christ's sake had pardoned his sins. It was one night while his tent mates were sleeping, he hoped that Jesus appeared to him as his Saviour. He said his tent appeared to be as light as day, and he arose from his soldier couch and secretly rejoiced in a sin-pardoning God. In the fall of 1865 or '66 father united with the Indian Creek Primitive Baptists, and spent the remainder of his days a member of that body, serving the church in the capacity of clerk for a number of years. He also served his generation as justice of the peace in this county since the war about 11 years, and was noted for his impartial manner of dealing with his fellow-men, always aiming to do justice between man and man. His judgment being recognized among men of the highest standing of the country, and he was beliked by both high and low. Many times his council was sought in matters of difference, and he would say he would do, the best he knew, secretly asking God to direct his mind in the matter. Father was a man of strong will, never surrendering a point until he was thoroughly convinced that he was wrong, was a firm believer in the soul saving and God honoring doctrine of electing grace, recognizing but one Law-giver in Zion, strictly holding to the apostolic faith and practice as he understood the scripture to teach. His disease was cancer, and for near four months he ate but little solid food, only taking such nourishment as he could drink on account of the disease eating through his throat, and while his sufferings were great indeed, it was remarkable with what patience he bore them to the last. Hardly ever a complaint escaped his lips. He would say he was just waiting his time. Sometimes he would rejoice and say it won't be long. Towards

the last he could talk but little. The night he died he kept pointing or motioning upward with his hand trying to tell us something, and finally his articulation was clear and he told his weeping sons that he was dying and was told that they were aware of the fact. He made no more effort to talk only to say, he was perfectly satisfied, and was heard to call on his Lord, and Oh so quick was his departure. Had we not been right by and watching we would not have known when the last breath left his emaciated body. We miss his kind fatherly affection and council, yet we bow to God's holy will believing our loss to be father's eternal gain, and while we stood by and heard his voice for the last time on earth, we blessed the Lord God for the hope of immortality knowing that the saint's closing life here was only a beginning of a life of eternal rest. So we laid our dear father by our sweet and lovely mother, and wait the mighty voice that shall bid their bodies rise in the sweet hope that their precious soul's rest together in glory, when the church loses a member on earth there is one more added to the happy throng above, nothing is lost. They are only lost to our view, and while they are gone their godly walk and example remains a witness to us that are left that the religion of the soul is a reality, and that though the body falls the soul is exalted to the paradise of God where they join to render equal but undivided praise to him that loved them.

May God Almighty grant that we the children, grand-children, and friends of our dear parents may be through grace led in the way everlasting and be permitted to meet our loved one's around God's holy throne in heaven is the sincere wish of the bereaved children of James S. and Eliza Harvey deceased.

H. A. HARVEY.

RILEY ROSS.

By request I send the following obituary notice to be published in the LANDMARK.

Riley Ross of Durham's Creek departed this life September the 7th, 1889, aged 82 years, one month and twelve days. His disease was Bronchitis, with the infirmities of old age, which when seized with the last attack terminated

his existence in a few days.

Nearly 40 years ago he was received into the Primitive Baptist church at Blount's Creek, N. C., where he remained a consistent christian-like member until three years ago, he got a letter of dismission from the Little Vine to the Durham Creek. The church felt sad indeed at the thought of giving him up, as he was their clerk and a faithful member, yet they did not try to retain him, knowing it was better for him as that church was much nearer his home.

On Saturday before the first Sunday in September he met the church at Durham's Creek, was taken quite sick, grew worse until the last moment. Just before he passed away he told one of his sons how bright his hope was for hereafter, I said he had no fear for he was in the hands of the Lord. Oh how blessed it is to feel that we have grace, to remember that we are in the hands of the Lord. He left a widow and eight children to lament his death. May God bless them for their faithfulness to the aged pilgrim and prepare them to meet him in heaven.

"It is not death to die,  
To leave this weary road,  
And midst the brotherhood on high,  
To be at home with God"

LUCIE.

MOLLIE FULLER. (col.)

Died Nov. 1889 in her twenty first year. She was not a member of any church, but professed a hope before she died. I send you a part of her experience.

While on her death bed she expressed herself of being very much troubled about her soul. She said she had been trying to pray ever since she was a child, but her prayers did not seem to rise higher than her head. She saw herself a helpless sinner. She would slap her hands on her breast and say, O my soul, my soul. She folded her arms across her breast and said I am dying. After that she said she viewed herself over a gulf of fire, and while there some pretty white wings were given her, and she flew to the prettiest place she ever saw, and there she thought was the place for all christians, and there

she viewed her aunt. She said she viewed the walls of Zion, and she viewed Wheeler's church, and it was the prettiest place she ever saw, and every body there was rejoicing. She had a view of several christians that she knew, and she said they were the prettiest things she ever saw. She wanted to be baptized: said she did'nt want any thing but Jesus, and she was going home to Jesus, her sweet Jesus, where there would be no trouble and sorrow. She said that she felt that her tongue was at liberty and she thanked and praised the Lord to the last. The night she died she said, lay me down and my blessed Jesus' will be done, and she died thanking the Lord.

SALLIE R. HESTER, (col.)  
Hesters Store, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. M. WYATT,

Saints delight.....	25 & 26 of Jan.
Abbotts Creek.....	27
Popes School House.....	28
Tom's Creek.....	29
Rock Hill.....	30
!t Tabor.....	31
Pleasant Hill.....	Feb. 1st
Sugg's Creek.....	2
B'g Creek.....	3
Mountain Creek.....	4
F. eedom.....	5
Liberty Hill.....	6
Jone's Hill.....	7
Jerusalem.....	8
Lawyer Spings.....	9
High Ridge.....	10
Liberty.....	11
High Hill.....	12
Watson.....	13
Crooked Creek.....	14
Meadow Creek.....	15
Bear Creek.....	16
Flat Creek.....	17
Pine.....	18

He will need conveyance.

P. D. GOLD.

[S. C.]

Bishopville or Browntown Thursday after 2nd Sunday in Feb.  
Sumpter C. H.....3rd Sunday  
Conway C. H.....Tuesdayafter 3rd Sunday in Feb.  
Sanford.....Wednesday

RECEIPTS.

ALA.—By Elder Lee Hanks 1 50  
ARK.—S C Harris 2  
GA.—J F Lord 1 Amos Bardin 4  
B Page 2 By Elder J R Respass 1 50  
Elder J R Respass 3  
KEN.—By J L Yaden 1 50 J T Mc Cowan 3  
MISS.—R A Deans 10 By B Hill born 4  
N. C.—Mrs L Taylor 1 Mrs Betsy Farmer 1 50 General Barnes 2 J J Hales 1 50 M A Killebrew 1 50 Mrs E Cromwell 2 D. W. Cobb 2 D S Jenkins 3 15cts J A Cobb 3 M J Worsley 1 50 Dr N Anderson 4 A Reed 2 R H Ricks 2 J Bass 1 50 A Jackson 1 50 R G Warren 1 50 M Rogers 1 50 J S Shields 2 By Elder S H Braddy 8 Elder J S Woodard 2 Mrs E M Quinly 2 Elder F L Oakly 3 Elder J M Harris 3 Elder L H Hardy 4 50 J A Robertson 1 50 Drury Partin 3 G T Powell 3 W R Hooks 6 W L Barnes 4 50 Elder J W Gardner 55cts Miss Lousia Jones 3 R G Temple 3 60 J B Mc Daniel 4  
OHIO.—G W Fulkerson 2  
PENN.—By Elder Durand 2  
TEX.—Elder G W Pouncy 18  
VA.—By Elder Wm Lundy 1 50 Elder P G Lester 10 50  
WASH.—F Templeton 1 50  
W. V.—Miss S E Broyles 4 50

MEDITATIONS ON THE WORD.

DEAR BROTHER GOLD:—I have a book of 400 pages now in press entitled, "Meditations on portions of the Word," which will be ready by or before October the 10th, 1889. It contains selected articles which I have published in the *Signs of the Times*, and other papers since 1864. and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, on receipt of which the book will be sent to any address. Your brother in hope of the gospel.

SILAS H. DURAND.

Southampton, Penn.

I have the above valuable book for sale. Orders filled on short notice.

P. D. G.

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Fall Session begins Monday, September 2nd 1889. Under its present management the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

Literary course of study is thorough and unusually comprehensive, extending through a primary, a preparatory and a collegiate department. Thoroughness of teaching is made an object of special attention. Promotion from lower to higher classes is based on the proficiency of pupils, as ascertained by careful and rigid examinations.

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SILAS E. WARREN,  
Wilson, N. C. Principal.

## WHITAKERS' ACADEMY

FOR BOTH SEXES, Whitakers, N. C.

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

## LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices:

- Plain sheep binding, single copy, by mail 60cts.
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- Morocco binding, plain edge, single copy, by mail, \$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 dozen rates.

Books sent to any part of the United States or 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.

Please do not send any postage stamps.

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Lock Box 149, Wilson, N. C.

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

## TRAINS GOING SOUTH.

Dated	Dec. 8, '89.	No. 24, Daily.	No. 27, Fast Mail Daily.	No. 14, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	6:30 a. m.	11:10 p. m.	
Arrive Rocky	1:45 "		7:10 "	12:10 a. m.	
Arrive Tarboro	* 3:45 p. m.				
Leave Tarboro	10:20 a. m.				
Arrive Wilson	1:17 p. m.	7:00 p. m.	7:43 am	12:47 a. m.	
Leave Wilson	* 2:30 p. m.				
Arrive Selma	3:40 "				
Arrive Fayetteville	6:00 "				
Leave Goldsboro	3:10 "	7:40 a. m.	3:35 a. m.		
Leave Warsaw	4:07 "		9:34 "	2:21 "	
Leave Magnolia	4:23 "	8:40 "	9:49 "	2:34 "	
Arrive Wilm'gton	5:50 "	9:55 a. m.	11:20 "	3:26 "	

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.	No. 66 Daily
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.	11:20 a. m.
Leave Magnolia	1:17 a. m.	10:14 "	5:30 "	12:35 p. m.
Arrive Warsaw		10:55 "	5:53 "	
Arrive Goldsboro	2:35 a. m.	11:35 "	6:53 "	1:37 "
Leave Fayetteville		* 3:40 a. m.		
Arrive Selma		11:00 "		
Arrive Wilson		* 2:10 "		
Leave Wilson	2:59 a. m.	12:37 p. m.	7:47 p. m.	2:30 p. m.
Arrive Rocky Mt.		1:10 "	8:15 "	2:50 p. m.
Arrive Tarboro		* 3:45 p. m.		3:45 "
Leave Tarboro		10:20 a. m.		10:20 "
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.	3:57 p. m.

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2:30 p. m., arrives Scotland Neck at 3:45 P. M., Riverton 6:10 P. M., Returning leaves Rycroft 7:20 A. M., Scotland Neck at 10:20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4:00 P. M., Sunday, 3:00 P. M., arrive Williamston, N. C., 6:30 P. M., 4:30 P. M., Plymouth S. p. m., 5:40 p. m.; and returning leaves Plymouth, N. C., Daily except Sunday, 6:00 A. M., Sunday, 8:30 A. M., Williamston 7:25 A. M., 9:50 A. M., Arrive Tarboro, 9:50 A. M., 11:30 A. M. This train will not run south of Williamston until 6 P. M. Nov. 20.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6 A. M., arrive Smithfield, 7:30 A. M. Returning leaves Smithfield, S. A. M., arrive Goldsboro, 9:30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m., arrives at Nashville 3:40 p. m., Spring Hope, 4:15 p. m., Returning leaves Spring Hope 10 a. m., Nashville 10:35 a. m., arrive Rocky Mt. 11:15 a. m. Daily, except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11:10 a. m., Returning leaves Clinton at 8:30 a. m. and 3:10 p. m., connecting at Warsaw with nos. 41, 49, 23 and 78.

Southbound train on Wilson and 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 at Weldon 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, Supt. Trains. JNO. F. DIVINE, Gen'l Supt.  
T. M. EMERSON, General Passenger Agent.

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Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made.

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

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FEBRUARY, 1, 1890.

NO. 6

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY.

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WILSON, North Carolina.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

## 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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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.

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.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## Poetry.

### COMPOSED ON CONVICTION OF A YOUNG LADY.

(By J. C. K.)

My dear young friends I pray attend!  
A story I will tell.  
I thought my life was near an end,  
And I was doomed to hell.

Ere I was fourteen years of age  
The Spirit said to me,  
You have a soul which must be saved,  
Or dwell in misery.

I straightway to the law then fled,  
Its precepts to fulfill;  
Ignorant of the blood that's shed  
Upon Mount Calvary's Hill.

I thought I saw hell open wide!  
And I o'er it did stand;  
Expecting every moment when,  
I into it would land.

In anguish then I could not tell  
Where I should fly for peace;  
My soul condemned and doomed to hell,  
And felt my guilt increase.

I said, my dear and weeping friends,  
Pray, pray for wretched me!  
For when this mortal life shall end  
I'm doomed to misery.

While I lay pleading to my Lord,  
My sins to be forgiven,  
By faith I heard the blessed word,  
And saw the Lord from heaven.

He said dear child, go, sin no more,  
I have thy pardon bought:  
Come dwell with me forever more;  
For I condemn you not.

Such great, so perfected love,  
It filled my soul with praise—  
I praised my Lord who dwells above,  
And highest notes did raise.

Then some few hours of sweetest rest,  
By faith I did enjoy,  
For nothing did my mind infest,  
Nothing did me annoy.

By faith I saw heaven open wide,  
And I invited in  
To meet the Bridegroom with his bride,  
Where all are freed from sin.

Into the church thence I did go,  
This story for to tell,  
I loved my dear Redeemer so,  
The great Emmanuel.

Then down into the watery grave  
I did descend in love,  
To serve the Lord who did me save  
To dwell with him above.

By faith in Christ I'll now press on  
Toward the promised land,  
And hope when mortal life's gone  
On Canaan for to stand.

O, come, dear friends and with me go;  
And view the heavenly place,  
Ere death shall come and lay you low  
Or Christ shall hide his face.

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## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for  
the sheepskin.*

(By Joshua Lawrence.)

### ON SELF-MADE MINISTERS.

[Continued.]

7. These men will ever be telling  
how they can and how they did preach  
great sermons, for in their own esteem  
they are great preachers; when at the  
same time you could not find man,  
woman, nor child that either liked to  
hear them preach, or wanted to hear  
them. For these men never have their  
downs like God's ministers to humble  
their cursed pride, these men take  
pleasure and pride in letting it be known  
they are preachers, while God's ministers  
are often ashamed of themselves, of  
their preaching, and of the very name

of being called a preacher; and of times so ashamed of their poor lifeless preaching that they are almost tempted to quit, they feel so mean and mortified that they could slip into the bushes where no eye could see. But this gentleman preacher is stiff and bold, and at all times in his own estimation a great preacher.

8. It will make a man's back ache to hear one of these fellows puff for about two hours, while he will be inwardly saying, I wish you would be done, do quit, well now to be sure you will quit; but he still goes on, on everything from Genesis to Revelation, until some are mad, some hurt, some grieved, some disappointed; so that the whole congregation are hurt, less or more, and the pastor mad, if they would speak out as they ought to do. Yet this man goes on, and is so self-important he can't see it nor feel it; nor does his pride let him feel for the cause of God, the people, or the feelings of his brethren.

9. These men may be known by their thinking they ought to preach, when everybody else thinks they ought not, if they would come out as they ought to do; and more especially the church to which such men belong. They generally are overbearing too, where they have the chance. Such preachers as these the church ought not to suffer to preach, much less to go abroad to preach, to impose on preachers, churches and people abroad; but the churches to which such men belong, after giving them a sufficient trial and finding these marks, should use their authority and stop them; for I doubt this man's religion, much less his call to the ministry. For such men are neither exhorters nor preachers, in my opinion, and have gifts for neither to the edification of saint or sinner; for neither saint nor sinner gets any benefit from all their puff of noisy breath, although they talk a heap. And if such will not stop, and very often you will find this clear mark on him, that he is not willing to stop preaching, or be ruled by the opinion of the church: for he thinks he knows more than all the church put together, and wants to rule the church, and often will tell the

church he must and will preach if they turn him out; that God has called him to preach, and preach he must. Yet perhaps there is not a member in the church that believes he is called to preach. But the truth is, this man is neither called by God or devil; but his call is his pride and want to be called Rabbi, for he thinks preaching is a very honorable, gain making and popular calling; therefore he takes it up, and don't seem to care whether he hurts the feelings of saint or sinner, or reflects disgrace on the cause of religion. Therefore, as the church is Christ's spiritual court on earth, out with this man if he don't stop preaching at the order of the church; for it cannot be right that a thousand feelings of saints and sinners should be hurt at home and abroad, to gratify the feelings of one proud and selfish professor; for this man is a disgrace and disparagement to the ministry, a hurter of the feelings of his brethren and hearers, a tiresome fellow, and renders the sacred desk unprofitable and contemptible, which reflects contempt on the holy and sacred office of the ministry. Much more I might say, but read the next, the God called minister, and I think you will be satisfied in what I have said.

I have been trying to preach 35 years, in which time I have baptised 6 or 700 persons: and in that time I have known about 15 persons of this description—the greater part are dead, and none have died without first disgracing their profession; the balance are yet on hand, and time will reveal that every plant my Father has not planted shall be rooted up, or whether a star in Christ's right hand or not.

#### ON GOD'S MINISTERS.

In the next place I am to speak of God's ministers, and mark them out. These are the men, these are the none-such in all the earth beside; for speak you of the parentage, birth, or blood of princes, kings, or emperors of the kingdoms of the world, of all that have been majesties and mighty rulers of empires, they are but brutes in birth, blood and descent in comparison of the smallest

and weakest ministers of God. For every minister that God ever had in the world is born of the Spirit of God, without one exception; is a child of God by his spiritual birth, being born again, born of God and not of flesh, but of the word of God that liveth and abideth for ever. His high parentage is not from the royal brute of men, but from the divine royalty of the King of kings, the king of heaven and earth, the king of angels and men, the Lord of all the hosts and armies of heaven and earth, the mighty God is this man's Father, and he is his son, heir, and a joint heir with the Lord Jesus Christ; and all things are his, and he is Christ's, and Christ is God's. Thus this man in his parentage is as far above the kings of the earth in his birth-right, as the greatest emperor is above the brutes of the earth; they are sons of God and partakers of his divine nature, however contemptible a proud world may look on them in their ministry: they soon shall possess crowns, thrones, kingdoms and dominion, and reign forever over the wicked, sin, satan, world, hell and death: while men and self and devil-made ministers shall be cast into hell where their worm of conscience will never die, and the fire of divine wrath will never be quenched; for they are ministerial liars, and all liars though they may wear a gown shall have their part in the lake of fire and brimstone. Oh, man, repent quickly, and seek the salvation of thy soul, instead of the bag, if peradventure God will grant thee repentance for the black sin of deceiving men out of their souls for money.

If we speak of a minister of God as a man of honor, of high station, and dignity of office—the kings, emperors, generals, dukes, lords, and nobles, or Bonaparte with all his titles and majesty and imperial dignities, is no more to compare with the high office of a minister of God, than a chimney sweeper with the dignity and office of Augustus Cæsar; for he is the herald of salvation, the light of the world, the salt of the earth, the servant of the most high God, that shows to mankind the way of salvation; the messenger of Christ,

bearing the news of peace, joy, life and redemption to an imprisoned and condemned world, proclaiming liberty to the captives, and preaching the acceptable year of release; and the ambassador of Christ sent from the court of the most high God, bearing his credentials in his heart, witnessed by the Holy Ghost of his appointment to office, carrying official letters and terms of negotiations of peace between an offended God and his revolted, disloyal and rebellious subjects, who have enlisted under the banner of the prince of darkness, praying them in Christ's stead to be reconciled to God. What minister of any Court may compare with these for office, or conferred honor, or high station?

All power in heaven and earth is on their side, for Christ is with them always; and when he pleases for their safety and deliverance, he shutteth the lion's mouth, stops the vehement heat of a fiery furnace, bursts the iron bolts of prisons, shakes the earth to her centre, and makes their persecutors bow at their feet; gives them power to heal the sick, the lame, and raise the dead; every angel in heaven is their friend and protector, and ministers to their comfort. And the Lord of hosts says, do my prophet no harm for he has rebuked the kings of the earth for their sake; and bids them shake off the dust off their feet as a witness against them that refuse to receive them.

If we speak of wisdom, this minister of God has more wisdom and valuable and profitable sense for mankind than every worldly natural man in the world, put all their heads together. Yea, bring all the wise men of the east, and philosophers of Greece, and men of science and art of all descriptions, soothsayers, astrologers, and magicians, and he has more valuable wisdom than them all; for the highest wisdom of this world is foolishness with God. Yea, the world of mankind while in a state of nature, put all heads together, know not God; hence it is said, the world by wisdom know not God. But this poor old chunk of a fellow, that is not worth \$25 in all the goods and chattels he

possesstli on earth, and don't know a from z, if he is chosen, called and qualified of God for a minister of his, no matter how little his gift may be, nor how stammering his tongue, nor how awkward his gestures, nor with what broken language he may preach, this man excels in wisdom all natural men on earth in profitableness; all the rest may be profitable, but he more so. This man knows God, the three-one God, the God manifest in the flesh, the God of Abraham, Isaac and Jacob; the God that made, the God that redeems, the God that regenerates, sanctifies and prepares for glory; and he knows that these three are one, and this one three, a summit of wisdom to which neither Zoroaster nor the natural philosophers of Greece could climb; nor all the wise men of the world beside. But this man knows this God by the Spirit's revelation to his heart; he knows this God by a feeling sense of his love in his heart, and by his heart's holding communion with God. He knows this God by the washing of his blood in removing the soul-distressing and hell-exposing guilt; he knows this God by his influence on his soul feelingly, and the light and comfort and strength he affords his soul; he knows the scriptures, he knows himself and knows all mankind, their state and condition, by knowing himself. He knows the things of Christ, his life, death, person, offices, blessings, suitability, and sufficiency, as well as the unsearchable riches of Christ and his abundant grace and glory, and the mind of Christ. In a word all natural men are but fools to this man; for in this man God has treasured up wisdom to give to the world. And here from this kind of men alone has been learnt all true knowledge of God, and the world has none beside. To prophets, Christ, and apostles, and ministers, stand the world indebted for the light they have on religious subjects; all the wisdom of the world, and men and devil-made preachers have of religious truths and realities are only conjectural and supposition. But this man's wisdom in religion is real, experimental, and dem-

onstrated facts by feeling sense, witnessed by the Spirit of God to his heart, and the testimony of the scriptures. All the wisdom of the world is only profitable and valuable as to this life, but the wisdom of God's ministers is not only profitable in this life, but more abundantly so in that which is to come. Hence, let the kings, emperors, and nobles of the earth, with all their vassals hear—yea, call for this Paul, like Festus, Bernice, Felix, and Agrippa—and hear him like Cornelius did poor fishing and unlearned Peter; for he can tell the words whereby thou and thy house can be saved, for God is with him, his message is in his mouth, and the treasure of heavenly wisdom is in his heart for the the salvation of men. And all the self-made, and devil-made ministers, with all the wise men of the world, can't come up to this. So I say this is the greatest and wisest man in the world, although counted fool, hated, reproached, scorned and contemned, and their names cast out as evil, and they a laughing stock, a gazing spectacle, and counted as the filth and off-scouring of all things to this day; and bear patiently being called fools, for Christ's sake. But the day is at hand that will show the folly of the wisdom of the world, and the wise shall shine as the sun in the kingdom of their Father.

These God-made ministers are like Elisha to Israel, horses of fire, the bulwarks of a nation. They are like Moses to Israel, when Aaron and Hur stayed up his hands; their uplifted hearts and hands in prayer avail with God for to prevent vengeance on the guilty. Had ten of such men been in Sodom, the cup of fire and brimstone had not been given the wicked thereof to drink. In a word the faithful minister of God bestowed on the world, is the third greatest blessing that God ever did bestow on the world. The first and greatest blessing is Christ, and the second is the Holy Spirit, and the third is the minister. But self, man-made, and devil-made are among the greatest curse that ever fell on a nation; for they are the helpers of the

darkness, death, and damnation of mankind.

A minister of God, no matter how weak nor how foolish he may appear in the eyes of a proud and high minded world, has like a minister plenipotentiary to a foreign Court, his choice and call of high authority from the supreme authority of the most high God, and not from men, church, or bishop. His commission is from heaven, and not of men, and like ministers of state he has his letters of instruction from the King of kings—As ye go preach saying, the kingdom of heaven is at hand—Take nothing for your journey, neither money, neither two coats apiece (much less two gowns)—And into whatsoever house ye enter, there abide and thence depart—And he that don't receive you when you go out of the city shake off the dust of your feet. Go your ways; behold I send you forth as lambs among wolves, —Carry neither purse nor scrip, nor shoes, and salute no man by the way; and into whatsoever house ye enter, whether private or public, or house of saint or sinner, say, peace be unto this house—and in the same house remain eating and drinking such things as they give you—(and why?)—for the laborer is worthy of his meat. And be sure not to be running from house to house. Eat, drink such as they give you; if it be bread, meat, beef, hog, fowl, lamb, turtle, or fish; and if none will receive you, wipe off the dust of your feet, for in the day of judgment Sodom and Gomorrah shall stand a better chance than the men of that city.

He that heareth you my ambassador heareth me; and he that despiseth you, despiseth me, and treats the Court from which you are sent with contempt. I say unto you, take no thought what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on; depend on the charity of the world and stores of heaven, like the fowls of the air, for your heavenly Father knows ye need all these things; he will make for you a store house and barn, like he has for the fowls; or make way for you and clothe you as the lilies of the field. For after all these things do the Gen-

tiles seek—(yea, the missionaries, self, men-made, and devil-made teachers too—money, fine clothing, and fine fare, pomp, show, and fine equipage.) Don't you be like them, for your Father knoweth you have need of all these things, and he will provide for your needs while you faithfully serve him. Then seek ye first the kingdom of God. To spread the gospel far and wide take up all your time in this, care for nothing but this living like the fowls every day dependant for your meat on the stores of heaven, and for clothing like the lilies on the warm beams of a spring sun. Then be not concerned for riches and wealth, or superfluity; having food and raiment, be content. Be careful for none of the things the worldly Gentiles call good and great, but seek the spread of the gospel, the good of man, and the building up of my church on earth; and as for the rest, be careless about to-morrow, for the day shall take thought for itself, and all the rest of the things shall be added unto you. And as for your conduct towards mankind, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Be perfect as your Father in heaven is perfect; as wise as serpents, but be sure to be as harmless as doves. Preach my gospel to every creature, black or white, male or female, rich or poor, publican or harlot, murderers or adulterers, fornicators or thieves, drunkards or gamblers, swearers or liars; for the greater sinner the greater need he has to hear my gospel, by which he can be saved.

*(To be continued.)*

## THE PARABLE OF THE TEN VIRGINS.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—A few days ago I received an interesting letter from Elder J. M. Harriss, of Reidsville, N. C., and in it he requested that I should say something in the LANDMARK upon the parable named above. I desire not to be

unmindful of the wish of any brother, especially when expressed as kindly as Elder Harriss has done, but yet I have hesitated much with regard to this, because so many good brethren have, at different times written and spoken concerning it. Still, this is perhaps no reason for keeping silence, for then I might never write about any subject. I will try to present such thoughts as occur to me upon this parable, meaning no dispute with any other brother who may have written differently upon the subject. It has long seemed to me that disputation is profitless among brethren and that it rather breeds confusion and strife than peace. But an interchange of views, each one expressing his own thoughts, without controverting others seems to me profitable and good.

Of late years the parables have seemed to me very interesting, and I have thought much of some of them. This one of the "ten virgins" in connection with a that precedes it seems to me very full of profitable instruction for us all. And first, it is said "then shall the kingdom of heaven be likened unto ten virgins, &c." The time is the future; that is, it was future then. This is shown by the adverb "then" and by the future auxiliary verb "shall." The words "shall" and "will" in the bible besides expressing positiveness or certainty also express future time. Now when Jesus spoke this parable, it had not been so before and was not so then; but he said it should be so in some future period.

Again I have not been able to see, for several years, that the phrase "the kingdom of heaven" in the New Testament means anything more or less than was meant by John the Baptist when he preached saying "the kingdom of heaven is at hand." I have not been able to see that the Jews, as such, had any more part in the kingdom of God than had the Gentiles. And it has seemed to me that this kingdom is a gospel kingdom and not a law kingdom. The parables seem to me to be like other portions of the word of God intended for present use. They present truths which are as vital and real and

practiced to-day as ever they have been. The kingdom of heaven is now like ten virgins, &c., &c., and shall continue to be to the end of the world. Sometime ago a dear brother in the ministry wrote me questioning this view of mine and calling my attention to Matthew 21: 43 as a text that would seem to apply to the Jews under the law. In this text the Saviour said "therefore I say unto you the kingdom of heaven shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof." Also to another in Matthew 8: 12, which reads "But the children of the kingdom (the Jews) shall be cast into outer darkness, &c." These texts are worthy of careful consideration as all the scriptures are. At first sight they seem to show that the phrase "the kingdom of heaven" might be used of the people and time under the law. But I think a moment's reflection will show us that these texts furnish no exception to the general rule as regards the phrase "the kingdom of heaven" or "of God." By turning to Acts 13: 46 I think we can see an explanation of the matter which will show that these two texts are in harmony with the rest. *The kingdom of God did indeed come to the Jews first by the preaching of John and in the person of Jesus.* John said "it is at hand." And soon, Jesus, the embodiment of that kingdom was among them. But they had no place for it; and so, according to the first text it was taken from them; and according to the second text, they who were "the children of the kingdom" in the sense that it *must first come* to them were cast into outer darkness, or according to the text in Acts 13, as they put it from them—the heralds of the new kingdom turned to the Gentiles. With these remarks, we turn more particularly to the people under consideration. Now bear in mind that it is the "kingdom of heaven," not the Jewish people, nor the ungodly world, nor the world and the kingdom of heaven together; but solely "the kingdom of heaven" that the Saviour speaks of here. I think the closing words of the parable settle its limitations, and show

that the "kingdom of heaven" takes in gospel subjects alone. He said at the end "*to his disciples*" alone "watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." This shows that all the lessons and warnings of the parable were meant for his disciples and not for the unregenerate portion of mankind. If the disciples of Jesus were in no danger of becoming as foolish virgins, why bid them watch? This last sentence of the parable has long settled its meaning in my mind as belonging to believers and disciples.

Some things in the body of the parable have led me to the same conclusion irrespective of this closing sentence. I will suggest them. All alike were waiting the coming of the bridegroom. It is not said that the foolish virgins were not waiting as really as were the wise. *They were as anxious* when awakened by the cry "the bridegroom cometh" to go out to meet him and to enter in as were the wise virgins. I have yet to believe that unregenerate men and women desire any such blessing. The foolish virgins had had oil *in their lamps but not in their vessels with their lamps*, for they said our lamps are gone out (margin are going out); thus showing that their lamps had been burning, as well as the lamps of the wise. Again, the wise said, we cannot give you of our oil lest there be not enough for us, but go to them that sell and buy. I do not think that natural men ever realize any deficiency in anything, and neither do believers insinuate to natural men that the grace of eternal life is for sale or that it can be bought. *It was not eternal life they lacked, but prudence in their walk and life as christians.* Real servants may be faithful or unfaithful, and real Christians may be prudent and careful, or they may be careless and imprudent. The wise virgins were prudent and careful. They saw that all were ready to go into the marriage supper when the bridegroom should come. *The foolish had not done so.* They are not condemned for sleeping, for all had done this, the wise and well as the foolish. But they are not ready, because of

neglect and carelessness, and so are shut out, not from heaven and life but from the joys of salvation.

Thus far, I have spoken more of the terms of the parable, but now I desire to speak more of the way in which this may apply to us in our daily life. The kingdom of God to-day, is in many ways, like this parable. I have no doubt it was so from the beginning of the kingdom when Jesus came. I have no doubt it will continue to be so to the end of time. I think we have wise and foolish christians everywhere among us. We have those who are prudent and those who are imprudent. It is said of the deacons who used their office WELL that they should "purchase to themselves a good degree and great boldness in the faith." And may it not be said with equal truth of any member of the church, or of any one who is waiting for the bridegroom that they who use well what is committed to them purchase to themselves also great blessings, as it is said in the parable "go to them that sell and buy." Again the apostle Peter said "Add to your faith virtue \* \* \* for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And again he said "give all diligence to make your calling and election sure, for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." All this the wise virgins had done. All this the foolish virgins had not done. Such exhortations as these prove that there is danger that even true disciples shall come short of their privileges in the house of God.

I desire to state one or two things in which I think this may apply. Some children of God give themselves to reading the word of God all that they can, and to frequent conversation and meditation upon it. The law of the Lord is their meditation day and night. These grow in grace and knowledge, and in usefulness. It is a pleasure and profit to be with them. Their conver-

sation is with grace, seasoned with the word of truth. They not only have the word of Christ implanted in their hearts by the Holy Ghost, but they have searched the scriptures, and have a good spiritual view of their teaching in doctrine and practice. Wherever and wherever the Master appears they can enter in and share the joyful season. Wherever his truth comes up as the theme it is manifest that they take an interest in it and delight in it. Such as these are impressed with the importance of whatever pertains to the kingdom of God and are careful and prompt in all that is required of them, and these share in the joy, when the bridegroom of their souls approaches.

But some are foolish: they do not make the scriptures their theme. Spiritual things do not engross their meditations. They are not found mingling with their brethren. They are not regular in their attendance upon the sanctuary. They seem after the world, its riches, its fame, its honor, the desire to see their children in high stations, or moving in what the world calls good society, some or all these things beside others fill their hearts and engross their attention. They are not wise. It is no satisfaction for one of a spiritual mind to be with them. They cannot speak of vital religious bible truth with any understanding or depth of knowledge. The sick or suffering or troubled ones of the Lord's people would never think of trying to talk with them for encouragement or instruction. If the bridegroom comes to his people they cannot seem to enter in. And even though they *now* realize their lack, and bitterly complain that their lamps ARE GOING OUT yet there is no remedy. Like Esau they have profanely sold their birth right for a mess of pottage, and find no place for repentance, though they may seek it carefully with tears. And while faithful brethren may sympathise with them yet they cannot give to them of their own. They can only say to them there is but one way to obtain this oil. As we have obtained ours so must you obtain yours. And yet

though they may straightway go to buy into the present joy they cannot enter. I remember Elder William L. Beebe once telling of a brother in Ga., whom he once knew, this brother when young had united with the church. He was earnest and gifted and zealous, and the brethren expected much from him. He lived to be old. He lived an honorable life and enjoyed the full respect of his fellowmen. He owned great wealth by honorable means. No man charged him with wrong. But he neglected the house of God. The fond hopes of his brethren were not justified in him. Yet he could be charged with no wrong beside his neglect of his privilege in the house of God. On his dying bed in old age Elder Beebe visited him. And there this old brother confessed his fault. He had lost his spiritual comfort for no return. He had given up the true manna for bread that did not satisfy. And now he saw his error and sorely bewailed it. He had not used his Master's treasure well, and now he was shut out from the joy which he desired. He still looked to and trusted in the blood of Christ, but the misspent term could not be recalled. He had been one of the foolish virgins.

There is another application of this theme. There come night seasons in the history of every church; the Bridegroom is absent, and the night is dark. There is no dew or rain falling upon the plants, and all things look discouraging. But during all this time there are some who are found at their post. They struggle on against many things calculated to discourage them. Often they feel discouraged, but yet they battle on. Others become careless, they forsake their meetings. They let a little indisposition, a little cold, or heat or rain, or the desires of their children to go somewhere else keep them away. None of these things would stand in their way a moment if a little worldly interest was at stake. These never think of visiting the sick and needy, of going to the orphan and widow and ministering to them. They have become listless, discouraged and worldly. They are children of God, but oh, how

foolish they are! Now in this darkest hour the cry goes out, "the Bridegroom comes, go ye out to meet him." A time of refreshing has come. Who can enter into this and share the comfort of such an hour? Perhaps some are added to the church. Who is ready with extended hand to greet them? Who can rejoice in their joy? I think the answer is not far to seek. And the foolish may see this joy and desire to enter in but cannot. They must feel shut out. Perhaps before another time of refreshing comes to that church the foolish may have been led to repentance and made to be wise, but for this time they cannot enter in. To him that hath shall be given, but from him that hath not shall be taken even that which he seemeth to have. I have but briefly made these suggestions as to the present use of this parable. I doubt not that brother Harris can see many things that I have not said. I hope that he may continue them. May God bless his truth to us all. I remain your brother in hope of eternal life.

F. A. CHICK.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—It is written: "And when he saw the fig tree in the way he came to it and found nothing thereon but leaves only and said unto it, Let no fruit grow on thee hence forward forever. And presently the fig tree withered away." Matt. 21: 19. I was requested recently by sister Wiginton of Franklin county, Ky., to give my views through the columns of the LANDMARK on the above quotation. I am often made to inquire why dear brethren and sisters do not submit their inquiries to able ministers of the gospel rather than to one like I am who knows his ignorance of sacred things and his inability to offer that which would comfort, instruct and edify them while in their earthly pilgrimage. But let it be remembered that our Lord did not see that fig tree by chance, by accident, but he saw it in the way. His way while on earth was fixed in the eternal mind and when in that way he saw that fig tree and it was barren. He

saw it with all that was growing on it which was nothing but leaves.

It is written: "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 thoroughly furnished unto all good works." While that language when it was recorded applied to the Old Testament Scriptures yet it now applies with great force to that which was recorded in the New Testament. To the inquiring saint this inquiry arises. How am I instructed by what is recorded about that fig tree? It may be very appropriately said that if there was nothing in that text that was profitable to God's people it would never have been recorded. But as it is part of the sacred word it behooves his saints to seek to know what its teachings are. He saw that fig tree in the way and it may appropriately be said that he saw it from before the foundation of the world, for it represented the law dispensation which he in his advent to the earth must close up. The word "way" there used had a deep and wonderful meaning. The fig tree was in the way. The legal dispensation was in the way and must be removed before the gospel dispensation could be set up. But none could cause it to wither. Yea to be rolled up as a scroll and be thus removed out of the way of the glorious gospel dispensation, but him who was the great anti-type of the things prefigured by that law dispensation. Those figures and those shadows presented to us in that dispensation were only shadows of good things to come. Certainly none can be filled by attempting to satisfy their hunger by attempting to eat a shadow. That fig tree bore no fruit, nothing but leaves, hence there was nothing on it to satisfy hunger. The legal dispensation was only a shadow of good things to come. There was nothing in it to free the spiritual Israelite because Christ is the only living bread, and that dispensation pointed to him by its shadows. Those shadows were profitable because they pointed to the substance which is Christ. Then

the scriptures that give us an account of those shadows are profitable to the children of God as well as those which present its removal out of the way. The apostle in speaking of that which was represented by the fig tree says: "Whose voice then shook the earth, but now he hath promised saying, Yet once more I shake not only earth but also heaven." And this word, Yet once more signifieth the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain. When the law in all its jots and tittles was fulfilled by our gracious Lord it like the barren fig tree was moved out of the way. The glorious gospel dispensation could not be shaken because its foundation was the Son of God. "Other foundation can no man lay than that which is laid which is Jesus Christ." He says, "Upon this rock will I build my church and the gates of hell shall not prevail against it." That rock was Christ. Was that of which David speaks saying, "He placed my feet upon a rock." He is the true foundation into which all the building (the church) is fitly framed together. He is the substance prefigured by the law and the offerings made under it. But the fig tree was barren of fruit, it only bore leaves. The offerings under the law dispensation could not make the comers thereunto perfect. They could not take away any sin more than the leaves on that fig tree could afford nourishment. But our Lord came to that fig tree and said that it was barren. He saw that the law dispensation was barren of power to save his people, thereupon he was made under the law to redeem them that were under the law and declare by his servant the apostle, by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin. The leaves on that fig tree were evidence of life but not of vitality which produced fruit, for by the law is the knowledge of sin. Not the knowledge of that life which alone dwells in the great antitype of its offerings. Therefore it must be removed out of the way. Our Lord alone could cause that bar-

ren fig tree to wither and he alone could fulfill that law and remove it out of the way of the gospel dispensation. He by his prophet says, "Behold the day cometh that shall burn as an oven and all the proud and all they that do wickedly shall be as stubble. Behold the day cometh that shall burn them up both root and branch, but unto you that fear my name shall the Son of righteousness arise with healing in his wings."

Our Lord said to that fig tree, let no fruit grow on thee henceforth and forever, and presently the fig tree withered away. The prophet said, The day that cometh shall burn them up saith the Lord of hosts. This prophecy was fulfilled when our Lord came to earth. All the pride and vanity of the Jews which led them to look to the law for justification was burned up. There was no fruit borne by that law to feed the living children of the Lord Almighty. It only yielded to them a knowledge of sin the wages of which is death and consequently it presently withered away. When it withered then it was removed and the glorious Son of Righteousness arose with healing in his wings. He arose out of the darkness of that legal dispensation, and by his rising the redeemed in all lands and climes have that light shining in them which is the light of the glory of God in the face of Jesus Christ. Ah my dear sister, when light shone in you there was no more looking by you to that barren fig tree for fruit. Then you in rapture saw the gospel heaven opened to you and by faith beheld the Son of Righteousness shining in all his ineffable glory in its vast dome healing the wounds that sin had made upon all his redeemed. Healing those wounds which could not be healed by any other than he who shone in your heart and gave you a knowledge of the glory of God. Not the glory of the law. Although that law is holy yet by it you saw that you were carnal sold under sin, for by it you had a knowledge of sin. Then you hungered and thirsted after righteousness. But how soothing the sweet and precious promise "Ye shall

be filled." That was food to your hungry soul. You hungered and thirsted after righteousness because you in sadness and weariness had been looking to that barren fig tree (the law) for fruit and finding none. Then with the poet you cried out:

"When to the law I trembling fled  
It poured its curses on my head,  
I no relief could find."

When in that extremity the leaves of that fig tree could not sustain you. They were as valueless to you as the husks which the swine did eat were to the prodigal son. Those husks could not relieve his hunger because they were the food for swine. O what a contrast between those leaves, those husks and Christ the living bread. But that contrast is no greater than that which exists between those who are looking to the law for righteousness and those who are looking by faith to the glorious Son of God and are called by his name the Lord our righteousness. Our Lord said in giving the parable of the fig tree, "Behold these three years I came seeking fruit on this fig tree and find none, cut it down, why cumbereth it the ground." From the days of Malachi the prophet four hundred and twenty years before the coming of Christ the Jews had sunken more and more into idolatry and during the last three hundred years before that great and glorious event that people had ignored the great purpose for which the temple had been built, so much so that our Lord said it is written, "My house shall be called the house of prayer, but ye have made it a den of thieves." To that people was given that law dispensation. Through the offerings in their temple service the spiritual Israelite looked away to the coming of Christ. But during the three hundred years preceding that event prefigured by the three years that the man had sought fruit on his fig tree and found none, the Jews had so perverted the law that they disregarded the teachings of that law. At that most momentous period he said cut it down. This with the other words quoted declare the end of that legal dispensation which was fol-

lowed by the fearful judgments of God upon that wicked and perverse generation, and the gospel dispensation was set up that prefigured by the fig tree was removed. John says, "And I saw a new heaven and a new earth, for the first heaven and earth were passed away and there was no more sea." When he had that vision the law dispensation had been closed for the things pertaining unto it were until John the Baptist. Then he saw the new heaven and the new earth for the first heaven and the first earth had passed away. In that new heaven all the saints sing the song of Moses the servant of God and the song of the lamb, saying, Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou king of saints. For in that glorious kingdom, "A king shall reign in righteousness and princes shall rule in judgment. And a man, (the man Christ Jesus) shall be a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as a shadow a great rock in a weary land." All these great and glorious things are now to his people, to his redeemed because he has met all the demands of the law of sin and death and forever removed its penalty from them. When in a sweet and precious faith they behold him in his great and glorious character their song is "Bring forth the royal diadem and crown him Lord of All."

H. COX.

Ghent, Ky.

### EXPERIENCE.

According to request, I will try to write what I hope the Lord has done for my poor soul, but being very limited in education, and not at all accustomed to writing even a common letter, and having no gift to dictate, I feel very much embarrassed to undertake the task, but I hope if it is that the Lord has pardoned my sins that he will enable me by his Spirit to write plain enough, so it may be understood.

In the year 1870 I was very much troubled from some cause, the Lord only knows what. I am not able to tell

how I did feel. I felt that I was such a great sinner I was afraid that I should die, and if I did die in that condition that I should be forever lost. I felt so condemned, it seemed to me that I was almost afraid to look up at the stars at night. I would try to pray, but it did not seem to do any good. I thought if Mr. Mc. Neely could pray for me may be it would do some good, but I never did say any thing to him about it.

I felt so awful when I was alone, it seemed to me I could not stand it. When in company I would not feel quite so bad. Sometimes when I was going to preaching, or thinking about going I felt that it was a sin for me to dress.

I went on in this way for sometime when it gradually wore off. I became careless and unconcerned, and lived just as sinful as ever, so far as I know. Sometimes I would think about my condition and desired to be a Christian above all things. I lived in this careless state the most of the time, until the year 1877, I think if my memory serves me right it was in June Mr Dameron had an appointment to preach at Sardis. I felt very anxious to go and did go. It seemed while he was preaching that I felt different some way and when the church door was opened, it seemed I wanted to go and be with the members. It seemed to me that I loved them. I did not take this for religion. I was at the same place where Elders, Dameron, Harris and Stone were then. That day after preaching it seemed to me that I wanted to hear every word that they spoke upon the subject of religion. On my way home that evening Mr. Stone ask me if I did not feel interested about religion. I told him I did. I felt so terrible that night, I do not think I slept any at all. I felt that I was no Christian and I had told Elder Stone I felt interested and perhaps had deceived him, now I became very much distressed again. Oh! I can not tell my feelings, at times I was so wretched and miserable. Oh! I felt that I was such a great sinner. I tried to pray both night and day, but it seemed my pray-

ers did no good. I felt I was justly condemned, if I was damned it was just and if I was saved it was mercy. Oh! how I wanted and longed to be a Christian. It seemed for me to be banished from God and his dear people forever was more than I could bear. I felt I could do nothing myself, that if I was ever saved it would be by nothing I could do, ever had done, or ever would do to merit salvation. It seemed to me I had a great desire to read the Bible and other religious books hoping that I might gain some instruction. At length there were passages of scripture presented or came to mind which seemed to give me a little hope, one was "Many are called but few are chosen." "Enter into the joys of thy Lord."

One night while I was thinking of my condition, and wandering if I was a Christian how strange it had been brought about, when these words came to my mind "God works in a mysterious way his wonders to perform. He plants his foot-steps in the sea and rides upon the storm."

One morning just as I woke up these words came to my mind, "Salvation is of the Lord." I did not remember ever reading it before or hearing it before, afterwards I found it. At another time these words came to my mind, "If Jesus is my Saviour why not be contented."

It seemed to me that if I could believe that he was my Saviour I would be contented. I believed he was able to save me, but was he willing. It seemed that I had not had the evidence I had read of others having. After this I felt a desire to join the church and be baptized, but afraid I was no Christian. It seemed to me that if I joined the church and was not fit, that there would be no chance for me then, but still it seemed I loved God's people and desired to be with them, but Oh! I felt so unworthy I would think it was too much for such a sinful wretch as I felt myself to be. At length I had an opportunity of talking to Elder Harris upon the subject. I told him my feelings the best I could. He said he

thought every one ought to be fully persuaded in his own mind, but thought I ought to talk to the church. I felt some better satisfied about it, but did not feel satisfied about joining the church. I felt so unworthy, I had so many doubts and fears.

One night after this while I lay on my bed thinking over my condition these words came to my mind, "He that entereth not in by the door of the sheep fold, but climbeth up some other way is a thief and a robber." I thought then may be I was trying to do something I ought not to do, but almost immediately I thought can it be possible that I am a Christian, or that I am one of the chosen ones. And these words came to my mind, "All things are possible with God." It seemed that I could not help feeling a little hopeful, but bothered to think that I did not have that plain evidence that I read of others having. At length I went to preaching and the text that day was,

"And unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4: 7.

It seemed to me that I felt better satisfied than I ever did before. Some how when the church door was opened it seemed I had to go or could not stay away. I have many doubts and fears. I feel many times that surely I am no Christian, but if I am one I am the least of all.

I want to put my trust in Jesus for I know if I am saved it is through and by him. I come short of living as I ought. Sometimes I feel that I can witness with Paul, "The things that I would I do not, and the things I would not I do."

I desire the prayers of all God's people.

ELIZA M. SHARP.

Madison, Rockingham Co., N. C.

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BROTHER GOLD, DEAR SIR:—The time for which I have paid for the LANDMARK has about expired, and as I am now living with my daughter Mrs. Pharr who is taking the paper,

you will please discontinue it to my address at the above office. I have not tired of reading it. I have been reading that and similar publications and Primitive Baptists books for over fifty years, and expect to continue to do so as long as I live, or can see to read. I am now in the ninety first year of my age, and am now taking as much interest in Christian literature and the success of the true church as I ever did. I think the Primitive Baptist publications are doing much to inform the brethren. I hope that wrangling over personal disagreements will soon disappear. Charity and forbearance, those great and lovely christian graces, should govern in the discussion of all disputed questions. It is very unwise for us to strive and worry over hidden mysteries as well as over minor and unessential questions. If we are agreed upon the essential and cardinal doctrine of the gospel of Christ that is as much as we ought to expect, considering the great diversity and fallibility of human reasonings, and the varied impressions made upon the minds of different persons even in what they hear and see. Sincerely desiring your welfare and hoping for your success, I am most truly yours &c.

A. ZELLNER.

Forsyth, Monroe county, Ga.

Remarks.

Our aged and faithful brother Zellner of Ga., now in his 91st year, gives some good advice to Baptists. We do well to ponder every word of it. Our older brethren, who have as brother Zellner been kept on the stormy shores of time so long, know much more from experience and observation than we younger rash ones do.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER:—I reached home from the Mill Branch Association on last night, and am glad to say that I found my family well.

I have been blessed this fall to at:

tend the Contentnea, White Oak, Black Creek and Mill Branch Associations, and am glad to say that I enjoyed all of them. The preaching generally seemed to be enjoyed by all the brethren and sisters, which should give encouragement to our ministering brethren to press forward, for we are on the Lord's side. I think it very proper for our brethren to read the scriptures, and in reading not only notice the reading, but also who they are reading after, for sometimes we find things in the Bible that our God condemns. For instance, Job 5: 19. "He shall deliver thee in six troubles: yea in seven there shall no evil touch thee." This is the language of Eliphaz, one of Job's miserable comforters who did not speak the things that were perfect concerning the Lord as his servant Job had done. This Language does not meet the Christian's needs, and is therefore not the Lord's promise. He says, **LO I AM** with you always even unto the end of the world. That is broad enough, long enough, deep enough and high enough to meet the case of every christian in the world.

Again, Isa. 49: 15, 16. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

"Behold I have graven thee on the palms of my hands; thy walls are continually before me." These and many others like unto them are the promises of the Lord to his little ones.

Let us be careful and not quote something that some one else has said and that will not meet our necessity as the Lord's promise, for there are no short comings in any of the Lord's doings, for they are marvelous in our eyes. I do not claim to be perfect in these things, but wish the brethren to correct me when wrong, for I do want to be right. I take notice of brethren's misquotations not to act as a critic, but for my own benefit; for I think that we ought to be helps to one another.

At the Associations I am glad to say, that the main part of the congregations were well behaved and attentive, but at

all of them there were some who seemed to have gone there just to walk, laugh and talk, and they were just that part of the congregation who considered themselves the best, or who felt themselves above those who had met to worship God. I will say further that the principal part of them have been brought up in the Sunday Schools of the present day, where it is professed that children are taught to behave with good manners, to read the scriptures and obey their teachings, to honor their parents, and to respect themselves, and many other useful things. Now if these schools teach these things, why do we see such ill behavior and disrespect out of their students? and they are not the common or the lower class, but the higher classes who, unlike the blessed Lord, consider themselves fit to rank among the higher classes of the world. We of course cannot expect any better than for children who are taught in those Arminian schools to disrespect us and the religion of our Lord Jesus Christ, but might we not expect them to respect themselves, their teachers and their parents? It hurts me to have to say that even some of the Primitive Baptists have so little respect for the religion of our Lord Jesus, and for our assemblies, and for themselves, to send their children to those Sunday Schools or, as they say, let them go, which to my mind is just a turn they have to get around their own sins, for they cannot do this thing with any other view than to raise up their children in unscriptural, unchristian popularity of this evil day of idolatry, and when they have so raised them in nine cases out of ten they have raised a set of snickerers and whisperers when they go to our places of worship. It is my mind that in every case where parents thus indulge their children they ought to be rebuked, and then if they persist in this evil way they ought to be dealt with in the church for idolatry, for it is nothing else. The children of Israel under the law were forbidden to let their children join with the nations around them in their idolatrous worship, and our religion is better than theirs, and should be more strictly

adhered to. It is our duty to bring our children up in the fear and admonition of the Lord, and to not allow idolators to teach them contrary wise. I was once at the house of a brother deacon on a Sunday evening, his children had that day attended a union prayer meeting, and they were telling him how near some parties came to get into a fight, and while they were talking I felt impressed and told him that he ought not to allow his children to go to such places, that it was unbecoming to him as a deacon of the church so to do. He said that his children were of age, and were not therefore under his control. I asked him if he kept them away from such places while they were under him? He said he did not. I noticed those children did not go to our meetings but very little, but if there was a Sunday School picnic anywhere in five miles of them they could lay down all and go. This is almost a common thing when children are sent to these schools and taught in Arminian religion, and Baptists have no right to tolerate such things, and they ought not to do so. I, for one, have my confidence somewhat shaken in any of my brethren if I know they have been properly taught and then indulge in such a course. All that we have to do to see the effects of such things as these is just go to any of our Associations or large gatherings, and see them trespassing around the congregation whispering and laughing. I have understood that one young woman, who was guilty of all these things at the White Oak Association this year, has said that hereafter she shall go with her equals. We say to her and all such that your absence will be good company until you learn to behave better than you did this year.

I can see in me lots of Arminianism and it troubles me a great deal and is so powerful an enemy that I cannot control it, and in spite of all that I can do it will grow up at times. It does not need any fertilizing nor cultivation. This is one reason why I do not go to hear Arminians preach for they tell me to cultivate the very principle that I hate the most. I cannot see where

any true Baptist can think to be benefited by going to hear the very thing they hate and that they know by experience is contrary to God and godliness.

Yours to serve in the gospel.

L. H. HARDY.

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BROTHER GOLD:—I yet extend my request or invitation to all the traveling ministering brethren to call and preach for us at Lampasas, Texas, as we have a church of our order at Kempner (that being eleven miles from Lampasas, on the G. C. & S. Fee R. R.) Dear brother pray for us and our church. May the blessing of God ever rest upon you and yours. May you ever be directed by his Holy Spirit to your whole duty in the ministry and especially to the editing of the LANDMARK, is the prayer of your unworthy brother in bonds of christian love.

G. W. POUNCEY.

Lampasas, Texas.

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#### MEDITATIONS ON THE WORD.

DEAR BROTHER GOLD:—I have a book of 400 pages now in press entitled, "Meditations on portions of the Word," which will be ready by or before October the 10th, 1889. It contains selected articles which I have published in the *Signs of the Times*, and other papers since 1864. and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, on receipt of which the book will be sent to any address. Your brother in hope of the gospel.

SILAS H. DURAND.

Southampton, Penn.

I have the above valuable book for sale. Orders filled on short notice.

P. D. G.

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Elder John W. Gardener's Post office is Saulston, Wayne Co., N. C. instead of Goldsboro, N. C.

Elder F. P. Branscome's Post office is changed from Quaker, Va., to Laurel Fork, Carroll Co., Va.

# ZION'S LANDMARK.

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

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

VOLUME XXIII . . . . . No. 6

WILSON, N. C. FEB. 1. 1890.

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## Editorial.

### ALL THINGS.

Among the all things which work together for good to them that love God, to them who are the called according to the purpose of God, there are many things which are grievous, and apparently disastrous; and in all such things we are often unable to arrive at a reasonable conclusion in our own minds as to the cause for them. But is there not a cause and is not that cause always a righteous one? There are many things which in themselves are unrighteous, but does that argue that the cause therefore is unrighteous?

In the investigation of the subject as to who is the author and controler of all events we often fail to notice the difference between the nature and character of the thing itself and the object designed to be accomplished thereby, or the character of the agent, and the object to be accomplished by him who works by such agency. Jesus was delivered by the determinate counsel of God, but was taken, crucified and slain by wicked hands. The hands of angels could not have been consistently employed in this taking, crucifying and slaying, but those of wicked men were

perfectly adapted to, and ready for the wicked work. While the work of taking, crucifying and slaying of Jesus was exceedingly wicked in itself, yet the object to be accomplished thereby was one of justice, mercy and righteousness, which was the redemption and salvation of the Bride the Lamb's wife. We cannot remain upon the surface of this wonderfully deep subject and deduce conclusions consistent with the character of the divine Being, nor could we from the depths only maintain an apparent consistency in the work done on the surface, or in time on the earth—unless we can see the divine cause for a thing transpiring in time we can not harmonize it with justice, not even the salvation of sinners. And without the occurrence of events taking place in time, whatever may be their nature or character, we could not know anything of what is in the divine mind, concerning either passing or final events. God is undoubtedly the creator of all things, and by him all things consist, and by him all things will be finally consummated. In these three propositions it seems to me all things are fully embraced.

When I can have the assurance that the unerring and almighty hand of God is at the helm in the disposition of all events, then may I safely put my trust in the Lord, and wait upon him to bring all things to pass to the salvation of his people, to the praise of the glory of his grace.

P. G. L.

### ALWAYS TRIUMPHANT.

Sister Laura Y. Hines requests my view of 1st Cor. 15: 58, especially the words,

"Forasmuch as ye know that your labor is not in vain in the Lord."

There could be no greater encouragement given to stimulate one to labor than to be assured that it is good and will certainly be successful. In this chapter the apostle sets forth the consummation of all that is desirable in the chambers of the souls of the redeemed as it shall be realized in the resurrection of the dead. The sensibilities of the quickened soul longing for purity and incorruptibility in the revelation of deity, and the removal of this mortal body, to be supplied with a spiritual body, in the sense that this mortal shall put on immortality, so that the identical man that is a sinner is redeemed, and the very same that dies rises from the dead; yet not as a natural, mortal and corruptible man; but a spiritual, immortal or undying and incorruptible man, making the resurrection to be all the more mysteriously glorious and wonderful because the sinner wholly disappears, or death is swallowed up in victory: for he shall change our vile body and fashion it like unto the glorious body of our Lord Jesus Christ.

But, while remaining in this mortal and therefore sinful and suffering state and condition, what shall be the employment of the child of God? Shall he continue walking after the flesh and serving sin? How can he if he is dead to sin? "If ye be risen with Christ seek those things which be above where Christ sitteth on the right hand of God." For he that believeth on the Son of God is passed from (out of) death into life, and shall never die. Such have already died unto sin, and should reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Then there are two things they should do. One is to mortify their members which are upon earth, such as fornication, uncleanness, &c., and set their af-

fection on things above, by putting on the new man which is renewed in knowledge after the image of him that created him.

Such as walk in newness of life now prove in blessed experience the good of living thus unto the Lord: while all that walk after the flesh shall die, and death is an enemy to all that is good, and to life, joy love, hopes peace and comfort. It is the wages or fruit and reward of sin, and its sure and inevitable consequence. Then we should not walk in death, but as children of the light we should come to the light that our deeds may be made manifest that that they are wrought in God.

While the sting of death is sin, and the strength of sin is the law, yet thanks be unto God which giveth us now the victory through our Lord Jesus Christ.

Then if we are now free from the law of sin and death and alive unto God why should we not at once and forever or always abound in the work and labor in the Lord, knowing that our labor is not in vain in the Lord. You do know that all labor is in vain which is not in the Lord. This you do certainly know. For this is shown to the child of God. We are taught in our experience as well as it is declared in the word of God that all natural and fleshly desires shall perish with the using or the abusing. For all is vanity.

We also are taught and do know that whatsoever is done in the name of the Lord Jesus is not in vain. Therefore let us be always abounding in the work and labor of the Lord, for this is not in vain in the Lord. Nothing done in the name of Jesus or unto him will be in vain or lost. A glorious and full reward is given to all that come under his wing to trust. The reward given to all that abound in the work and labor of the

Lord is spiritual and therefore undying, and peaceful therefore heavenly and therefore blessed.

Whatsoever we do whether in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by Jesus Christ. We live unto God and die unto him. Therefore belonging to him by the best of all rights, creation, gift, purchase and redemption, we should seek to glorify him in our bodies and spirits which are his. Nothing is ever lost that is done in the name of the Lord Jesus. Therefore we should be always abounding in the work and labor of the Lord.

By this work and labor of the Lord is meant that which his word authorizes and which his Spirit works in us both to will and to do. P. D. G.

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#### WOMAN'S RIGHTS.

Brother A. A. Jones of Ark., wishes to know if the Scriptures allow a woman to vote. In all probability brother Jones knows as much about what the scriptures teach, and they allow what they teach and nothing else, as any one else does. But I will grant his request by giving him and our readers such understanding as I have upon woman's rights in the church, or whether she has any—as the matter has been referred to me to consider.

Brother Jones does not think a woman has the right to vote in church meetings, and quotes 1 Tim. 2d chap. 12th verse, as first proof for his belief. In the first place this does not refer to voting but to speaking, teaching in the church and usurping authority over the man. Paul says: But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. In 1st, Cor. 14: 34, he says: "Let your wo-

men keep silence in the churches, for it is not permitted unto them to speak, but to be under obedience. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church." So far as voting is concerned I do not find any scripture authorizing the men to vote, or where they ever did vote, the right to do so is an assumed one, and in the absence of precept or example, the woman undoubtedly has as much right to assume a right as the men have, who act without an expressed authority.

While the man in some important respects has some rights and privileges superior to and beyond those of a woman yet that does not prove that she has none at all. Leaving out teaching and the exercise of authority, the woman has every right and privilege accorded to the man—keeping in view the sphere allotted to her, in her relation to and contradistinction from him. There is no difference in her reasons of a hope, faith and belief, from those of the man. Her fellowship, and the grounds upon which it is based and maintained, are indetical with those of the man. She is required to live as becometh godliness, and to maintain good works in which I have often thought she excels the man. Suppose there is a matter before the church by which the fellowship is found to be affected, and among those who have lost fellowship for me is a sister in the church, and the mind of the church is taken, which must be in some way done to ascertain who has fellowship for the one under consideration, and who has none, can any one say that this sister cannot express the truth of her heart? Must she remain silent and live in the church with one whom she cannot fellowship? Is not fellowship as sweet and precious to her

as to the man? Or does my holding up my hand to show my fellowship for one cause a sister to fellowship him when she has none for him? Most assuredly not. She has the right to be, and should be heard and duly respected. But some one might say: "let her tell her husband and let him act for her." But suppose she has no husband, or if she has one he is one of those worst of infidels who will scarcely consent, if at all, for her to so much as to attend her meeting. There were unmarried women then in the church as there are in this day, and therefore Paul's restrictions were with respect to the proposition above, and not with reference to voting.

In the text quoted we must first ascertain what Paul meant before we proceed to apply the edict. He must have had a special point in view, and did not intend to make a special restriction, or else how could a woman join the church under the universal rule and manner of action among our churches for the reception of members? Our custom is when one wishes to become a visible member of the church, he or she comes before the church and makes a public declaration of the reason of the hope within him or her. Now is not this speaking in public, and that too before she is in the church? If she has no right to speak thus in the church, in order to retain the privilege of speech she had better stay out of the church. A woman makes no such sacrifice by joining the church (as we term it). The church has no such iron-bound rules, but is the place of liberty, freedom and peace in the Holy Ghost. This position must be true, or otherwise there seems to me to be no way by which a woman can become a member of the church, and our way of receiving them is all wrong, and we should either take them without

making a declaration of the dealings of the Lord with them, or not receive them at all.

There is a line of consistency throughout the entire Scriptures governing each act and harmonizing with each and every other act authorized by them for the instruction of the church. We may not at all times be able to see it, but it must be so in order to maintain the divine authenticity and truth of the scriptures. There is no clash in the scriptures, and cannot be in the actions of the church authorized by them. We have certain leading positions and actions which are fully defined, and all others less clearly defined must be in harmony with them, and if they are not so we should leave them off. Any position not sustained by the Scriptures cannot be sustained by anything.

The silence of the woman is to be had only on the matter of teaching or usurping authority in matters of discipline and order. The officers and rulers in the church were apostles, elders, preachers, teachers and deacons, none of whom were women. They were not allowed to occupy and exercise these functions, and such is the case in the church to day. The ordination of a minister or a deacon does not constitute the wife of the one a minister, nor that of the other a deacon, nor any part of one officially. This restriction no doubt applies only to women who have husbands who are teachers, or rulers. Unmarried women having no relation to the offices of the church in the sense that the twain shall become one flesh could upon no shadow of ground claim authority in the church either to teach or to rule, but those married to teachers or rulers, and therefore to the same extent would seem to have authority and the right to ex-

ercise it, but Paul says such shall not be the case..

Paul says a bishop must be blameless, the husband of one wife. Does he mean by this that he shall have at least one wife, or does he mean he must have *but* one? And if she should die, could he marry again? Surely he means that he shall have but one wife at one time, but that it is better to have none. That is it was better for the church that he as a minister should have no wife, and yet he said he had the right to lead about a wife the same as other men. I believe a woman has the right to speak in the church both in giving the reason of her hope and her experience growing out of that hope, and I believe she and the brethren ought to thus speak in our meetings often. Such meetings are most interesting indeed and often better than meetings for preaching. I wish our churches generally would have such meetings. I have had some very precious seasons in these covenant meetings.

P. G. L.

### FEARFUL LOOKING.

Elder P. H. James, of Ark. requests my view of Heb. 10: 27, 29.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, But a certain fearful looking for of Judgment and fiery indignation which shall devour the adversaries."

There remaineth no more sacrifice for sins to him who has received the knowledge of the truth. That is there is no other sacrifice than Christ, nor can there be any other for sin. After one therefore receives the knowledge of truth if he sins it is against Christ, and if he that despised Moses' law died without mercy under two or three witnesses of how much sorer punishment suppose ye is he thought worthy who hath trodden under foot the

Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace? For the witnesses here against him are not men, as under the law of Moses, but those that bare record in heaven. For the sin is against the Son of God, and against the Spirit of grace.

By as much Jesus is greater than Moses, and by so much as the Spirit of grace is above the law of works, by so much sorer is the grief when the child of God tramples under foot the Son of God, and does despite to the Spirit of grace. For the gospel kingdom is love, and he that dwells in love dwells in God, for God is love.

To sin against the light of love, or after we have received the knowledge of the truth, is sinning against the most glorious dominion of love, for it is sinning against Christ. Then too after one has been quickened to see, feel and taste the love of God in Christ Jesus, how much grievous to that soul is it to sin. You remember how different and how much sorer the grief in your own soul to sin after you have received the knowledge of the truth, than it was to sin before you received that knowledge, you could sin then and not know or feel any grief, but after you have found forgiveness it is so much more grievous to sin, even if you sin through ignorance. Still more grievous is it to sin wilfully or against light and knowledge, and knowingly, after that you have received the knowledge of the truth. Then you have no excuse.

Does a christian ever sin wilfully? If not then what need of this scripture? Is there a word of God that his people have not in some way disregard-

ed, or that some of them have not transgressed? As for myself whether a child of God or not it seems to me I have done things that I knew then were wrong, and this certain fearful looking for of judgment and fiery indignation I have borne and felt for years, acknowledging the justice and mercy of God, justice that I suffered, and mercy that I was not consumed. This fearful looking for of judgment shall devour the adversaries, and these adversaries are our sins; for our God is a consuming fire, and shall consume our lusts, the lusts of the flesh, the lusts of the eye, and the pride of life. For God is the judge of his people, and when we are judged we are chastened and scourged, that we might not be condemned with the world. The deceitfulness of sin, and the grievous and sore anguish that the child of God, wilfully sinning against the Son of God, feels in the judgment which he knows to be righteous, and the hard stubborn heart he is left under, are things that a man of the world does not feel. Hence if in this life only we have hope we would be of all men most miserable.

For the kingdom of heaven is pure and holy, glorious and eternal. We are not under law to Moses, but under law to Christ, the glorious Son of God; and if we sin wilfully we tread under foot the Son of God, and do despite to his Spirit, nor can ever a greater sacrifice be made for sin, and nothing else can cleanse from sin; nor will Christ ever die any more.

When we do despite to the Spirit of grace we are delivered over to satan for the destruction of the flesh (not the Spirit) that we may be saved yet so as by fire in the day of the Lord Jesus.

P. D. G.

## Obituary.

ROBERT MARCUS LANCASTER.

Died Thursday January 2nd 1890 in Wilson county, Robert Marcus only son Byrd and Theresa Lancaster, in his nineteenth year. He was born Feb. 20th 1871.

I have been requested to write his obituary, but I feel unequal to the task. I hope the family will bear with the defects. Thursday, Dec. 26th Mark came home from a visit to Edgecombe with his usual healthful vivacity which so pleasantly characterized him. Little did we dream his youthful spirit so near to its God. Saturday he spent in hunting, and was seized with a chill in the evening. Spinal and brain trouble set in and he rapidly grew worse until Thursday about ten o'clock, then Typhoid seized him and he began to die, and between nine and eleven o'clock at night his soul was carried to its God. For some time past Mark often spake of dying, and said he supposed he could not go in a better time. Tuesday night he became almost frenzied with pain; between the throes of pain he brokenly uttered the Lord's prayer. It was the longest rational expression he ever uttered after this rack of pain. I do not think he was in any more pain, save when he was moved afterwards. I watched by him from Monday until he died, and I truly believe his soul is safe in the arms of Jesus. Thursday morn he wished to be assisted across a small stream. It seemed to be narrow, still he was not able to stem it alone. He begged to be helped; then the scene changed: he seemed to be among children, and tender and beautiful indeed were his expressions to them. About noon he seemed to be in a delectable orchard gathering fruits, and about three o'clock he called me twice. It was the first time he had called me in that manner for twenty four hours. He said who is that yonder man, Herbert? I replied, Azrael. He stretched up both arms and said, It is a doctor, and I will go with him anywhere. Herbert, let me go with him. I'd follow that man everywhere: let me go with him. He dropped his arms and never spake again. I believe it was the great physician hovering over him, and that he washed his soul and bore it to join the angelic host in heaven.

Mark was a well tempered, open heart-

ed youth. He could not do too much for his friends, and I do not suppose he had an enemy: if he had an enemy it was because he or she did know him. His sickness was so short and death so unexpected: the news came to most of his friends as a dream mistaken for reality: everywhere they said, I can't realize Mark is dead, nor can I. Many were the expressions of sorrow among his friends. Now may the God infinite comfort the bereft, be their joy in the midst of tribulation, their staff in time of weakness, their God and life eternal, and may Christ the Elder Brother fill the place of him who has gone. May they know his tender care. All is well: "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." O that we all were at rest in his love.

There are foretastes of heaven below,  
There are moments like joys of the blest,  
But the splendors no mortal can know,  
Of the land where the weary shall rest.

HERBERT THORNE.

Rocky Mount, N. C.

FRANCES BAILY BLAIR.

The subject of this obituary was born to William and Moning Penick in Prince Edwards Co., Va. Aug. 24th 1806, and died at the residence of her son-in-law W. L. Gardner in Rockingham Co., N. C. Dec. 6th 1889.

She had nine sisters and two brothers, all of whom she survived. In her early childhood her parents moved to Caswell Co., N. C., and settled on Hogan's Creek near Danville Va., On the 16th of Nov. '31 she was married to Josiah Blair of Pittsylvania Co. Va., and very soon after this marriage they both joined the Baptist church at Banister in Pittsylvania Co. Va., and were baptized by Elder Wm. Blair the father of her husband.

They settled in Caswell Co. N. C. at the homestead of her Father and after awhile they moved their membership from Banister to Moon's Creek near their home and they remained faithful members until death called them from the church militant to the church triumphant.

On the 17th of May 1851 her husband died leaving her with seven children, three sons and four daughters to be raised and educated. Two weeks after her husband's death her second son, James, twelve years of age, was taken with hip disease and after a confinement of twelve months found himself a cripple for life, yet with the as-

sistance of her oldest son Thomas, who was only fourteen years old when his father died, she, by industry, economy and good management, provided well for her family and gave all her children ample opportunity for a good business education. The Lord seemed to bless her labors. Her doors were ever open, not only for christians, but also to the weary and hungry traveler. Truly she was a mother in Israel. At one time the church at Moon's Creek became very weak, no doubt would have been dissolved but for her influence. She was prompt to attend to her church meetings and all of her other christian duties. Her example is worthy of imitation. The bereaved family have the sympathy of their many friends, though they do not mourn as those who have no hope. Sister Blair's meek and exemplary deportment gives evidence that their loss is her eternal gain. Few members leave behind them a better record than she has left. In her death her children have lost a kind mother, the poor have lost a good friend and the church has lost an excellent member. May the Lord give us ability to imitate her course.

A BROTHER.

MARY BEAN.

On the morning of the 12th of August 1889, death visited the quiet and peaceful home of our much beloved brother Isham Bean and took therefrom his bosom companion, our esteemed sister.

Sister Bean had been a professor of religion for 12 or 13 years before she joined the church Saturday before the second Sunday in July 1887. The unworthy writer has been at the house of brother Bean and heard her relate her experience many times before she joined the church, and I have no doubt but that it was an experience of grace. The reason that she did not join the church sooner was her feelings of unworthiness. She put off complying with her duty because her hope was so small. But God works in a mysterious way his wonders to perform, and this was the case with sister Bean. The Lord in his providence saw fit to remove two of her children by death before she joined the church. I was at their house on the evening of the funeral of their children, and she spoke of the bright prospect of meeting her children in heaven and in a few months after the death of her children she joined the

church at Mt. Tabor in Randolph County, N. C., was baptized on Saturday before the 2nd Sunday in August 1889, she and her daughter. Sister Bean was a good, kind wife and neighbor, a good and affectionate mother. This home was a welcome place for all christians and especially Primitive Baptists.

Sister Bean only lived about 8 days after she was taken with that victimizing epidemic, Dysentary. When the death summon was sent she yielded like a christian soldier. She bore her afflictions with a greatdeal of grace and fortitude, and in her last moments in life spoke of going home to that bright world of everlasting happiness. She leaves a dear mother who has been a member of the Mt. Tarbor church for 45 years, a kind husband, three children and a great many relatives and friends to mourn their loss. Sister Bean was 63 years 11 months 29 days of age. Peace to her ashes.

J. H. BOROUGHS.

Kemps Mill, N. C.

DENNIS SATTERFIELD.

I am called upon to chronicle the death of my dear brother. He was 49 years, six months and eleven days old. He has been a consistant member of the Primitive Baptist church at Stories Creek, Person Co., N. C. between nine and ten years. He was a useful and orderly member, noted for his constant attendance at monthly meeting. He was sound in faith and an affectionate brother, a good and kind husband, affectionate father to his children and had many friends. He has gone to be here no more. O how we miss him: he is missed by the church. He was ordained five years ago next March as deacon, in which office he continued until his death. He went to his church to hear brother J. D. Draughn preach. He seemed to enjoy the preaching. He stayed all night with brother James Clayton. He had rising in his ear. He said when it bursted it reminded him of a mill-dam bursting and roaring. He had from a child suffered greatly with spells of sick head-ache. He

thought it was that then he was suffering. He started home but never got there. He stopped at his brother Green Satterfield's. All was done for him that could be done. He died Dec. 13th. The fourteenth his remains were carried to the church yard at Stories Creek. Brother Albert Blalock preached his funeral. A numerous host of friends and relatives attested their respects by attending his funeral and burial. May the Lord bless and comfort his widow, children, brothers and sisters and friends, and prepare them to meet him in heaven where parting will be no more, is my prayer for Christ's sake.

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

God in his wisdom recalled  
The boon his love had given.  
And though the body moulders here  
The soul is safe in heaven.

REBECCA ROYSTER.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Sand Hill .....	Monday after 4th Sun. in Feb.
Beaver Dam .....	Tuesday
Sandy Bottom .....	Wednesday
La Grange .....	Thursday
Mewborns .....	Friday
Meadow .....	Saturday
Autrys Creek .....	1st Sun. in March
Old Sparta .....	Monday
Little Creek .....	Tuesday
Great Swamp .....	Wednesday
Flat Swamp .....	Thursday
Bear Grass .....	Friday
Spring Green .....	Saturday
Hamilton .....	Saturday night
Conoho .....	2nd Sunday
Kehukee .....	Monday
Deep Creek .....	Tuesday
Lawrences .....	Wednesday
Lower Town Creek .....	Thursday
Upper Town Creek .....	Friday
Toisnot .....	Saturday
Wilson .....	3rd Sunday

He will need conveyance.

D. N. GORE.

Wilmington .....	2nd Sunday in Feb 1890
Stump Sound .....	Tuesday
South West .....	Wednesday

Bay.....	Thursday
Yopp's.....	Friday
Wardswill.....	Saturday
North East.....	3rd Sunday in Feb.
White Oak.....	Monday
Hadnots' Creek.....	Tuesday
Newport.....	Wednesday
Morehead city.....	Thursday
North River.....	Saturday and 4th Sunday
Straits.....	Monday
Hunting Quarter.....	Wednesday
Cedar Island.....	Thursday
Bethel.....	1st Saturday and Sunday in March
Sandy Grove.....	Monday
Goose Creek Island.....	Tuesday
Beulah.....	Wednesday
Rose Bay.....	Thursday
North Lake.....	Friday
Juniper Bay.....	Saturday
South Mattamuskeet.....	2nd Sunday in March
Swan Quarter.....	Monday
Pungo.....	Tuesday
North Creek.....	Wednesday
White Plain.....	Thursday
Moratoc.....	Friday
Jamesville.....	Saturday
Smithwicks Creek.....	3rd Sun.
Bear Grass.....	Monday
Wilson.....	Tuesday night
Scotts.....	Wednesday
Memorial.....	Thursday
Chapel.....	Friday
Nahunta.....	Saturday
Goldsboro.....	4th Sunday in March
Dudley.....	Monday
Wilmington.....	Monday night

I expect Elders L. H. Hardy and John R. Rowe with me on part of the above appointments. I will need conveyance.

D. N. GORE.

## NOTICE.

Any brother or friend desiring any copies of the "Treatise on the Book of Joshua" to dispose of, if he will let me know, shall have any number of copies he desires sent to him for that purpose.

P. D. G.

## MARRIAGE.

By Elder John W. Gardener on the 8th of Jan. 1890 in Wayne Co., N. C. Mr. W. B. Taylor of Green Co., N. C. to Miss Nannie Fail of Wayne N. C.

Also by same Jan. 15th Mr. B. F. Grant of Wayne Co., N. C. to Miss Tersy Smith of Green Co., N. C.

## CHANGE OF ADDRESS.

Elder J. T. Rowe's Postoffice is changed from Plymouth, N. C. to Aurora, Beaufort Co., N. C.

## RECEIPTS.

FLA.—Amanda Benett 2 Elder M L Gilbert 2  
 GA.—Mrs Mollie Frix 4 By Elder J R Respass 4 50 Elder W T Everett 3  
 IND.—J B Allen 1 50 W J Tyner 3  
 LA.—By Elder L L Thomas 1 50  
 N. C.—Mrs W H Leggett 50cts Kenneth Everett 1 50 R M Whitaker 2 I W Womble 2 Amelia Avera 2 Maggie Bozeman 1 W C Trevathan 1 50 A A Barnard 2 Priscilla Parker 1 50 J N Shearin 1 50 Eliza Benett 1 50 M E Griffin 1 50 Edeth Yelverton 1 50 Annie Uzzell 2 Emily Dove 2 H Ginn 1 Joseph Moore 1 50 J H Barnes 1 50 M F Randall 1 50 Jesse Bledsoe 2 T R Eagles 1 M P Wootten 2 Martha Bryant 1 50 Amanda Phelps 2 Bettie Langely 2 F R Stone 2 Mrs Mildred Burns 1 50 J R Young 1 50 Mrs Sarah Stone 1 50 J A Ferrell 1 50 S R Carlington 1 50 W A Lea 1 50 Mrs M B Cobb 1 50 Marcellus Pope 6 B Daniel 1 50 Miss Augusta Young 3 W R Coffey 1 50 R Stancill 1 50 Mrs E Hooks 2 W S Crisp 1 50 J J Barnes 2 R M Jones 1 S A Taylor 1 50 L Ipock 5 A Hales 1 50 Thos Clark 2 Elder A Wooten 1 50 Jesse Norris 1 50 G W Johnson 4 Mrs J Reeves 1 87 Elder B Greenwood 3 J P Gully 1 50 By G W Gilliam 1 50 Elder I Jones 4 50 G W Coster 1 Thos Tyson 5 J M Nelson 6 J A Adams 3 50 Elder M T Lawrence 3 Thomas Pope 1 50 J W Thorne 1 50 Elder Y I Chandler 3 Elder D R Moore 3 Elder J W Gardner 1 50 G C Farthing 4 50 J H Campbell 1 50 Seth Woodall 3 G C Farthing 4 50 J B Ham 2  
 S. C.—A E Brown 2 T H Martin 2 By Elder Thos Bell 10  
 TEXAS.—G W Cunningham 2 R W Harrell 2 Elder W S Harris 2  
 TENN.—Elder R Hardenbrook 1 50  
 VA.—Allen Hurst 1 50 J A Dawson 1 50 Mrs Jane H Lavender 1 50 G W Hawks 1 50 N C Hawks 50cts By C D Bray 1 50 Elder J C Hall 4 50 Elder Wm Hawkins 6

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Fall Session begins Monday, September 2nd 1889. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

Literary course of study is thorough and unusually comprehensive, extending through a primary, a preparatory and a collegiate department. Thoroughness of teaching is made an object of special attention. Promotion from lower to higher classes is based on the proficiency of pupils, as ascertained by careful and rigid examinations.

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Wilson, N. C. Principal.

## WHITAKERS' ACADEMY

FOR BOTH SEXES, Whitakers, N. C.

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

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The book will hereafter be sold at the following greatly reduced prices:

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# WILMINGTON & WELDON R. R.

and Branches.—Cond. Schedule.

## TRAINS GOING SOUTH.

Dated Jan 13 '90	No. 23, Daily.	No. 27, Fast Mail, Daily.	No. 41, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	9:00 a. m.	11:10 p. m.
Arrive Rocky	1:40 "	.....	7:10 "	12:10 a. m.
Arrive Tarboro	* 3:15 p. m.	.....	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....	.....
Arrive Wilson	11:17 p. m.	7:00 p. m.	7:43 a. m.	12:47 a. m.
Leave Wilson	* 2:30 p. m.	.....	.....	.....
Arrive Selma	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro	3:10 "	7:40 a. m.	8:35 a. m.	1:20 p. m.
Leave Warsaw	4:10 "	.....	9:34 "	2:21 "
Leave Magnolia	4:24 "	8:40 "	9:49 "	2:34 "
Arrive Wilmington	5:50 "	9:55 "	11:20 "	3:26 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 40, Daily, ex Sunday.	No. 66, Daily
Leave Wilmington	12:01 a. m.	9:00 a. m.	4:00 p. m.	11:20 a. m.
Leave Magnolia	1:19 a. m.	10:34 "	5:30 "	12:38 p. m.
Arrive Warsaw	.....	9:48 "	5:53 "	.....
Arrive Goldsboro	2:45 a. m.	11:15 "	6:53 "	1:37 "
Leave Fayetteville	.....	* 5:40 a. m.	.....	.....
Arrive Selma	.....	1:00 "	.....	.....
Arrive Wilson	.....	2:10 "	.....	.....
Leave Wilson	2:59 a. m.	12:37 p. m.	7:47 p. m.	2:20 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:18 "	2:50 p. m.
Arrive Tarboro	.....	* 3:45 p. m.	.....	3:45 "
Leave Tarboro	.....	10:20 a. m.	.....	10:20 "
Arrive Weldon	4:10 a. m.	2:45 p. m.	9:30 p. m.	3:57 p. m.

\* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 3:30 a. m., arrives Scotland Neck at 3:45 P. M., Riverton 6:20 P. M. Returning leaves Riverton at 9:40 A. M., Scotland Neck at 10:20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4:00 P. M., Sunday, 3:00 P. M., arrive Williamson, N. C., 6:30 P. M., 4:30 P. M., Plymouth S. p. m. 5:40 p. m.; and returning leaves Plymouth, N. C., Daily except Sunday, 6:00 A. M., Sunday, 5:30 A. M., Williamson 7:25 A. M., 9:50 A. M., Arrive Tarboro, 9:50, A. M., 11:30 A. M.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6 A. M., arrive Smithfield, 7:30 A. M. Returning leaves Smithfield, 8 A. M. arrive Goldsboro, 9:30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m., arrives at Nashville 3:40 p. m., Spring Hope, 4:15 p. m. Returning leaves Spring Hope 10 a. m., Nashville 10:35 a. m., arrive Rocky Mt. 11:15, a. m. Daily, except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11:10 a. m. Returning leaves Clinton at 8:20 a. m. and 3:10 p. m., connecting at Warsaw with N. S. 41, 40, 23 and 75.

South-bound train on Wilson and Fayetteville Branch is No. 57, North-bound is No. 26. \* 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 via Bay Line.

Trains make close connection at Weldon for all points north via Richmond and Washington.

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

Florida Special Vestibule Train No. 501 leaves Weldon Mondays, Wednesdays and Fridays 9:50 p. m., arriving Wilmington 2 a. m. Tuesdays, Thursdays and Saturdays No. 500 leave Wilmington 1:00 a. m., arriving at Weldon 5:33 a. m.

J. R. KENLY. JNO. F. DIVINE.  
Supt. Trans. Gen'l Supt.

T. M. EMERSON General Passenger Agent.

## GILLIAM'S ACADEMY For BOTH SEXES

The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

The school, with increasing patronage, has been in successful operation ten years.

### TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished: young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

Opportunities for the study of Phonetics, Spelling, Reading, Penmanship, Geography, Arithmetic, Algebra, Geometry, Book-keeping, Map-drawing, Eng. Grammar, History, Composition and Rhetoric, Physiology, Latin, Greek, Vocal, and Instrumental music will be given.

The Academy has been furnished with folding desks and additional wall maps.

Lectures on Physiology will be given by Dr. G. W. Kernode.

Vocal Music will be taught by Prof. A. D. Madren.

The principal is persuaded that, as an Academical school, patrons will regard the opportunities offered as second to none. Strict discipline enforced.

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 28th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

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

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Price post-paid, cloth, \$1.25; morocco, \$2.50; per, dozen, purchaser to pay transportation, \$12.00. We have a few bound in Turkey morocco, price \$2.50. To any one sending us an order for a dozen, common binding, with the money, (\$12.00) we will send an extra copy.

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For Both Sexes.

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TERMS.—Per session of twenty weeks, include Board, Washing, Tuition, Fuel and Lights

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D. G. GILLESPIE, Prinpial,

Tarboro, N. C.

## A TREATISE ON THE BOOK OF JOSHUA.

[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st chapt, Moses; 2nd Joshua. 3d, chapt. Arise; 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed; 23d, Snares and Treps; 24th, What Choice?; 25th, Joseph's Bones.

This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.

VOL. 23.

FEBRUARY, 15, 1890.

NO. 7

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

JR Conington 1890

can be

# 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 present. The subscribers in clubs need not all be at the same Post Office, and names 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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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.

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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.

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

E. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## Poetry.

### LET ME HEAR THY VOICE.

Oh my Father, Lord above!  
Let me hear thy voice once more;—  
Let me hear thy voice in love,  
Sent in mercy to restore.  
Calm where mighty billows roil,—  
Peace where anguish sways my soul;—  
Broken by infirmity,  
Let thy glory rest on me.

Oh my Father, thou hast seen  
Foes and battle all too strong;  
Yet self-righteous and serene,  
How I ventured far and long.  
In mine own instead thy name;  
Winning but defeat and shame:—  
Arm of God, strength reveal,  
In my weakness set its seal!

*10* <sup>place</sup> as victim fallen low  
Neath a weight of guilt and shame;—  
As a captive bound by foe  
Let me in thy gracious name  
Plead with thee for Jesus's sake.  
Bid my searching soul retake  
Her house of rest, there abide  
In advancing evening tide.

What though earthly arms explore;—  
Voices reach to ease my heart,—  
These combined cannot restore  
Unto her rest; nor yet impart  
Cleansing by thy word, to learn  
Her hope renewed; nor return  
That lost faith by which it lives;—  
That sweet peace that Jesus gives.

Oft before, again I learn,  
Never more on self rely;—  
Never more to Egypt turn:—  
Never more my Lord deny;—  
By contrition's groaning prayer  
Savored sweet as passing where  
Jesus is, thy wrath restrain,—  
Let me hear thy voice again.

Sorrows over much are mine,  
While I'm tempted, poor and blind:—  
These are Teachers to refine,—  
Fill up sorrows still behind.  
Struggling thus, I would rejoice,  
If but listening to thy voice;

Thy voice with thy love is blest,—  
Is thyself in loving sent.

Ah! till then I still must cry,—  
Still my bitter stroke deplore,—  
Still must send my prayer on high—  
Searching access by thy door—  
Burdened with this sad refrain.—  
Let me hear thy voice again,—  
Let me Saviour Lord divine  
Hear thee whisper I am thine.

R. ANNA PHILLIPS.

Bntler, Ga.

### HEAVEN LOOKED FOR.

There is a city far above  
Earth's dark and dreary place,  
Where Jesus reigns, the God of love,  
And shows his smiling face.

With firm foundations, built by God.  
There saints and angels join,  
Upholding grace, redeeming blood,  
To sing in strains divine.

Of old the patriarchs look'd with joy  
Toward that heavenly place;  
They hoped to reach that rest on high,  
Their Saviour's sweet embrace.

Now in a strange and foreign land,  
Like them, we're mourning here;  
In tribulation's path we stand,  
~~And~~ And still look, sighing, there.

Here sin and Satan grieve us sore;  
But there, when met at last,  
They'll grieve and vex our souls no more,  
And soon time will be past.

Here snares and dangers throng the way,  
But there no fear can come;  
On earth we have not long to stay,  
And heaven's our destined home.

O happy home, O sacred place,  
Where Jesus' presence is!  
Lord, bring us there, on him to gaze,  
With sweet immortal bliss.

O what a blessed end will be  
To all troubles there!  
Dear city! Now we look for thee,  
In hope of thy joys to share.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for  
the sheepskin.*

(By Joshua Lawrence.)

## ON SELF-MADE MINISTERS.

[Continued.]

If you find any man or woman, no matter how bad he has been, that repents and professes to believe in me as his Saviour, and gives you a satisfactory account thereof, you shall set my seal of baptism on his forehead, taking good heed that he gives you an evidence that he has first been sealed with the Holy Spirit of promise before you mark him, and then teach that man to observe all things whatsoever I have said to you in my life time. On these terms I proclaim forgetfulness and forgiveness of all former rebellion, and ill treatment, and disloyalty committed by any of my subjects; and will forever hereafter be at peace and in love and friendship, as if nothing had happened between us. And lo! I am with you always, even to the end.

Now, Sirs, bring yourself, men-made, and devil-made ministers to this standard, and see how they fit, either in past ages or the present—Tekel, weighed in the balances and found wanting. Old Lorenzo Dow will come nigher this standard, I believe, than any other man in the United States. But there are thousands whose conduct when brought to this standard prove them ministers of men and the devil. And I am sure that the day is at hand when the sheep skin shall only be worn by the sheep, and not wolves to deceive the sheep to get their fleece.

Then I shall lay it down as a point that can't be overturned, that every evangelist and every minister that God ever had in the world was chosen, called and qualified in that way and with such gifts as God chose to give him, great or small; and that God does first call all and every one of his ministers by his Spirit, from nature to grace, from darkness to light, and from death to life, and from the power of sin and satan

unto the knowledge of God in Christ; or is savingly converted to God and born again, before God ever calls him to preach. And that there is a call of God, first to save his soul like all other saints and then a call to the ministry after conversion; and every man not thus prepared is a minister of men or the devil, or self-made, and has no right to the holy office. And that such a man is a blind guide, a wolf in ministerial orders, a varnished hypocrite, a child of the devil, whose damnation slumbereth not, and whose end is destruction, and whose God is his belly, as the scripture has said.

First, then all God's ministers are chosen of God and that before the world began, as was Paul and Timothy; and Jesus chose the twelve and seventy. Second, they are called to the ministry as were Paul and Timothy, and others, as the effect of this choice. Third, they are qualified of God with gifts of grace, gifts of the Holy Ghost, understanding in the scriptures; with a tongue of utterance, knowledge of the mysteries of the gospel, some less and some more, severally as the Spirit will; some for feeding sheep, some sons of thunder, some sons of consolation, some for the defence of the gospel, some for exhortation, &c. &c. Of all this there can be no doubt from scripture.

But as Judas the first devil minister obtained part of the ministry with the apostles, and as all devil ministers may have gifts and no grace, or be as clouds and wells without water, which is the same thing as ministers without grace, for God's ministers are wells and clouds with the water of life and salvation; we come to mark out God's ministers according to the scriptures, so you can know them from all others.

Read 1 Corinthians 9: 16: For though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the gospel. Then you can see by this text that God's ministers don't preach for hire, for money or popularity; but of necessity are forced to do so for their own peace, and to prevent the chastisements of God upon their own consciences and

otherwise, as was the case of Jonah. That the impressions and burden of the word, and distress of mind, with convictions that God requires it at their hand, lays them under the necessity for the good of man, the glory of God, and their own peace, to preach the gospel. For woe is, or miserable are they in their feelings and consciences at home and abroad, asleep or awake, if they do not preach to dying men. So you can see God's minister, forced of God by necessity or God's call to go and preach like Jonah to Ninevah, and Paul and Barnabas to the heathen. How different this from an eye to the bag.

Read 2 Corinthians 4: 5, 6, 7: For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Here you can see the principle from which God's ministers preach, or for what cause they serve the church or mankind; that is, ourselves your servants for Jesus' sake. It is for the love we have for him that we serve you. How different this from the marks laid down of men and devil-made teachers; yes, and how shall a man preach from right principles except he be sent of God.

Read 1 Peter 5: 2: Feed the flock of God which is among you, taking the oversight thereof: not by constraint, but willingly and not for filthy lucre's sake. Here you see the same principle taught again that the ministers are not to serve churches for money; but that they are to do this thing willingly and of a ready mind, money or no money. So I think I have said enough and proved enough to satisfy any man, that to preach to make money by it is a mark of a devil minister; and I have said and proved enough to satisfy any man, that to preach without any eye to money is a mark of a minister of God, and corresponds this mark does with the prophets, Christ and his apostles, and the true minister of God in all ages. Enough more I could give you, but having proved both sides of the question, that's enough.

The next mark of a God-made minister is what they preach. We preach not ourselves—not our strength, our

good works, our words, or our righteousness, or our ability—but Christ Jesus the Lord. Again: he began at the same scripture and preached unto them Jesus. Again: we preach Christ crucified. Again: daily in the temple and in every house they ceased not to teach and preach Jesus Christ. Then to preach Christ is a mark of a minister of God. Yet the devil and his ministers here try to counterfeit the God-minister; but I will show you here how to distinguish them. The devil minister preaches Christ of envy, supposing says Paul to add afflictions to my bonds, or the chains with which he was bound for the gospel's sake. Now the devil minister preaches Christ of contention, contending against the truth of a whole, perfect, and complete Saviour and salvation, will be sure to preach a part of a Saviour. He will sometimes preach Christ middle and end, but not in the beginning; sometimes neither beginning nor end, but the middle; sometimes man, and not God; sometimes as a help Saviour; sometimes as a mere additional Saviour to his own works, &c. Now all this is preaching Christ of envy, for it is the enmity of the man's heart against Christ as a whole, complete, and all-sufficient Saviour that makes him preach these lies; because his heart has not been humbled to stoop to the gospel of God for salvation. But the minister of God preaches Christ of good will, and he will preach a whole Christ, an unconditional Christ, a God-man Christ, and an unchangeable and all-sufficient Christ, and a complete and eternal salvation Christ. In a word, he will preach him as set forth in the scriptures, the beginning, middle and end of salvation; this is the God-minister's mark. But for the most part the men and devil-made preachers won't have much Christ in any of their sermons, but will be made of morality, science, good works, fine words, their dead daddy's and mamma's hear says, and a hundred other things that will make out their time and things of what they call preaching. But God's ministers can't make a sermon but Christ crucified must be the sum and substance of all; yea, his life, death, per-

son and offices must grace the whole.

Again: there is another sure mark by which you may know God's ministers from men and devil-made ministers; and that is, by preaching his experience of grace, or the work of God on his own soul, and how the Lord brought him to the knowledge of salvation, and also of his christian feelings. For you know Paul often preached his even before the kings and queens, and counselors of state. Now men and devil-made teachers have learnt from others or out of books; and can't preach you a work of grace on the heart of a sinner throughout, but will strike at detached parts. Here you may easily discern between a God-made and a devil-made preacher; for you will not hear a God-made preacher many times, I warrant you, before he brings his experience into his sermon, as did Paul.

Romans 9. 2: That I have great heaviness and continual sorrow in my heart. Romans 10. 1: Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Here, sir, are marks that no men or devil-made teachers on earth possess; sorrow and heaviness of heart for the sinner: salvation, are marks that belong alone to the regenerate soul, the soul of all God's people, and to every minister of God; but the devil minister has the form of prayer, and head and book prayer have self and men-made teachers; but heart prayer they have not. For what has the devil to do with the salvation of sinners? Does he want them saved? You know not. Does the devil send his ministers to save sinners? You know not. Do they pray, have they heart prayer that sinners might be saved? No, sir, no more than the devil has; for like devil, like priest. Do self and men-made teachers have this mark, this heart prayer and heart sorrow for the salvation of sinners? No, sir. Can a man want and have heart prayer and sorrow for a sinner's salvation, that never tasted the sweets of salvation himself? No, sir; these men never had that sorrow and heart prayer for their own salvation, how then can they have it for others. So then self-made, men-made,

and devil-made ministers have form prayer, lip prayer, book prayer; but to heart-heavy and heart-sorrowful prayer they are entire strangers, for they never prayed this prayer once in all their lives. And hereby you may distinguish between God's ministers and all others, you will never see self, men, and devil-made teachers engaged with their whole soul weeping with pity and sorrow and tears over sinners, warning, persuading, and beseeching them by all that is dear to come to Christ and be saved. Neither will you see them pouring out their hearts like water in prayerful tears of sorrow, and enlarged desire for the salvation of sinners. But this will often happen with God's ministers, if it does not at all times. But the devil and men-made minister will storm and rage, and speak great and eloquent words, and scatter hell-fire and brimstone, whirlwind and tempest, as a cloud driven with a tempest; tears, heart-sorrow, and heart-grief you will seldom or never see: for it is not souls these want, these desire, but money. And to show God's ministers differ from such, take Paul again: I have not ceased to warn you day and night with tears. Again, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ. And altho' a man or devil-made minister may sometimes try to put on this appearance, you may, if you will open your eyes and attend to the feelings of your heart, that it is all affection in them.

Another mark of a God-made minister is, that of a witness for God. Read Acts, 1. 8: But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Again: Luke 24. 48: And ye are witnesses of these things. Acts 2. 32: We are witnesses. Acts 10. 41: Not to all the people, but unto witnesses chosen before of God. And in a great number of other places called God's witnesses, and so, equally so, are all his ministers from then until now; and will be to the end of the world. But self, men-made and devil-made min-

isters are all to a man false witnesses, all testify to falsehoods, and are hired witnesses and thereby resist the truth. Christ said to Paul: for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome. But mark this, Paul was not hired by man nor set of men to bear witness neither at Jerusalem nor Rome, (that is, to preach the gospel; for that is what is meant by his bearing witness of Christ at both places.)

Now if there was any lawsuit depending in any court in the State, and a witness was brought into court by the defendant to swear in the case depending, who you knew was a hired witness to swear in the case depending, would you credit his evidence? would not the judge, jury, and lawyers set aside his evidence as nought? And why, but because he was a hired witness, and of course it was to be expected he was to swear in favor of the man that hired him? For the base hire proved him to be a base man, a false witness, and a liar; for there is no need to hire men to swear to the truth, but there is great need to hire men to swear to lies, for they don't like to do it without. And no man of truth would be hired to be a witness, it is only liars that can be hired to swear false. Then you see the same old mark of a devil-made teacher, money—money for preaching lies. Then it follows that all men that enter the ministry for hire, or to make money by being hired to preach and that hire themselves out for the best price for preaching, are liars and false witnesses, and unworthy of credit, and their preaching ought to be set aside by the church of God and world as false witnesses or preachers. For if hired it is to be expected that they will handle the word of God deceitfully, and give in a testimony favorable to them that hired them. Hence so many false doctrines in the world, because all these hirelings are trying to please them that hire them. And indeed every hired minister lays himself under a degree of obligation to please them that hire him, for if he don't please he is to be hired no more, of course. This is one reason

why sound doctrine is set aside and vilified, because truth don't please; it is lies that are wanting to make the defendant's case good; truth he is afraid of, so he must hire to get lies in evidence, for truth needs no hire. So the church and world are afraid of truth. God's ministers never were hired. Then if the church and world want their case made good, they must hire ministers to witness and preach lies for them, for God's ministers won't do it. So then when the church could not endure sound doctrine from her lust of pride and wealth, she had to make ministers to preach lies to her liking and thus came hirelings into the ministry, false witnesses, and ministerial liars, to preach lies for money. This is truth, and a hired preacher is no more to be credited than a hired witness.

*(To be continued.)*

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ELDER P. D. GOLD:— Through physical weakness, I have been confined to my home most of the year. Consequently I have been permitted to mingle with the Baptists but little, and have heard only one or two sermons this year, and have but one Baptist neighbor. You may imagine how I enjoy Z. L. and G. M., for it is about all the preaching I hear. How lonely one feels groping in nature's darkness, and bowed down with affliction. Could I believe it is sent in mercy I sometimes think it would only be sweet to suffer; but if sweet it would be no chastisement, therefore we groan beneath the rod. How weak not to be thankful that it is no worse. Many who are worthy and good suffer: why not I? We know that it is wise providence that afflicts us, and a kind God who bears with our infirmities, and that "He chastens whom He loveth." But there are some who are not embraced in that love, and the heart grows sad when we realize the fact that we cannot enter and know the Lord, but must stand without. What a solemn thought!

I take your paper because I enjoy it: then I want to put in my mite with the many to aid you in the publication of

the good news which comes in sweetest language from gifted pens. Would that I could understand as others do, and could freely drink in all the sweetness flowing therefrom.

May you long live to send Z. L. to many homes, to homes where there are some who have burdens hard to be borne, the cripple, the aged, the invalid who are confined to their rooms and cannot have the pleasure of attending church, visiting friends or taking pleasant walks. And in many places like it is here where I live, it is some distance to a Baptist church; to such it comes like a sweet morsel, and a gleam of sunshine to our homes. We are now nearing another mile post of time. May you have a happy Christmas, a happy New Year, and a sweet reward for all your labors, is the wishes of

SALLIE F. PRICE.

Macon, Tenn.

#### Remarks.

How encouraging such words as the above are. Those chastened of the Lord become the kindest hearted, the humblest, and most patient in tribulation, and the most thankful to God for his mercies.

P. D. G.

DEAR BROTHER GOLD:—I hardly do any thing I ought to do. I am such a sinner that I am often lost to myself; by this I do not mean that I am an out breaking sinner; for like Paul, I try to keep under my body and bring it into subjection; but I find in myself so many inward principles of sin such as hatred, envy, malice, deceit, pride, evil speaking and almost every evil that the Adam sinner is heir too; and knowing that I am in possession of all these sins I still hope in the mercies of God. My trouble is not, will I reach heaven when I die. That occupies but little thought. The subject of most importance with me is, have I been crucified with Christ? Am I dead to the love of sin? Do I show in my walk any of the likeness of Jesus? Do I enjoy those evils I find myself heir too? Or can I say when I do evil, it

is no more I that do it, but sin that dwells in me? I know that if I am dead with Christ I shall also live with him.

But it often seems a mystery to me how that such a sinner as I am can have such a glorious hope. I am so undeserving.

Brother Gold, if you have time please tell us through the LANDMARK what Paul meant when he said, "If I do evil it is no more I that do it but sin that dwelleth in me." This is a subject that has interested me. The man Paul did evil, and yet it was not Paul that did it, but sin dwelling in him.

As ever your sister in hope,

S. E. BROYLES.

#### THE WORKINGS OF PROVIDENCE.

DEAR BROTHER GOLD:—I have long since wanted to talk with you and tell (as I hope) some of the dealings of the Lord with me. I have been reading the LANDMARK for 12 years, and it has truly been a comfort to my soul. The first time I ever heard you preach was at the Association at Clover Bottom (called Stanton River Association) on the evening of the first day, and I had recently passed through great trouble. My house was fifteen miles south of that church, and my membership was there, and it being the first time I had entered my church in a long time, and had no opportunity of hearing the dear Old Primitive Baptists preach. When you arose and took your text (which was on the great supper) I burst into tears and it seemed to me that every word was spoke with power and fitted in complete. It seemed to me my cup was full and running over. My tears never ceased at all until the crowd was dismissed, and during your preaching I wanted to cry aloud, and rise from my seat and shake your hand, and tell you I could witness all you said, but this I did not do, and I have always been sorry in my lonely and solitary meditations that I had not obeyed these impressions. If I ever saw a time that I felt that the power of God

was preached, it was then not only by one, but by all the preachers who attended the Association. It was a time long to be remembered by poor unworthy me. From that time up to the present I am satisfied there is no tongue that can tell what I have suffered, both in body and in mind. In 1882 I got in very bad health, and in 1886 I had a severe spell of sickness, and I believe I was as low as any one ever was to live, and O how I did want to see my dear old father and mother, but my father being much afflicted and lived 15 miles off, so I could not see them. I thought of my crucified Saviour when he prayed for his Father's will to be done, and in His agony of sufferings He referred to his mother and John and said, "Woman behold thy son."

When I was at my lowest I dreamed I was in the midst of a multitude of angels, and I being sick they gave me a seat, and when I had set down I looked, and behold I was sitting over a clear spring of water hewn out of a rock; every one of those people was dressed in beautiful white clothing, and all had white robes, and they were the prettiest, clearest white my eyes ever beheld. My mother also appeared before me dressed like the angels, only she did not have on any robe, and she soon vanished out of my sight, and one of the angels looked at me and said that I must have a dress and robe that all might be dressed alike, and I saw them get the dress and robe to put on me. On the left hand was a broad road, and on the right was a narrow one, and I was raised from my seat by the power of God, and my feet placed in the right road, and in a moment I awoke.

After a long and wearysome spell I recovered. The Christmas preceding my sickness it blessed the Lord to take my oldest sister to her long eternal home, and in the next October my dear old father (Elder Moon) followed after her. He had been afflicted for many years, and I have often heard him say that he was not afraid but that he would live his time out, and

when his time was nearing an end he said he was well aware his time was close at hand. When I entered the room where he was lying a cold and lifeless corpse I put my hand on his cold head. A stanza of a beautiful song rolled in my mind, one that I had often heard him sing:

And when the icy hand of death  
Shall chill my flowing blood,  
Then in eternity I'll stay,  
In fellowship with God.

It is a trying thing to have to give up true and faithful parents. In two months after that my brother 22 years old was snatched away in the bloom of youth. In Feb. the year following I lost my little daughter 12 months old, the only daughter I had. During her sickness I often told my friends if my baby died it would kill me, for my burden was more than I could bear, and I prayed to the Lord to give me strength according to my day, and enable me to bear all he saw proper to put on me; and when she was dying I felt that my bodily strength had failed, and I thought my troubles were more than I could bear, and she looked at me and groaned two or three times, and said O mama, and it strengthened me so much I stayed by her and did the last thing that was done for her. I never heard her speak a word before. It bore on my mind there was scripture for it, and one day when I was thinking of it, I got the Bible and opened it and the first thing my eyes fell on was, "In the mouth of babes and sucklings thou hast ordained strength." And after she died I was so overpowered with trouble I could not sleep, and I asked the Lord to give me a short while to sleep and take my rest, and I soon fell asleep, and I dreamed I went in my room and saw her a corpse and I heard a voice saying, I will not leave you comfortless. These words followed me all the next day which was the day she was buried, and I said with a sad heart and broken sigh, though the Lord has taken my sister and my father, my brother and babe, yet he has not left me comfortless. Soon after this I had strong impressions to go and talk with

my relatives and friends, and tell them of my troubles. I was also impressed to talk with my husband who was not a member of the church at that time, and did not claim to have a hope. The July following my mother was called to her long home, and I was as much warned of it two months before she died as I ever was of anything in my life; and it did certainly seem to me that her death, together with my other troubles and ill health would be bound to kill me. I had no hope of living, yet I craved to live to raise my little children. My mother soon died. Then my cry was both day and night Lord lead me to the rock that is higher than I. These impressions grew stronger and more powerful to tell my kindred and friends of my troubles, and to tell them of many consoling things that I had in my troubles. These words often came in my mind as if some able preacher had sounded them out, Dark and thorny is the desert, Through which pilgrims make their way, But beyond this veil of sorrow, Lie the fields of endless day; and again: The Lord works in a mysterious way, His wonders to perform. He plants his footsteps in the sea, And rides upon the storm. I thought my husband had a hope, but he had made no open profession, and he seemed too much in doubt to take hold of his little hope, and of course he did not feel that necessity was laid upon him to attend our church meetings; although he loved the Primitive Baptists, and was a friend to them. My heart's desire was to be with them. I wanted to live with them, and I wanted to die with them, I wanted to be buried where they were buried. I felt like I would be willing to bear the burdens with them, and rejoice in seasons of joy. I said with the truth in my mouth I would be willing to give anything this world afforded if I had it in my possession, if I could see him a faithful member, and we could walk together and be agreed. My cry was, O that I had a bosom friend to tell my secrets to, or that I had some secret place to hide myself from woe. Hide me, O my Saviour hide, Till the storm of life is passed. Safe into the

heavenly guide, O receive my soul at last. I prayed to the Lord if my husband was a child of God to show it to me, and I saw the church (at Mill, Pittsylvania county, Va.,) assembled together, and the sinners and christians were in the house together. There came a great storm, and the church arose upon their feet, and brother Walton, when he was entering the stand said, the devil goes to and fro wandering up and down seeking whom he may devour, or in other words, like a roaring lion, seeking whom he may devour, and I looked and saw a table as high as the book-board and on it lay a large book which I thought was the Lamb's book of life, and I saw this roaring lion standing before the table to devour the church. Brother Walton said if it were possible he would deceive the very elect, and the sinners were banished in the storm, and the power of God opened the book, and the lion vanished away, and all the names of that church were in that book on a separate leaf, and every leaf was held up to itself, and a most beautiful light shone around every name, and underneath the names was a beautiful little verse, and Elder Walton stood in the stand and gave the interpretation with the most beautiful words like wording out a hymn, and after he was through the book was closed, and he put his hand on the book and said the christians stand firm and unshaken. Mine and my husband's names were also there, and we had as pretty light as any, and as pretty interpretation of the word that was under my name was as follows, Cover my defenceless head with the shadow of thy wing, and my husband's was as follows, Thence he arose ascending high. And showed our feet the way. Now my dear brother, the hour of my soul's joy is close at hand. But I will state a few things here to make you understand me. It was now nearly four years since I could say that I had seen a well day, I thought I had a seated disease to last me to my grave. The doctors also said I would never have any more health, and now from the time I had my vision for about two weeks my mind was com-

pletely drawn away on heavenly things, so much so that the things of this world did not bear any weight on my mind. I had many heavenly things sealed to me. Now the bands were cut asunder, and the chains fell off, prison doors flew open, and the prisoner walked out without being hurt. O glorious day, O blessed hope. What a powerful God is this. He can work and none can hinder: he can hinder and none can work. I thought how truly it was said as the mountains are round about Jerusalem so is the Lord round about his people. I heard as pretty sounding preaching as ever saluted mortal ear. It sounded as I have heard my forefathers say, like times of old. Many old fashion hymns were worded out to me, and my voice was tuned like a musical instrument, and I sang them. I wanted to sound it so loud that earth and heaven might hear. My friends came expecting to find me deranged, but thanks be to God on high, who giveth us the victory, they found me clothed in my right mind, and sitting at my master's feet, praising my redeemer. I told them though I appeared strange to them, they need not be uneasy about me, for a physician had me in hand that never failed, and when I passed through with this travail I should be made whole in both soul and body, and now in three days before my deliverance I got speechless, but I could see what was going on. I lay prostrate on my bed and my husband sent for the doctor for me, and I asked the Lord not to let him come, for I knew the Lord had me in hand, and sure enough he did not come, and now I realized the crucifixion of Christ. Everything he had to suffer, and all the shame and reproach that were cast upon him, and I felt this with him, and he enabled me to bear it all for his name sake. I stayed in this lifeless condition for about an hour, and then I spoke and arose and walked, and talked with my husband, and now these words followed me, "And the third day he shall rise again," and I told my husband that was the day of my deliverance, and I could then return to my daily work, and he would see me in that condition

no more. During this time many of the mysteries of godliness were revealed to me. I saw the true church of God, and it stood firm and unshaken, for it was founded upon a rock, Christ himself being the chief corner stone. I saw the pure spring of all our joys. The time of my deliverance is at hand, and as I gazed on with great wonder I was called to go and pray, and I arose and went out and prayed, and on my return I heard a voice saying, go thy way, thy faith hath made thee whole, I felt like I was striped from the crown of my head to the bottoms of my feet, and I felt as light and free as a bird in the air. I could run and not be weary, I could walk and not faint. My soul was carried above on the wings of love, and O I felt that I was one of the number who had come up through great tribulations, and my robe had been washed and made white in the blood of the Lamb, and now I could say with delight, and lest the shadow of a spot should on my soul be found, he took my robe and washed it white, and cast it all around, and from that hour up to the present time I have never felt like the same person. I felt like before it would be my lot to die; but now I feel like it would be my lot to live until God's will is fulfilled in me; and my dear brother, it was revealed to me that you and brother James S. Dameron, and Elder T. N. Walton were to give me a father's instruction, and I can see from that time to this it has been even so. I have heard other good and faithful preachers of the same faith and order, yet none of these seem to suit my case and delight me like these. O my soul, bow low at the feet of Jesus, and give thanks unto his name, for he has fed me by the unseen hand, when I was hungry, he has clothed me, when I was naked, I was sick and in prison, and he visited me: for it did seem to me if it had not been for the LANDMARK, the little messenger of peace, I should have given up the ghost and died. It showed me that there was a people that had sorrows in this world as well as myself, and O how I did long to be with them. Soon

after I had my revelation I had the pleasure of seeing my husband baptized. There were seven or eight dear children added to the church at the Mill that year, and one of my nearest neighbors, my sister also joined. This was a heaven below my redeemer to know. I did feel that my soul was soaring above on the wings of love. My dear brother I wanted to call on all Israel to help me glorify my God.

Now all with one accord have the pleasure of attending our church meetings together, but we lived some distance off. I would think within myself, O what is here to court my stay, or keep me back from home, angels to beckon me away, and Jesus bids me come.

I had a great desire to see you and I hoped the Lord would provide a way for me. I became much troubled, and my way was hedged up so I could not come forth, and I prayed to the Lord to make my path straight, and direct my steps and enable me to do my duty, and I dreamed of walking across my room in great trouble, and you stepped up to me; and I told you that I had always wanted to talk with you ever since I had that revelation, but could not because I had no opportunity, and you gave me a pen and piece of writing paper, and told me to write it and have it put in print, and I told you it would be entirely impossible for me to write what I had seen and heard, and after that I was thinking of the answer I made to you, and thought how true it was, and I felt that the Spirit of the Lord drew unto me and said, but I am able to guide your pen. God is his own interpreter and he can make it plain, and I said with a broken heart, and sobbing tears, Lord, I am the poorest of the poor, and the weakest of the weak. I am unlearned and cannot put my words in shape for the press, and he said unto me, my grace is sufficient for you, my strength is made perfect in weakness.

And now my brother. I feel to say with the Poet,

'Twas grace that first inscribed my name  
In God's eternal book.

'Twas grace that give me to the Lamb  
Who all my sorrows took.

I bid you farewell hoping to hear from you soon. Your sincere sister, if one at all.

NANNIE E. DODD.

Halifax Co., Va.

DEAR BROTHER GOLD:—I see in the LANDMARK of Nov. 15th an article written by brother Bodenhamer which to my weak judgment seems uncalled for, and in which he seems to try to strike a heavy blow at the Editors and authors of the religious works gotten up by the Baptists; also he gives the brethren in the ministry who travel and preach (and they all travel to some extent, little or much) a severe lick, forgetting it seems to me that he has ever been an *Editor*, and is a preacher, and has traveled and preached a great deal: but probably he did not blow his *own horn* as he says they do now-a-days, &c. I also see in Dec. 15th No. another article accusing you of damaging his professional character in your remarks, and demands of you to be set aright before the public &c.

Now the point I write to make or get at, and I believe every Baptist will agree with me is this, which has been the most damaged or slandered? He in your remarks which were in defence of the Baptists cause generally, or you and the ministering brethren and the Baptists cause generally by this uncalled for article &c. Now I would like for brother Bodenhamer to inform me where I can get better reading matter (out side of the Bible) to set before my children (that I wish to try to raise as near right as I can) than ZION'S LANDMARK, *Signs of the Times*, *Primitive Monitor*, *Gospel Messenger*, *Church History* by Elder Hassell, the *Treatise on the Book of Joshua*, by Elder P. D. Gold, *Regeneration*, by Elder J. H. Oliphant &c. Now I think it is his indispensable duty to apologise to you and the brethren that he has censured in his article of Nov. 15th. Yours affectionately.

L. J. H. MEWBORN.

Jason, N. C.

DEAR BROTHER GOLD:—I am requested to give my views through the LANDMARK on Free Agency or free will. I am surprised at persons who have an accomplished collegiate education using such an expression as "free agent."

The Old Baptists, as far behind the times and as ignorant as they are, would not use such expressions, for they uneducated as they are know that is ungrammatical as well as unscriptural.

An agent is one who does business for another and hence he is under restrictions to the party by whom he is employed, hence he is not "free," that would be a contradiction of terms to use such an expression as that. It is impossible to be an *agent* and *free* at the same time. We have many "agents" coming to our little town daily and they are all employed or under restriction to another. I have never seen a "free agent" yet, neither can there be such a thing, hence I do not purpose to discuss that subject farther since there is not a "free agent" in heaven, earth or hell.

If one is a *free thinker* he disbelieves revelation, so says Webster, and if he disbelieves revelation, he denies the Bible and hence is an infidel.

So the nearest I can come at the Arminian free agency is that of infidelity. Free willer is one who acts at pleasure or there is no restrictions of his will, and if one does his own will or acts at his pleasure he must be "free" in every respect and must possess power to carry all his designs into effect, if not he would not be "free" to exercise his will.

Let us admit for a moment the doctrine of a "free will" and see what an awful dilemma it would place us in. Where is the man that would die if left to his will.

Were I left to my will I would will away every trouble, dark season, poverty, death, grave and would will to live here forever, for there is none of us that would will to die. Our will would continue in the flesh and its sinful lusts. Free will would dethrone God for we would all have to be as powerful as

God to carry out our "free will." We would have to be under no law and power to work all things after our own will.

Such a theory destroys man's accountability, for suppose the laws of our country gave man the right to exercise his own will in stealing and killing could man be punished? By no means. Were I to tell my pupils in the school-room to exercise their own "free will" should they fight or destroy every thing in the school-house I cannot punish them since I gave them the right to exercise their own "free will." The man wills to commit murder and if he is given a right to carry out that will he cannot be punished.

Adam was not left to his own "free will," but was under a law and hence was held accountable.

Jesus was not a *free-willer*. I came down from heaven not to do *mine own will* (*italics mine*), but the will of him that sent me.

There is no such a thing spoken of as a free willer. For God is above it all and works everything after the council of his own will.

I have heard brethren say that Adam was left to his own "free will," but the Bible don't say so. If Adam was he was not under any law and where there is no law there is no transgression. I am glad that every thing is under the control of God who works everything after the counsel of his will. God is above the law and if he takes the life of one it is his prerogative right to do so, and shall we say, Jehovah why doest thou this or that.

We should be careful when we accuse God of being the author of sin, if so and so were true.

Sin is the transgression of the law. God is under no law to violate. We should not look upon him as a mere fallible creature as I fear is often the case. God is a Sovereign over all worlds, beings and events, all being the workmanship of his hands. God is just and right in all his ways. Man may write books to refute God's purpose, but it still remains unchangeable like himself. Infidels my go into vain specula-

tions to show by their fine spun philosophy that God is a mere being that man can turn from place to place by a man's will, yet God still is exalted holding the keys of hell and death in his own Almighty hand seated upon his throne doing his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say, what doest thou?

Yea, what his soul desireth that he doeth, he is not dependent upon means as instrumentalities to accomplish his work for whom *he will* he quickeneth, and he does not ask the preacher to help him. The preacher is not used as a means for quickening sinners. The Spirit quickens independent of anything. Instrumentalities will do for men, but not for God.

"The foundation of God standeth sure having this seal the Lord knoweth them that are his." He will bring every heir to the knowledge of his inheritance at his (God's) appointed time. Man's will is not consulted. Paul's will did not lead him where he went when he joined the saints.

It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

"Ye will not come unto me," they have no will to come. Man's will would damn us forever if left to it, but God's will saves us. He makes all subservient to his will.

I have offered a few thoughts for the consideration of my inquiring friend and would in conclusion say to him. Go home and tell your friends what great things the Lord has done for thee; there is a found rest in living in obedience to the humble poor.

Follow Jesus in his foot-steps. Satan is telling you to stay out as long as you can. "Why tarriest thou, arise and be baptized."

Yours in an humble hope,

LEE HANCKS.

ELDER P. D. GOLD, DEAR BROTHER:—I have my monthly meetings now in the Town Hall in Washington, an elegant room occupying the second floor of a large brick building and we have

large and attentive congregations. There are about ten of our members who live in the town; and Smithwick's Creek, eleven miles off is the nearest church. There may be a church formed there after awhile. Sister Singleton has moved into Washington and has a large and excellent house, which she wishes traveling Primitive Baptist preachers and members to make their home, and which she has deeded to the Primitive Baptists at her death, to be converted into a meeting-house for their use. Such generous liberality is rare in this covetous age, and especially among our own brethren and sisters. Some of them are well supplied with this world's goods and might and should do far more than they have ever done for the promotion of the cause of truth, the honor of Christ and the relief of the destitute and suffering. We brought nothing into this world, and we can carry nothing out of it. Soon, very soon, we shall leave all our earthly possessions behind; and as our Lord who created and possessed all things became the poorest of men to make us rich in faith and salvation, so should we, in loving and humble imitation of Him, be willing if necessary, to part not only with our worldly goods, of which we are but God's stewards a little while, but to lay down even our very lives for the sake of our brethren, for whom Christ died. Yours in love.

SYLVESTER HASSELL.

DEAR BROTHER GOLD:—As I wish to mail you my subscription to the LANDMARK I thought I would drop you a few lines, experimentally on things of the kingdom. What seems most impressive on my mind is the temptations of the flesh. Peter speaks to the strangers scattered throughout Asia &c., of heaviness through manifold temptations, and my own experience has been that temptation is the greatest enemy we have to deal with in the flesh. Jesus in that memorable prayer the manner of which he gave to his disciples we find this expression, "And lead us not into temptation, but deliver us from evil." It seems evident from Adam down to the present day, that

temptation has been the great enemy of the child of God. The desire to know good and evil and to be wise, resulted in the violation of a commandment that entailed upon all the progeny of Adam the penalty of death, which decree, whether it be an infant of days or an old man of years, is alike unto all, dust thou art and unto dust shalt thou return. Considering all these things and the end thereof, truly the wise man has said, "All is vanity and vexation of spirit," and so far as this world is concerned, the Apostle has said that if in this world only we have hope we are of all men most miserable. The older I get the more I realize my weakness to resist this greatest of all enemies, and my experience proves my utter inability to resist his workings in the flesh, or to perform the things I would, for I find that Scripture true, that "when I would do good evil is always present, and the good I would I do not," and often in my soul have to cry out, "Who shall deliver me from the body of this death, and if it was not for the following scripture we would have no hope, for he says, 'I thank God through Jesus Christ our Lord.' So then "with the mind I myself serve the law of God, but with the flesh the law of sin. I have read with interest and I hope some comfort views of many precious brethren in regard to the subject of death and of life, written in a spiritual sense on what is called the new birth, or being born again, or regeneration, and I must confess that the mystery is too great for me, for I can no more understand it than I can tell from whence the mind comes or whither it goes. Jesus used the wind as a figure, and if any one could tell, then the figure would lose its force and be contradictory to what he said. I know our Lexicography defines the meaning of words, and Webster defines regeneration as changed from a natural to a spiritual state; but where is the man or woman in this world that has experienced that change in the flesh; certainly all the testimony of inspired men that have written upon the subject together with our own experience does not confirm that state of existence in the

flesh. I will admit that when one is brought to see their true condition as sinners—that the same feet that once took them to places of worldly amusement and the allurements of the world now under the influence of the divine nature or spirit, carry the same man to the assembly of the saints, and the same tongue that once dishonored his body now lips his praise. But is their carnal nature changed; have they not the same carnal appetite and fleshly desires that they always had. If there is any perceptible difference it is they now see the vanity of all earthly things, and that death is stamped upon everything in nature, that in this world there is no enduring riches, that their thoughts are evil and that continually, and they have no abiding city here in this world of sin and sorrow, and their cry is, "Oh, that I could live one day holy to my God." This prayer is the prayer Jesus taught his disciples to pray, "And lead us not into temptation, but deliver us from evil," and tho' this same character may have been born again or may have been regenerated and raised up from under the condemnation of the law, as the church was raised up from under the night dispensation of the law in the days of the apostles which Jesus calls the regeneration and may have seen the light of perfect day in Jesus Christ in the gospel, they may have walked with Jesus and heard the precious words that proceeded from his lips, yea they may have been made partakers of his divine spirit, and may have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, yet with all these wonderful revelations, they are tempted with manifold temptations, and have to cry out in the agony of their distress, "O wretched man that I am, who shall deliver me from the body of this death," for I am yet in the furnace of affliction and my own sinful thoughts stare at me and say unto me, "Where is this great profession of religion you have made, where is that change from a natural man to a spiritual man," and you answer and say, I am ashamed of myself. Dear brother, I have thought if my

brethren could only see the evil thoughts of my heart for one day painted upon a sign-board they would certainly pity such a poor one with all their heart. Yet I believe I can say that I love the Old Baptists, and John says, "We know that we have passed from death unto life because we love the brethren."

So you see I have rambled along with my narrative and thoughts upon this subject as my mind ran. Now as this may seem a doleful story to some of the good Baptists in your country who have not yet drunk the wormwood and the gall, and be discouraging to them, perhaps it would be best after you read it to throw it aside as I am but a poor writer and write bitter things about myself; so I will only write you in the way of remembrance wishing all the brethren and sisters love in the Lord.

Your brother in hope,

JOSEPH BRODERS.

Alexandria, Va.,

#### Remarks.

I would say to dear brother Broders I would like to shake hands with him on this matter, his trouble is mine too.

P. D. G.

#### MEDITATIONS ON THE WORD

DEAR BROTHER GOLD:—I have a book of 400 pages now in press entitled, "Meditations on portions of the Word," which will be ready by or before October the 10th, 1889. It contains selected articles which I have published in the *Signs of the Times*, and other papers since 1864, and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, on receipt of which the book will be sent to any address. Your brother in hope of the gospel.

SILAS H. DURAND.

Southampton, Penn.

I have the above valuable book for sale. Orders filled on short notice.

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 XXIII . . . . . No. 7

WILSON, N. C. FEB. 15. 1890.

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### Editorial.

#### TO SISTER BROYLES.

The question that Sister Broyles asks is one of the vital questions that none but a child of God could truly ask. The question is, "What did Paul mean when he wrote, 'If I do evil it is no more I that do it but sin that dwelleth in me.'?"

What sort of a man can say that? Could Paul have said this truly while he was dead *in sin*? Could a man that has never been quickened from the dead say this in truth? There is a great difference between being dead *in sin* and dead *to sin*.

Paul said he was alive without the law. In that condition sin was dead. Both cannot be alive at the same time. When we are without the law then sin is dead, or does not trouble us, and we do the things we desire to do, and do as well as we want to do, and are righteous in our own eyes.

But when the commandment comes sin revives and I die. *Sin revives*. Sin was there before but not reviving or living, for I was alive. But when the law or commandment comes sin revives. For sin is the transgression of the law. Because where there is no law there is no transgression. But as soon as the law comes, or is sent by the power of God into man, sin at once revives

and slays the man, or as Paul says, The commandment came, sin revived and I died. Sin slew me by the law which is good.

Then one cannot say If I do evil it is no more I that do it, but sin that dwelleth in me, until sin revives and he dies, or until he does that which he allows not or would not. "If then I do that which I would not I consent unto the law that it is good:" Rom. 7 : 16. If I cannot do the things that I would do I consent that the law is spiritual while I am carnal, which is proven by my doing the things I would not do. Here then is the witness in me that the law is good, but I am vile because I cannot keep it or do what it commands. But why cannot I do what I desire? It is not because of any fault in the law, for the law is holy, just and good, and I consent unto that by desiring to do that which it commands. Then what is it that forbids my doing what the law commands? It is sin which is alive in me, and contrary to the law, and which dwells in me. Sin *dwells* in me then. Surely then sin is not *dead* if it dwells in me. Nor is it ever absent from me, but it is the constant occupant or dweller in me, nor does anything but sin dwell in me, that is in my flesh dwelleth no good thing.

Then the proof that if I do evil it is no more I that do it but sin that dwelleth in me is found in this, that I do what I allow not, or do not want to do that which I do. What is this then that in me does what I do not want to do? It is sin that dwells in me. Sin does this, and it is not I that do it. Does Paul steal? No. Does he get drunk? no. Does he lie, or swear, or commit fornication? No. Suppose a man should get drunk and say, "It is not I that get drunk, but sin that dwells in me,

would that be a justification or excuse before the church? No. That would be Paul that got drunk, and not sin that dwells in him. Paul says, I bring my body under and keep it in subjection. None but those that know that sin dwells in them do keep their mortal bodies under. The groaning is *within ourselves*. When one feels and sees that in him dwells no good thing no other child of God can then see any fault in him or in his conduct. A man is never more careful of his conduct, or nearer without fault, or reproach than when he groans within himself and feels the good I would I do not, and the evil I would not that I do. He allows not or has no excuse or fellowship for the evil that he does. He would cast sin out of his house if he could, but that is its home, for it dwells there.

Who is dead, sin or this man? This man is dead. Sin has slain him by the law which is good, and he feels it is right for him to die. Likewise reckon ye yourselves to be dead indeed unto sin. How then shall we live in that to which we are dead? We cannot do that. How shall we that are dead to sin live any longer therein? There is no life where death is, "Oh, wretched man that I am, who shall deliver me from the body of this death."

But is sin imputed in this case? No, where there is no law there is no transgression. Ye are dead to the law by the body of Christ. If ye be dead with Christ you shall also live with him. Jesus died to sin once, and he that is dead is freed from sin. When Jesus died for all then were all dead, or that is proof that all were dead. Then because he lives they also shall live by him. So that like sister B oyles we need not be so concerned about what

heaven is, or whether we shall know our wives, or children there, or how great we shall be, or who shall come to us and say I am indebted to you for my salvation. For that is pretty much the way Arminians now go boasting. But the question with me should rather be, am I dead indeed to sin, Am I crucified with Christ? Am I risen with Christ? Is the life that I now live in the flesh by the faith of the Son of God?

P. D. G.

DEAR BRO. GOLD:—Enclosed you will find a clipping from the *Atlanta Evening Journal*. Will you please be so kind as to let me know just how false it is. Yours in bonds and afflictions,  
A. V. SIMMS.

#### PREACHING "THE END."

A conference of twenty Primitive Baptist preachers was held at Brushy Mountain, Western North Carolina, last week, in which the preachers debated on the coming of Christ, or the end of the world, and finally agreed to preach that the world would surely come to an end during the year. The preaching greatly stirred up the more ignorant class among the farm people, who believe it is no use to make any preparations ahead for crops.

And another clipping received from another brother taken from the *Charlotte Chronicle*:

#### PREACHING THE END OF THE WORLD.

CHARLOTTE, N. C., January 17.—Much excitement prevails among the people of many western counties on account of the alarming sermons being preached by ministers of the Primitive Baptist denomination. It is said that a few days ago a conference of twenty preachers of that faith was held in Wilkes county. Rev. Israel Holler, one of the oldest preachers in Western North Carolina, and possessing great influence among his brethren, presided at the conference. The preachers debated on the coming of Christ, or the end of the world, and finally unanimously agreed to preach that the world would surely and certainly come to an end during this year. They quote Scripture freely to substantiate their assertion and their preaching is said to be greatly stirring up the more ignorant classes among the farm people, and it is feared that should these divines continue such wild preaching that it will affect the crops to a certain extent, farmers who believe the doctrine concluding that it is no use to make preparations ahead.

#### Remarks.

Several questions similar to the above have been sent me by different brethren from points far apart concerning this matter.

In the first place there is so far as this writer knows not a word of truth in it. Primitive Baptists would not fellowship nor suffer such stuff among them, nor allow it to be proclaimed from their pulpits. For this reason it would not be tolerated, Jesus in speaking concerning the end of the world says, of that day and hour knoweth no man. Then if no man knows it no servant of God is going to say or preach that he does know it, and no child of God would believe any man or woman that says he or she does know the time of such an event.

Of purpose this is kept hid from mankind. There are no men that naturally know the day or time when they shall die. It is better we should not know it. For what one knows he may be dead before one hour, or he may live for years. Brother John W. Harris, of Lick Fork church, a most excellent and exemplary Baptist, says he endeavors to act as though he may live fifty years. He seeks to arrange for living by laboring and providing for his family, and yet aims to have all his affairs closed up every day so that when the Lord calls him he shall be ready to depart. Also in his general and special, public and private talk and walk, he seeks to live every day as though it were his last day, and yet so to arrange that if he should live yet many years they might all be wisely spent.

The world will certainly come to an end, but we know not when. We should seek to be ready. How? by living according to the commandments of God,

and by every word that proceeds out of the mouth of God. If we should say the Lord delays his coming, and begin to get drunk, and beat the men servants and the maid servants, the Lord will come at a time when we least expect it, suddenly, and surprise the hypocrites.

Because we know not the day nor the hour when the Son of man cometh we should *seek to be ready every hour.*

But it is the disposition of mankind to pry into things they know nothing about, and to attempt things forbidden, and neglect what is commanded. Some men want notoriety, and want to be considered greater and wiser than others, and such generally prove that they are uncommonly big fools, and the next largest fools are those that worship and fellowship them. If the brethren would just drop and leave every man among us when he begins to preach anything not commanded in the scripture, or to neglect anything that is plainly commanded, then Israel would escape many a trouble.

Some men want new things, and are not satisfied with what has been taught of old. This disposition to get up new things has given Baptists more trouble than almost any other matter.

After the resurrection of Jesus the disciples said to him, Lord wilt thou at this time restore the kingdom unto Israel. He answered, It is not for you to know the times and seasons which the Father hath put in his own power. But tarry at Jerusalem until ye be endued with power from on high, &c.,

Here two things need to be observed. One that God himself controls the times, seasons, etc., and gives to no man this power. We can do nothing in controlling times nor seasons. We cannot make it rain, nor stop it; we cannot make a moment of time of any sort,

nor can we foretell what will be the next hour.

The other thing is we are to tarry at Jerusalem or abide in our lot, and if the Lord shows us anything, or gives us a gift to speak or act in his name, then we are to serve him in the way he calls and prepares us to do.

We are to render unto Cæsar the things that are his, and unto God the things that are his. We are to render tribute to whom tribute is due. We are to avoid the bitter feelings of prejudices and spleen, and seek to live so free from prejudice that we can render honor to whom honor is due. What a sad and lamentable spectacle now in the United States, a land that boasts of its freedom; but a country where the love of money sways and rules, and the rich oppress the poor, and rulers manipulate the laws to foster the interests of the rich, and bind heavier burdens on the poor. Though the judgments of God are falling every day on this proud and wicked nation, yet how few see it.

This winter has been remarkably warm, mild and dry, the pleasantest that most of us have ever witnessed. Certainly it has been very favorable to the poor and needy. In this country we have never known such short crops. What a mercy to us that the Lord has sent us so mild a winter. Living is so much cheaper, lighter clothing, less fuel for fires, less food for man and beast; yet such is the suspicion of guilty man that we construe this into an omen of evil, and some conclude it is a sign that the world is coming to an end, and will end this year, and some report that Primitive Baptists are preaching this.

My advice to you is, get ready, plant your crops; and plant something to eat too, and raise your bread and meat at home: go on as usual and cultivate your

crops, stay at home and labor, and do not go to town too much, and keep away from grog shops altogether; go to your meetings at preaching times, visit the sick, keep yourselves unspotted from the world, pay your debts, mind your own business, trust in the Lord, and be ready to live or die as the Lord directs, and whether the world ends this year or not it will all be well with you if you love and serve Jesus.

Remember that while the world stands there shall be seed time and harvest, cold and heat, winter and summer, day and night, and that they shall marry and be giving in marriage until the end of the world. Jesus shall come suddenly without any sign by which any one can know.

Remember too that in the last days perilous (dangerous) times shall come, and all manner of wickedness shall run its length before the end of time: but he that endureth to the end the same shall be saved. P. D. G.

#### FOREKNOWLEDGE.

Brother Stephen Yates of Texas requests my views of Rom. 8: 29.

"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."

Whom or as many as God foreknew he (God) did predestinate to be conformed to the image of Jesus Christ his Son. This verse is the reason given to prove the preceding verse to be true namely, "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." You do not know whether you are the called according to God's purpose only as you have the witness in yourself namely that you love God. If you love him you are one of

the called according to his purpose. No one knows his election of God save as the fruits of the Spirit abound in him and by him; and none that have these signs are unbelievers. To have these fruits and signs is never by chance, but always by grace or of the Lord.

Who can deny the foreknowledge of God? Known unto him are all his works from the beginning. Whom he did foreknow he did predestinate &c. Does he foreknow all men thus? No, if he did then all men will be conformed to the image of Jesus. We can never in our finite, limited, ignorant, carnal state of mind know why God makes a difference among mankind. Hence the universal judgment of this darkened carnal mind is against the foreknowledge of God, and hesitates not to oppose it and asserts the unrighteousness of God, and boldly avows that it would not worship such a God.

How then can such a mind as man's pronounce a righteous judgment concerning the unsearchable and eternal God?

A proof that God knows all things is given in his foretelling events always accurately and never as a guess. His foreknowledge is proven by the fact that he not merely foresees what will come to pass, but he determines before hand all his works. Known unto God are all his works from the beginning of the world. If one could foresee things that certainly will transpire but these foreseen events are contrary to his desire or mind, so that if he could have his choice they would not occur in that way, or even not at all, that would be entirely different from the fore-ordination of God. To predestinate is to ordain or appoint before hand that which is in accord with the mind of him that fore-ordains. That which it seems good

to God to be done he fore-ordains, and this his foreknowledge embraces all he foreknew, for they are vessels of mercy that shall be conformed to the image of his Son.

We can never set in judgment on this wonderful way of God. We do not know any thing about these things until we are taught from above. We know that the Lord God cannot do wrong nor be unmerciful.

All that he foreknew he did predestinate to be conformed to the image of his Son in order that he might be the first born among many brethren. Then they would never be conformed to the image of Jesus if it were not for the foreknowledge of God, for without this they were not in his image, nor ever would be. Nor is it for any good in them, or foreseen in them, or to be in them, that they are predestinated.

We may safely say also that all things needful to accomplish this purpose of God are also predestinated. How many things and what they are that are thus needed who of us can tell? I answer I cannot: God only knows: we may also safely say that his foreknowledge would not suffer nor predestinate any thing to be done or to come to pass that could hinder or defeat this purpose of grace or foreknowledge. So that nothing that ever comes to pass singly or connected with other things shall ever separate us from the love of God which is in Christ Jesus. But all things do work and work together for good to that end. For we know that all things work together for good to them that love God, and are the called according to his purpose. We cannot look around and see that all things work thus, or *how* they do work thus for good; but if we know the Lord and know his character we certainly do

know that all things do and must work together for good to those that love Him, and are the called according to His purpose, because he did predestinate that all such as he did foreknow should be conformed to the image of His Son, and nothing can transpire to prevent or defeat this object, but all things will be overruled for this purpose.

Nor can we or those foreknown see or know how all things could work to this end. But it is all known to Him who works all things according to the counsel of His own will.

Our trust should be wholly in Him, and having this trust or faith that works by love and overcomes the world, because born of God, it leads us to the love of God and into the fellowship of truth, and patient, hopeful and enduring waiting for the coming of our Lord Jesus.

P. D. G.

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### UNCLEAN SPIRITS.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none."

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished."

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Matt. 12: 43-46.

"When the unclean Spirit is gone out of a man" &c. It seems that unclean spirits find their most desirable dwellings in men, because men are corrupt and do the will of devils. For the prince of the power of the air (all lies and false doctrines) now works in the children of disobedience fulfilling the desires of the flesh and the mind.

All other places that the unclean spirit walks through are dry to him, or

afford him no pleasure such as he finds in man whose heart is ungodly, with lust of anger, wrath, malice, evil concupiscence, with every foul and unclean thing and lustful desire. Hence he finds no place so suitable as man to him.

Why did he leave him then? Was he cast out, or did he go out voluntarily? In this case it seems he went out of his own house, and had no trouble in returning and taking possession again. This however is not true when a stronger one binds this strong one and casts him out, for then he cannot return, for he spoils his armor wherein he trusted.

The pharisaical generation of the Jews, to whom Jesus was then talking, are here represented. There was a time when these Jews assumed an appearance of religion, and satan seemed not to possess them.

One of the mysteries of man is his readiness to profess religion of some sort, and the ease and success with which he may be imposed on in his religious profession. While he may be sharp and careful in the researches after the true causes of natural matters, yet how readily is he beguiled in this matter. Often while his natural judgment and observation tell him that man is a dependent and guilty, fallen creature, yet he will under the sudden and crazy excitement produced by some self-styled evangelist that flits like a meteor or wandering star over the earth to abuse better people than himself, and scare mankind with grave-yard stories and fables into a profession of religion, and thereby gather large amounts of money and make a great name before men, make a profession of religion and in making such a profession of religion these men have not undergone any serious change in their views

even of hatred of sin, nor have they any true love of holiness; but their natural consciences have been alarmed, and the terrors of hell have aroused them to a feigned humility, and for the time the unclean spirit has gone out. But this unclean spirit restless as satan, while going up and down the earth, finds no congenial abode elsewhere, hence he says, I will go back into my own house whence I came out, and when he goes back he finds it swept and furnished, or already fitted to receive him and he even takes seven (a full number) other spirits more wicked than himself, and they all enter and dwell there, and the last state of that man is worse than the first.

A man had better have no religion than a false one. For the more false religion one has the worse his condition is. Religious devils are a very heinous sort, professing sanctification while they devour widows' houses, and for a pretence make long prayers. These shall receive the greater damnation.

A man makes a pretension to religion and at once becomes an enemy to the true church, is a persecutor, wants a law religion, and wishes power to force others to believe as he does, and finally becomes so oppressive and corrupt that all natural good will towards mankind fades away, and arrogance, pride, love of gain, desire for power, hypocrisy, great pretension to purity, and a claim that he can by his holiness save others, takes possession of him, and his last state is worse than the first.

Jesus said it was so with that generation he was addressing. The scribes, pharisees, hypocrites he was addressing were very religious in their pretensions, but they devoured widows' houses, and for a pretence made long

prayers, they paid great stress to little things, forms of religion which were proper to attend to according to their relative value; but not to the neglect of weightier matters; but the greater matters of justice, judgment and mercy they neglected. They professed to be better than other men, and boasted of their wonderful works. They while pretending to serve the Lord hated their fellow-men, and stoned the prophets, and cried crucify Jesus. They compassed sea and land to make one proselyte. They send their missionaries all over the world to make christians, and the more of it they do the worse the world becomes.

Where do you see a more shameful example of increased wickedness and wretchedness than in that Jewish nation that, while professing to be the Lord's favored people, had the Son of God put to death, persecuted his church, and prostituted the worship of God into a den of thieves, and finally miserably perished in their own filth.

P. D. G.

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## Obituary.

NANCY B. RICE.

Nancy B. Gomer was born the 19th of Nov. 1818 and died the 1st of December, 1889 making her sojourn on earth 71 years and 12 days, she was married to Iverson Rice in 1845, if I am not mistaken in the date, I have no record of his marriage, and survived him 14 years.

She professed a hope in Christ forty two or three years ago, and joined the Primitive Baptist church at Lick Fork about twenty two years ago where she remained a member until her death. She was so situated for many years that she could not attend her church meetings, never-the-less her desire was to be there. She was a woman of exemplary character, and raised her children in honesty and truthfulness, four of whom survived her,

two having preceded her in death. She was afflicted several years with that fell destroyer consumption, and became so enfeebled the last year of her life that she could not attend preaching at all; yet she had a great desire to hear preaching. She delighted in reading the LANDMARK, and hearing it read.

We mourn the loss of our dear mother, yet do not mourn as those who have no hope, for we believe that she has gone, "Where the wicked cease from troubling and the weary are at rest."

J. C. RICE

Ruffin, N. C.

W. T. LEGGETT.

The Messenger Death has again visited our midst and our hearts are made sad while it becomes our painful duty to chronicle the death of our esteemed young friend. He departed this life on the morning of December 25th 1889. He was born September 22nd 1873 and was the son of J. W. and Maggie Leggett and grand-son of brother William and sister Mariah Hodges.

Alas how soon can all our hopes of an earthly nature be blighted and all our anticipations of joy and pleasure here fall to the ground. He was just blooming into manhood; he was the joy of his parents and grand parents and indeed beloved by all who knew him well. Having just returned from the military school at LaGrange where he by his devotion and energy coupled with his amiable disposition had won the love and esteem of both his instructors and fellow-students he, had returned to the home of his grandfather to enjoy as all hoped a merry Christmas when he was seized with a chill on Saturday night and went into meningitis of which he died on the Wednesday following. His sufferings were intense for the short time he was sick, but we have hope that they are now ended and he is enjoying the rest that remains to the people of God. Tommie was what we might call a good boy always dutiful and obedient, he had the utmost respect for the Primitive Baptists and their worship and wrote to his grandma while he was at school that he had been to preaching but not where he wanted to go to the Primitive Baptists. Dark and mysterious are the ways of our God to us, treasuring up his deep designs he works his sovereign will and none can hinder. Our hearts indeed yearn in sympathy for his grand-

parents upon whom this blow falls heavily and who but a short time since suffered the loss of a lovely and affectionate daughter. Look up my brother and my sister, and remember though you have two ties less to bind you to earth yet you hope that you have two more in heaven with whom you will meet when your earthly pilgrimage is over. And remember bereaved parents, relations and friends it was God who gave him and he has but taken his own, and may he grant you to be reconciled to his will and prepare you to see his face in peace. His funeral was largely attended and an appropriate discourse preached on the occasion by Elder W. F. Staton after which his remains were interred in the cemetery at Lawrences meeting house there to await the morn of the resurrection. "Asleep in Jesus blessed sleep from which none ever wake to weep."

M. T. LAWRENCE.

Hamilton, N. C.▪

Weep not mother for your son,  
You have just lost your darling one;  
But you shall meet him on that shore,  
Where mother and son shall part no more.

Then that young grave will God explain,  
And why he gave this bitter pain;  
But does not Heaven seem more fair,  
Since you know that Tom is there?

Do you not think of the golden street,  
Where you and Tom once more shall meet?  
And of that beautiful and pearly gate,  
Where he for his mother shall watch and wait?

God has taken your darling away,  
But he will explain it "some sweet day"  
Then you shall know the reason why  
He in his youth was called to die.

How sad it was that you should part,  
None can tell but the mother's heart.  
Still we believe that God knows best,  
And from your sorrow will give you rest.  
BETTIE WRIGHT.

EDNA WILKINSON.

Edna Wilkinson, Daughter of J. W. and Ada Wilkinson was born Aug. 1st, 1838, and died Sept 4th, 1889 of Cholera Infantum, making her stay on earth of short duration, although our love and skilled physicians could do nothing to stay the monster Death. We had to bow submission to the wise decree which is unchangeable, "Dust thou art, and unto dust shalt thou return," "The Lord gave and he has taken away, blessed be his name:" for he says, "Suffer little children to come unto me and forbid them not, for of such is the

kingdom of heaven," and "except you become converted and as little children, you can in no wise enter the kingdom of heaven." Now this shows that we must be born again by the operation of the Holy Spirit upon our hearts to make us a child of God, an heir and a joint heir with our Lord and Saviour Jesus Christ, for the flesh profiteth nothing: it is the Spirit that quickeneth, "Then awake thou that sleepest and arise from the dead, and Christ shall give thee life." Oh that he would come in his power and glory and take up his abode in the hearts of those bereaved parents giving them to realize the light and the knowledge of the glory of God in the face of Jesus Christ, that they may be enabled by grace to buckle on the whole armor of God. Putting on Christ by a public profession and by a well-ordered walk and a godly conversation show to all around that their path has been illuminated by that little Star that guided the wise men of the East to the Babe of Bethlehem, where they can pour out all their sorrows in supplication to him, and he will raise them up to walk in newness of life with him and all the blood-washed throng of eternal glory. Yours in hope,

B. F. WILKINSON.

Amite Co., Miss.

LEWIS H. STEPHENSON.

Our brother Lewis H. Stephenson was born Oct. the 10th, 1867, and died Jan. 15th, 1890, making his stay on earth 22 years, two months and twenty five days. While it is hard to part with those who are near and dear to us by the ties of nature, I believe it was a wonderful blessing for him to go, and a great comfort to us to have the blessed assurance that while he is absent from us he is present with the Lord. Our dear brother has from a child been the most obedient and dutiful son of our father and mother, and especially so of late. Brother Gold, I believe that the blessed Lord does sometime give his people a faint knowledge of their early departure, for brother Lewis has of late often spoken of death, and said he thought his time was near an end.

Some time last fall he had an attack of inflammation of the Bowels, which laid him very low, but it being in the purpose and good will of him who ruleth all things, he was again restored to apparently good health. Soon after he went to South Car-

olina to see an older brother, and on his way was taken very sick with fever, and I suppose thought he was going to die there absent from all his kindred and friends. While there he composed and wrote the following lines of poetry to be read when he was gone.

Dearest Brother, thou has left us,  
Ere we breathed our last farewell.  
Who can tell the grief and sorrow  
That within our bosoms dwell.

Dearest boy, now cold and silent,  
Thou art resting in the grave,  
While we weep thy happy spirit  
Has flown away to God who gave.

It is hard to part so sudden  
With those we love so good and true,  
But our Heavenly Father calls him  
To his happy home above.

We must give up the dear brother  
Who by us was loved so well.  
It is past, our hopes are blighted,  
So dear brother, fare thee well.

On or about January 1st he came from Johnstown Co., our home, to Nash co., to work with me at the carpenter's trade. He seemed to be as well as usual until Sunday evening, Jan. 12th, when he was taken suddenly sick, vomiting continually with severe pain in the chest and bowels. There being none of the family present but brother John and myself, we sent at once for Dr. Wimberly who came and did all that could be done, but all to no effect.

He continued to grow worse, and Monday evening we sent for Dr. Whitehead, who came and did what he could but he still grew worse until Tuesday night at 12 or one o'clock, when he began to be easy until he fell asleep in the arms of his Saviour, at half past three o'clock the same morning. I have been separated from my father's family for three years and I really thought I had worn out the brotherly love I once had for my father's children, but not so. I being the eldest of his brothers with him, felt more of the responsibility of his being cared for perhaps. I have not words to express the sorrow and anxiety of mind I had while he was sick. I could see in his countenance the very image of my dear old father, and oh I thought I could not give him up. I had sent for father and mother, but alas, too late. His feet and hands began to grow cold; we did all we could to keep them warm; but he must pay the debt. I feel glad now that he is gone, for I believe that he is resting in the arms of his Saviour. We carried

him home and his remains were laid away in the family burying ground. Now to my dear father and mother, brothers sisters and friends, may the Lord enable us to walk the straight and narrow way that leads to life. May we have his presence to guide and direct us through this life of affliction and trouble, and that our last days on earth might be our best days, and spent in the service of our God: and oh that it might be said of us at his second coming, "Come thou blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

Brother John joins me in returning thanks to the dear friends who so faithfully helped to nurse our dearest brother in his afflictions, and especially our dear brother, J. D. Shearin. I do not intend to flatter him, but I can truthfully say there are very few such men as he. I feel sure he keeps the whole commandment by loving the Lord with all his might, soul and strength, and his neighbor as himself. Oh that all of us might walk with him. Then I feel sure we would have peace in Zion, and love would abound unto all. In hope.

W. J. STEPHENSON.

HARDY F. BARNES.

ELDER P. D. GOLD:—By request I send you the obituary of brother Hardy F. Barnes for publication.

Hardy F. Barnes was born the 25th day of February, 1803, was received to baptism with the church at Union Saturday before the 3rd Sunday in September, 1863, died the 19th day of November, 1889. I know nothing of his early life only by reputation. He was married one time. His wife was Unette Ellis. She now survives him. They had 8 children to live to be grown, but 4 have died since my recollection, and 4 survive him, 3 sons and 1 daughter, (also 3 sons and 1 daughter died). I have personally known him for 35 years and always found him one man. He was quiet, unassuming, honest and industrious. He accumulated a good living, raised his family well and respectably, he was one that was often called on to transact business, especially to allot the widow her dower, and support. The widows and the orphans seemed not to be afraid to trust him. It has often fallen to me to be with him on business,

and I can truly say I never met a more impartial, trustworthy, juror than Hardy F. Barnes, and I never knew him to charge a widow or orphan child for his services in all my life. He always denied any pay when tendered to him. He and his wife first joined the Methodist church, and remained there for a short time, but not living satisfied with that faith and order they obeyed the exhortation left on record, Come out from among them, touch not, taste not the unclean thing, and I will receive you, saith the Lord. They were attentive to their church until he became deaf and then he began to fail to attend his meeting, and when he did come he seemed to be somewhat restless, and especially in Conference. Jesus did often sit by me and ask me what they were doing. It seemed to me he was talking about, and he then began to neglect his meetings, and next his eyes failed so he could not see how to travel. Finally his mind failed him, and on the 19th day of November departed this life, and was buried the 20th, leaving his wife and daughter both feeble and afflicted, but 2 healthy sons, one of them living with his mother and sister, who it is hoped will care for them in a loving way.

W. R. WIGGINS.

Toisnot, N. C.

### APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. D. DRAUGHN.

Garmers Thursday night before 1st Sun. in March.  
 Smithfield 1st Saturday and Sunday in March  
 Clement.....Monday  
 Rehoboth.....Tuesday  
 Fellowship.....Wednesday  
 Sandy Grove.....Thursday  
 Willow Spring.....Friday  
 Middle Creek.....Sat. and 2nd Sun.  
 Oak Grove.....Monday  
 Durham at night.....March 10  
 Brother G. C. Farthing will please arrange appointments for 11, 12 and 13.  
 Dutchville.....14  
 Camp Creek.....15 and 16  
 Tar River.....17  
 Five Forks.....18  
 Blalock's School House.....19  
 Surl.....20

Shiloh.....21, 22, 23  
 Roxboro at night.....23  
 Flat River.....24  
 Storie's Creek.....25  
 Lees Chapel.....26  
 Brien's School House.....27  
 Baires Grove.....28  
 Wheelers.....29 and 30  
 Prospect Hill.....31  
 Lynchs Creek.....April 1 and 2  
 Harmony.....3  
 Raleigh.....5 and 6  
 He will need conveyance.

J. M. BLANCETT & E. M. BARNARD.

Snow Creek.....Feb. 25  
 Clear Spring.....26  
 Sardis.....27  
 Pleasantville.....28  
 Wolf Island.....March 1st  
 Elder J. M. Harris will please arrange appointments south to return to Matrimony by March 20.

ISAAC JONES.

Autrys Creek.....1st Sun. in March  
 Old Sparta.....Monday  
 Little Creek.....Tuesday  
 Great Swamp.....Wednesday  
 Flat Swamp.....Thursday  
 Bear Grass.....Friday  
 Spring Green.....Saturday  
 Hamilton.....Saturday night  
 Conol O.....2nd Sunday  
 Kehukée.....Monday  
 Deep Creek.....Tuesday  
 Lawrences.....Wednesday  
 Lower Town Creek.....Thursday  
 Upper Town Creek.....Friday  
 Toisnot.....Saturday  
 Wilson.....3rd Sunday  
 He will need conveyance.

D. N. GORE.

Bethel.....1st Saturday and Sunday in March  
 Sandy Grove.....Monday  
 Goose Creek Island.....Tuesday  
 Beulah.....Wednesday  
 Rose Bay.....Thursday  
 North Lake.....Friday  
 Juniper Bay.....Saturday  
 South Mattamuskeet.....2nd Sunday in March  
 Swan Quarter.....Monday  
 Pungo.....Tuesday  
 North Creek.....Wednesday  
 White Plain.....Thursday  
 Moratoc.....Friday  
 Jamesville.....Saturday  
 Smithwicks Creek.....3rd Sun.  
 Bear Grass.....Monday  
 Wilson.....Tuesday night  
 Scotts.....Wednesday  
 Memorial.....Thursday  
 Chapel.....Friday  
 Nahunta.....Saturday  
 Goldsboro.....4th Sunday in March  
 Dudley.....Monday  
 Wilmington.....Monday night  
 I expect Elders L. H. Hardy and John R. Rowe with me on part of the above appointments.  
 I will need conveyance.

D. N. GORE.

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Fall Session begins Monday, September 2d 1889. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

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Wilson, N. C. Principal.

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FOR BOTH SEXES, Whitakers, N. C.,

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

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

## TRAINS GOING SOUTH.

Dated Jan. 13 '90	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.	11 16 p m
Arrive Rocky	1:49 "	.....	7:10 "	12 19 a m
Arrive Tarboro..	*3:45 p. m.	.....	.....	.....
Leave Tarboro...	10:20 a. m	.....	.....	.....
Arrive Wilson...	2:17 p. m.	7:00 p. m.	7:43 am	12 47 a m
Leave Wilson....	* 2:30 p. m.	.....	.....	.....
Arrive Selma....	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro.	3:10 "	7:40 p. m.	3:35 a. m.	.....
Leave Warsaw...	4 10 "	.....	9 34 "	1 29 a m
Leave Magnolia.	4:24 "	8:40 "	9:49 "	2 21 "
Arrive Wilmington	5:50 "	9:55 a. m.	11:20 "	2 34 "
				3 46 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex Sunday.	No. 66, Daily
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.	11 20 a m
Leave Magnolia.	1:10 a. m.	10:31 "	5:36 "	12 38 p m
Arrive Warsaw.....	.....	10:45 "	5:53 "	.....
Arrive Goldsboro	2:18 a. m.	11:15 "	6:53 "	1 37 "
Leave Fayetteville	.....	*3:40 a. m.	.....	.....
Arrive Selma....	.....	11:00 "	.....	.....
Arrive Wilson....	.....	12:10 "	.....	.....
Leave Wilson....	2:59 a. m.	12:32 p. m.	7:47 p. m.	2 20 p m
Arrive Rocky Mt.	.....	1:10 "	8:18 "	2 50 p m
Arrive Tarboro...	.....	*3:45 p. m.	.....	3 45 "
Leave Tarboro...	.....	10:20 a. m.	.....	10 20 "
Arrive Weldon...	4:30 a. m.	2:45 p. m.	6:30 p. m.	3 57 p m

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2.30 m., arrives Scotland Neck at 3.45 P. M., Riverton 6.10 P. M. Returning leaves Riverton 7.20 A. M., Scotland Neck at 10.20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4.00 P. M., Sunday, 3.00 P. M., arrive Williamston, N. C., 6.30 P. M., 4.20 P. M., Plymouth S. p. m. 5.40 p. m.; and returning leaves Plymouth, N. C., Daily except Sunday, 6.00 A. M., Sunday, 8.30 A. M., Williamston 7.25 A. M., 9.50 A. M., Arrive Tarboro, 9.50 A. M., 11.30 A. M.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6.00 a. m. arrive Smithfield, 7.30 A. M. Returning leaves Smithfield, 10.30 a. m. arrive Goldsboro, 9.30 A. M.

Train on Middle Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3.40 p. m., Spring Hope, 4.15 p. m. Returning leaves Spring Hope 10 a. m. Nashville 10.35 a. m., arrive Rocky Mt. 11.15 a. m. Daily, except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11.0 a. m. Returning leaves Clinton at 8.20 a. m. and 3.10 p. m., connecting at Warsaw with Nos. 41, 40, 23 and 78.

Southbound train on Wilson and 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 at Weldon for all points north via Richmond and Washington.

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

Florida Special Vestibule Train No. 501 leaves Weldon Mondays, Wednesdays and Fridays 9.50 p. m., arriving Wilmington 2 a. m. Tuesdays, Thursdays and Saturdays No. 500 leave Wilmington 1.00 a. m., arriving at Weldon 5.33 a. m.

J. R. KENLY. JNO. F. DIVINE.  
Supt. Trans. Gen'l Supt  
T. M. EMERSON General Passenger Agent.

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Primary, per month,	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

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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 to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished: young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

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[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st chapt, Moses; 2nd Joshua, 3d, chapt. Arise; 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed: 23d, Snares and Traps; 24th, What Choice?; 25th, Joseph's Bones.

This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

VOL. 23.

MARCH, 1, 1890.

NO. 8.

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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**P. D. GOLD, Editor.**

**P. G. LESTER, Associate Editor.**

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Zion's Landmark Print, Wilson, N. C.

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

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for  
the sheepskin.*

(By Joshua Lawrence.)

[Continued.]

### ON GOD'S MINISTERS.

On the trial of our Saviour the testimony of the then hired witnesses did not agree; and therefore Pilate, who presided as judge, set their testimony aside. And this is certainly the case of all the hirelings that ever were. The false prophets prophesied falsely for pay, and the priests divined for money that were false; and false ministers preach lies to suit the people to get money, or hire themselves out as witnesses for God, wear the sheepskin and bear a false testimony for the bag. But God's ministers are duly summoned by the Spirit of God, and forced of necessity to give evidence of the truth, the whole truth and nothing but the truth, in behalf of God, the plaintiff against the defendant, whether his church or sinners, and testify that their deeds are evil, and bear witness to the truths of the gospel in doctrine, ordinance, and discipline. And their pay is duly laid down by the law of the gospel, which is gift and not hire.

But again: suppose a man as a witness comes into court voluntarily and gives in evidence unsummoned, (what would you think of him?) This is the self-made preacher. And yet every word he swears to is the truth; yet after he is sworn and gone out, it is by other witnesses equal in character satisfactori-

ly proven to the court and jury, that he had no personal knowledge of, nor was an eye witness of the facts sworn to, but was in another place when the facts sworn to happened. Is not such a witness a perjured witness? Surely. Then if a self-made, or men-made, or devil-made minister comes forward to preach the gospel, and altho' in his preaching every thing he says is the truth, and nothing but the truth; yet if he has not been born again, and knows not these things experimentally on his own heart, and by the revelation of the Spirit of God, and has been an eye witness by faith, he in like manner is a perjured witness, and will be treated as such by the high court of heaven. For at best all the evidence that a self-made, man-made, or devil-made minister can give of the reality of the gospel and Christian true religion, is but hearsay evidence, or what they have heard others say, and not the parties at law, and at best is but random shot that may hit right. But with God's ministers it is not so, for they have felt the power of the blood of Christ to cleanse their consciences from sin and make their peace with God, with all the blessings of the gospel in train to their own salvation; and seen Jesus Christ by the eye of faith in his suitability and sufficiency as the Saviour of sinners; and seen and felt in their hearts that they were just such sinners as the scriptures represent them to be. So that God's ministers speak as Jesus said: speak that which they do know, and testify that which they have seen. And therefore are worthy of credit in any court of law on earth, and by the church and world. Yet the pride and wealth of

the church will not let her receive the witness of God's minister, but will credit the devil's, like Ahab, in preference. So let it be, lest they should be converted and be healed. For says Christ, if one comes in his own name him you will receive. And John—they are of the world, therefore the world heareth them; but he that is of God heareth us. Then here is a clear mark, if you are a saint you can't nor don't love to hear any kind of a preacher but God's; and they are known by their not being hired, they are known by their testimony's being according to express scripture; they are known by their preaching according to your experience, which others can't do; they are known by the proud and wealthy in the general not liking to hear them; they are known by the world and a worldly church abhorring their doctrine; they are known by their declaring the whole council of God; they are known by the heart awakening of their sermons; they are known by their not being able to preach without God helps them.

Some more marks, and I hasten to a conclusion. 1 Corinthians, 2: 3, 4. And I was with you in weakness, in fear and much trembling. Verse 4: And my speech and preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and power. Here in these verses we have the marks of the God-made minister Paul. Then God's ministers are known and may be known by the church by these marks, that when they begin to preach, yea, and for years after they begin, they feel great weakness and how incompetent they are to do or speak or preach as they ought. Yea, the work of preaching is a great work in their eyes, and therefore the second mark follows, which is a mark of God's minister: much trembling. Yea, so much trembling about God's ministers, that they can hardly see to read or hold the book still, or a joint in them, or speak intelligibly; and you will be sure to see them bothered at times and much confused and mortified attempting to deliver their message; and the more of the Spirit of God they have, the more they

will feel this fear and trembling. Filled with the fear of God, their brethren, great rich men and old preachers, and a fear they should say something wrong to wound the cause of God; which these would not do for a world. And again: there will be no smooth and enticing words, which man's wisdom deviseth to make the sound harmonious to the ear, in this minister of God's preaching; but plain, common, every day words, such as the Spirit of God gives him utterance to speak, and oft-times in a bothered, humming and broken manner; so that the learned and eloquent of this world are ready to laugh and make sport of this man's language, it is such jargon. So let it be. Have you not read that text: howbeit in the spirit he speaketh mysteries. And again: let us hear what this babbler will say. And again: the world by wisdom know not God; the wisdom of God is foolishness with men. Thus God's ministers may be known from all others by using no enticing words, no hypocritical words to get gain; but plain, candid decisive words—words which the Spirit that is upon them dictates with power to the hearers; while men and devil-made teachers come forward exactly the reverse. Instead of weakness they feel the strength of a Samson, having got all their sermon by heart or in a book before them; and instead of trembling with fear, they come forward with boldness and self-assuming greatness, confident, fearless of God, devil, or men. No trembling of joints and back about them, but great swelling words, pompous and eloquent expressions, such as men devise to show their greatness, pride and self-importance, and learning to gain honor and popularity and the purse. How different then are the marks of God and devil-ministers. The minister of God sometimes has light and liberty, and feeling of heart, and then his tongue is set at liberty as the pen of a ready writer, and then his hearers feel it too with joy, strength, and comfort to their souls. Then he soars aloft, he unlocks the mysteries of the gospel, and draws water from the wells of salvation and

pours it forth to the multitude. Then he is encouraged to go on and preach, for the work is pleasant and sweet to his soul, then perhaps at the very next time he tries, and he thinks too like Samson he will shake himself and be strong as at other times, yet he finds to his grief his God has forsaken him, his head gets in the bag, it is as hard as mauling black-gum logs; his ideas all in the dark, his heart hard and without feeling, no light on his subject, he is confused, stutters, grunts, hums and haws, stops and can't get along; says any thing to keep a going, belonging to his subject or not; is confused, ashamed, hurt to the heart, and quits terribly mortified in his feelings, ashamed of preaching himself and every body else, and wants to get away where he cannot be seen. Here it is plain to us that this man is a minister of God, for he feels and knows by what he feels, that he cannot preach unless God helps him; for he has felt the help of God in preaching, and hence knows when he lacks this help. Now he goes off discouraged, cast down, and mortified greatly and thinks of quitting; doubts his call of the ministry, that his preaching is of no account, that he don't feel it nor the people, and that he might as well quit preaching for good. Don't fear thou minister of God, your hair will soon grow out again—go on, you will find God will help you again and that he will be as good as his word, not to leave nor forsake you but be with you always. He only does this to let you know your weakness and kill your pride and keep you dependent on him where your store of strength lieth; and the best remedy for this is to preach more. Here is a man that has walked this path before you. Glad frames to lift us up and then how proud we grow, till sad desertion makes us droop and down we sink as low. This is God's minister. But the devil's minister knows nothing of all this, because he does not preach as of the ability that God giveth, but of their ability and by the dint of study; therefore their preaching is always about the same, not much higher nor much lower than their common standard, form of words only and

at all times lifeless and flat. While God's ministers are sometimes on the wings of the spirit, and are borne upward and soar aloft and seem to have heaven at hand, and break the bread of life to the hungry children, so as to give every man his portion in due season.

But having little money to spare, I must here desist from further general marks of God's ministers, and give you the sum of the whole in miniature. Read Galatians, 1: 11, 12. God's ministers preach by revelation; the self, men, and devil-made ministers by the dint of study and ideas of dead men's heads. In a word, God's ministers are bones with the marrow in them; all other ministers are bones and no marrow. God's ministers the fine flour, the devil's the bran. God's ministers the wells and clouds with water from the Rock of Ages and the heavenly showers of divine grace; the devil's and others, wells and clouds without water. God's ministers are vessels filled with rich treasure of the gospel of life, salvation and glory; the devil's, with the cursed trash of false-hood, damnable heresy and death. God's ministers care for and watch over the flock; the devil's minister for the fleece. God's ministers are the light of the world; the devil's the darkness, and to darken the world. God's ministers are the salt of the earth; the devil's the putrefaction of the souls of men. God's ministers eat of the milk of the flock, which the flock can well spare without injury; but the devil's eat flock, fleece milk and all. God's ministers gather, lead and feed the flock; the devil's scatter, devour, and perish the flock. God's ministers are the peace and unity of the flock; the devil's the war, strife, and division of the flock. God's ministers fight for the truth and the flock; the devil's against the truth and the flock. God's ministers are humble; and the devil's proud. God's ministers are lowly minded; the devil's, with all others high-minded. God's ministers all to a man are in a state of final salvation; all others under a state of damnation, under the curse of handling God's word deceitfully. God's ministers are servants

in the church; others the lords and hirelings of the church. God's ministers ride white horses; but others black horses. God's ministers have a sharp sword with two edges; others, swords and no edge. God's ministers by the foolishness of preaching save sinners; others damn sinners. God's ministers oppose the enemies of the church; the others join the enemies of the church. God's ministers spend their services freely for the church; others sell their services to the church for money or honor. God's ministers are a blessing to the church; others a curse to the church and all mankind. God's ministers lead to heaven; others into the ditch. God's ministers are the workmanship of God; others the workmanship of the devil. God's ministers are all honest men; others are thieves and robbers to a man. God's ministers go into the fold to take care of the flock by the gate; all others climb over the wall into the fold. God's ministers are every one sheep to a man; all others are wolves in sheep's clothing to a man. God's ministers are Christ's army; others are the devil's army. God's ministers love the flock and the owner; all others hate the flock and the owner; God's ministers are all shepherds; others are all merchants. God's ministers carry spiritual weapons; others carnal. God's ministers are few; others are many. God's ministers love God and souls; others love loaves and fishes. God's ministers are full of eyes within and without; the others have eyes and see not. God's ministers are well broke oxen, that tread out the gospel grain; others are wild jack-asses, that snuff up the wind and know not the master's crib. God's ministers are harmless doves, feeding on the pure seed of the word of God; others are a generation of vipers, feeding on the serpent's meat the dust of covetousness. God's ministers are going and leading souls to heaven by Christ the way; all others are going and leading souls to hell.

Now all these distinguishing marks are easily proved by the scriptures, for from them the most of these marks are given. And if this is truth, what a

dreadful curse must a false minister be. Well might Paul say: O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteous, wilt thou not cease to pervert the right ways of the Lord? For this was one of these devil teachers. And well might Christ say: Woe unto you, ye scribes and pharisees, hypocrites; how shall ye escape the damnation of hell. And Peter, Whose judgment now of a long time lingereth not, and whose damnation slumbereth not. See what harsh expressions these holy persons pour upon these wolves in sheep's clothing; and indeed the greatest damnation is the cup of these self, men, and devil-made teachers. And well it may be so, since they are trading in the souls of men, and leading them to hell to make money thereby. And I am of the same opinion with these holy men, that if there should be one part of that awful, unquenchable, fiery lake hotter than the other, these men should be consigned thereunto, and deserve it more than any other set of men on earth. And I have no doubt that hell will resound with curses from the mouths of the damned, and be poured forth on the heads of this cursed band of deceivers, for the part of deception and seduction by which thousands have been betrayed, deceived, and seduced to ruin by listening and trusting their falsehoods and lies for salvation. While there will be no preaching lies in hypocrisy in hell for to make money, for then the sheepskin shall be torn from every back and all such wolves howl in the agonies of hell forever, as the just portion of their cup from the righteous distributive judge of the quick and dead, that rewards these men for the part they have acted in the ruin of souls and resisting his truth and ministers on earth.

I will now lay down one mark or give you one metaphor, by which every man in the world that pretends to preach, may know whether he is called to preach and a minister of God or not; and also in the same mark all saints may know him, with three exceptions.

Now a true minister of God, and all

God's are so be they great or small, are mothers and nurses of all God's children, less or more; but all false ministers are only hired nurses, and not mothers—they have no milk for God's children. Then a God minister is like a mother that gives suck to her child; the God of nature has so ordered it, that every mother by a secret process unknown to her, that her breast should be filled with milk; which milk is not for herself, but for the children. Yet what a mystery is this, that the food she eats should first support her own life, then a certain portion thereof should be converted into milk and transferred to her breast for the children, and although she cannot tell how this wondrous process goes on within her, yet she knows it is so. So in like manner every minister of God first eats the 'feed or the spiritual food of God's word, gospel &c. which like the mother supports her own spiritual life, yet by some unknown process to him and within his heart the same wise God carries on the secret process to convert this same food upon which he himself lives in his heart as milk for his children—like the milk does her no good to keep, but to give her pain and distress; so every minister of God knows for him to withhold the milk of the word of God does him no good, but like the mother to give his heart pain and distress. Every mother is under the necessity of suckling her child for her own ease as well as the good of the child; so is every one of God's ministers under the necessity of preaching the word for his own ease and peace of mind, as well as for the good of the children of God. When mothers withhold their milk too long, it becomes stagnated in the breast, it does not flow so freely, nor is it so easy come at by the child, nor is it so nourishing to them; just so by God's ministers when they withhold preaching, it does not flow so freely nor so easily from them nor is it so easy to come at by God's children, nor is their preaching so sweet and nourishing as if suckled at proper intervals. Milk thus withheld and stagnated produces an inflammation and much pain in the breast

of the mother; so when a minister of God withholds preaching, it produces inflammation in his conscience and much pain of heart day and night. Sometimes mothers that give suck complain to her little dear crying child, I have no milk for you, my dear child; can she make milk come into her breast when she wants to, or it is at the command of the child? No. So, equally so with God's ministers that give suck; they often feel that they have no milk of the word in their hearts for God's dear children; say they I feel that my heart is empty. Nor can a minister any more make the milk of the word in his heart, than the mother the milk in her breast; nor is it at the command of the children of God.

*(To be continued.)*

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#### EXPERIENCE.

DEAR BROTHER GOLD:—I have had impressions to write to you for some months concerning the Lord's dealings with me as I trust, although I feel my unworthiness. In my fifteenth year I was attending a revival meeting near where I was raised in Union Co. At the first of the meeting when they would call for mourners I would go. I felt some what troubled, but when I would get away I could pass it off very well. I thought if I would do right and go to secret prayer three times a day that the Lord would bless me after awhile for so doing. My thought was to do something good and the Lord would bless me, but Oh what a mistake. One night while going to meeting my mind was to go up to be prayed for. I took my seat in the back end of the meeting house, and when they would call for mourners that I would go up among the christians and help sing over the mourners. I took my seat in the back end of the house sure enough, but when the preacher began to talk it seemed like every word that he said was to me. He spoke of the sinner spreading himself, and it seemed like it was me that had been spreading myself, and before he was half done preaching I was crying and

begging for mercy, instead of singing over mourners. My feelings can never be described. The good Lord showed me there and then my lost and ruined condition. Such feelings I never had before. I could not keep from crying and begging the Lord to have mercy on me a poor lost sinner. The more I prayed the worse I felt. I could not find any peace day nor night. When I would set down to the table to eat I would fill up with tears so that I could not eat. I would get up from the table and go to hunt some secret place to try to pray. I felt so miserable that I would go from place to place to find some place that no one would see me, and there I would get down on my knees and all that I could say was, O Lord have mercy on me a poor sinner. This continued for about two weeks. Then my conclusion was that there was no religion at all for me. I did all that I could do and all had failed me. They would tell me to trust in Jesus and I would try. They would tell me to believe in Jesus and he would save me, and oh I thought if I could only believe that he would save me; but all that I could believe was that I was lost. If I went to torment it would be for the sins that I had committed. I did not want to sin any more. The last day of the meeting there were eight persons baptized. While we were at the water side my feelings I can never tell. I felt like I was left behind, and scarcely could stand alone, holding to the little bushes too keep from falling, and when the meeting broke up I started for home feeling like I could never get home. I would go a little piece and get down and try to pray. Going on this way for about one mile I felt that if the Lord saved me that it was mercy, and if he damned me it was just. I remember saying, O Lord if thou dost save me it is mercy, and if thou dost damn me it is just. O Lord thy will be done; and it seemed to me that at that time that I was willing for him to do his will with me. There was a little space of time I can't tell anything about, but all at an unexpected time, and as quick

as a thought, my burden was gone. It seemed like there was a light as my troubles left me that shined brighter than anything that I had ever seen. My soul was made to rejoice and say glory to God, my sins are forgiven. It seemed that there would never be any more trouble for me. I was in an old sedge field alone. I then started for home, and wanted to tell father and mother what great things the Lord had done for me. I loved every body, and if I could have told it to the whole world I would have done so. I thought next morning as the sun began to show above the trees that it was the loveliest morning that I ever saw, and went out to try to return thanks to His holy name for His great mercy, and I could not pray for praising His holy name. My soul as I trust was filled with the love of God. Jesus all the day long was my joy and my song. But oh how short was this. I have my ups and downs and trials and troubles. I feel my unworthiness, yet I feel that I have a home beyond this vale of tears where there will be no trouble, but joy and peace.

I joined the Missionary church and was baptized by them. I stayed with them eight years. Six years I was very well satisfied. My parents were Missionaries and taught me in their doctrine. I never heard but one Primitive Baptist preach until after I belonged to the Missionaries six years. I had been taught that they preached a dangerous doctrine, and it would not do for young folks to go to hear them, and when I first began to hear them I thought it was so. They spoke of the Lord's chosen and elect people, and it seemed strange to me, for I had not been taught that way. I soon saw that some body was wrong. I would go to hear them preach every time I could and noticed where they took their text, and when I would go home and read the chapter before it and after it, I then began to search the word for the truth's sake and asking the Lord to teach me the right way and that I might have no prejudice, but search the scripture for the sake of

the truth, and right way, and I believe the good Lord was with me. I carried my little Testament in my pocket and read every chance that I could get with a prayerful heart desiring to know the truth. I kept this to myself for some time and began to see that the doctrine the Primitive Baptists taught was a Bible doctrine. I then began to love to hear them preach. It was food to my soul, it taught just what I had experienced. After two or three years study I became established in the Baptist faith. I then joined the church and was baptized by them. It is the church of my choice, the people that I love. I have been in the Primitive Baptist church twenty one years. I have always been satisfied with them ever since.

I would write more but have not got room. Your unworthy sister,

NANCY JANE KELLER.

Compensation, Tenn.

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### SALUTATION.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—Having some spare time I thought to devote it to the readers of the LANDMARK, some of whose readers I am acquainted with in the flesh, yet I hope I love them in the truth and for the truth's sake alone. I may not know any man after the flesh, but feel that as our correspondence and fellowship is mutual in the spirit, we are no more foreigners and strangers, but equal citizens with the saints and household of faith, all resting on the one solid base Jesus Christ, who has made us free. Now dear brethren and sisters scattered abroad, though we are in the world we are not of it as the members of the body of Christ more than was our glorious leader who claims our praise, "for as was the Bridegroom or Head while here in the flesh, so comparatively are the members of his body, and only in the freedom they receive from him can they rejoice while in the world. They mourn and die as the children of Adam, yet the effect of freedom by the Son of God felt in their hearts takes hold on eternal things, and overcomes the world

and enters into that within the veil where Christ the fore-runner is at the right hand of God. The Lord's people are wonderfully favored in this, they do not receive the spirit of bondage again to fear, but the fulness of liberty to claim their eternal relationship and service in the everlasting love of God, which by his Holy Spirit has been sent abroad in their hearts. Yet this glorious liberty and heart-felt freedom forbids that they should sow to the flesh, or know even the sons and daughters of the Lord Almighty, as men and women, but that all are one (the same) in Christ Jesus. This one thing dear brethren, (for this is the highest title one with another here and in the standing in Christ as being of the earth earthy, for in the accomplishment of his Father's will he is not ashamed to call them brethren) alone settled my mind fourteen years ago when the question of eternal Vital Union came up. Vitality being life, and Christ being the life of the church, the life of every member of the body of Christ, as it regards time, past, present and to come; and though given to men and women as the sons and daughters of the Lord Almighty, "is still hid with Christ in God."

However much we enjoy the freedom we only enjoy it in Christ and with one another in gospel bonds, as the seed of the Lord in Christ Jesus, and certainly this freedom of the saints or liberty can not be used for an occasion to the flesh. Vitally connected with Christ here they as his people whether male or female, bond or free, Jew or Greek; and can only know him who gives them this great, this perfect freedom by the effect of almighty power in their hearts.

Though it was so freely and richly given them too in accordance with the choice of them in him, and then was with such exactness and far seeing that they should be holy from the effect of the flowing heavenly love of the author and finisher of their faith.

So life given in Christ is the purpose of our God to develop in every member of his body, and they in the choice and gift, as he appears in the likeness of sin-

ful flesh, and for sin to condemn sin in the flesh are complete in him. And he is bringing them on to the measure and stature in himself by an experimental knowledge of his saving power, and they rejoice to know that salvation is of the Lord, and as the Lord finds them destitute of holiness or life in themselves he makes them alive in himself by a new and living way. Yours in hope.

J. D. HUBBELL.

### SICK AND LONELY.

DEAR BROTHER GOLD :—I have had an impression to write to you about 3 months, if not longer, but do not know whether the impression is of the Lord, or of my own sinful nature ; but I have concluded to try to write a few lines, hoping the al-wise and powerful God will be my guide. I often feel sad and lonely, but it is a great source of consolation to me to read the LANDMARK. I am glad to hear from so many dear people whom I would be so glad to see. Brother Gold, I wish I could see you and hear you preach, but I am in feeble health and do not feel able to sit up long enough to go to church and hear a sermon preached. I have not felt able to sit up a whole day in more than two years. The last time I went to church I did not feel able to sit up all the while I was there, so I lay down on a bench to rest awhile. I was glad to meet the dear brethren, sisters and friends, but I felt like I disturbed them and kept them from paying attention to the preaching that they would have done had I not been there. I do not know the cause of my afflictions, unless it is because I am such a vile sinner. I have been afflicted nine years, and have been treated by several physicians of high standing, and they all gave a name for my troubles. One of them pronounced my case Dyspepsia, Neuralgia, and Rheumatism; one said I had a chronic Liver disease, and another said I had a Spinal disease. I do not remember what they all did say. I have been relieved of many severe aches and pains by their medical attention, but I know

they could not do more than the heavenly Father gave them knowledge and power to do, and if it is the Lord's will for me to be afflicted I hope he will make me more resigned to his holy will for we know he is ever wise and good. I have had a name with the Baptists 4 years and three months, yet I have never been with them very much, but would be if I could. I do not see any of them very often except my aged and afflicted mother with whom I live. I would like to have them visit me more than they do. Perhaps their duties keep them away, if so I am willing to excuse them, for I love them just the same, and there are others too whom I care for besides those that join the church, because they are good friends to me and I hope the Lord will bless them and draw them to his peaceful presence, and if their eyes are sealed with sin I hope he will give them light that they may see their sinful condition and teach them to love him more and serve him better, and deal with them according to the good pleasure of his will. If I have any enemies I would be willing to try to pay for them and help them if I should see them in needy circumstances. Brother Gold, I have not written half of my thoughts and feelings, for it would be impossible for me to do so and perhaps unprofitable. I will close for fear I might weary your patience. I hope you will please remember me in your prayers is the sincere desire of your humble sister in trials and tribulations, if one at all.

FANNIE J. SPEIGHT.

Saratogo, N. C.,

### Remarks.

Sister Speight is no doubt much tried and cast down in her feeble and sick condition. Would it not be well for the brethren that can to visit her more, and to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world.

P. D. G.

## ON THIS ROCK.

Why write any more? For if a man had nothing else to do but to read and could he read one book a week, it would take him 200 years to read the 10,000 books already published! Most people have not two hours per day to read, and it would take them 1200 years to read even skimmingly the 10,000 volumes! Many of them on this very subject. Why then do I write? It is because I have something to tell that has done me good and may tend to establish others in the central truth of our holy religion. Otherwise it would be wrong for me to consume the precious time of subscribers who have a right to expect that nothing unprofitable shall appear in the paper. For the same reason it behooves that writers clothe their ideas in few words and make their points few, sharp, and strong.

By removing the emphasis from word to word, this important saying of our Lord yields eight distinct views of his one meaning. *On this rock I will build my church.*

The entire passage is as if He had said: "Yes, Simon, I am the Christ of the promise, and I am also the Son of God" as truly as you are the son of your father Jonas. You have uttered a truth known through all heavens and even revealed to you by my Father: a truth deathless, eternal, and divine, the corner stone of the creation, the foundation of the government of God, a rock indestructible, unchangeable, immoveable, living. As a memorial of your faith in me as the Christ and the Son of the living God, I name you Petros, (stone, a little rock) and upon This Rock (Petron) Myself, as you have rightly said, I will build you and all of like precious faith, and you and they shall live forever in the spiritual house of God of which the holy angels are already a part.

For the same faith that converted Simon into Peter (a stone) changes all to whom it is given into stones, "lively stones" of which the whole family in heaven and earth is composed. Lively stones built on the living rock making a Rock House for an eternal habitation

of God by the Spirit.

But this house exists in two states; first, by the divine faith while believers are mortal flesh, and next when this mortal shall have put on immortality and this corruptible shall have put on incorruption.

Simon's faith the gift of God changed him into the image of Christ. The man was transformed; he was a new creature and because "whatsoever God doeth it shall stand forever" our Lord properly called him stone (not rock, but a piece struck off from the Rock" and extending the figure, He saith, I will build you on this Rock as the foundation God has laid in Zion which is Myself.

But what is *I will build!* It simply means, "I will save the people I redeem and purify."

The church is not built on Peter—perish the thought! Peter was only a stone, not the Rock; for, "That Rock was Christ." Peter himself was built on that Rock as were the other apostles, who as first laid on the foundation themselves were a sort of foundation for those laid on them afterwards as the wall of the building went up. Paul objects even to this secondary sense of the foundation idea, calling himself a wise master builder and Christ the only foundation." For saith he, other foundation can no man lay than this that is laid," name'y Christ whom further on he expressly calls "That Rock."

Let none of the brethren henceforth be troubled in mind whether after all the Catholics are not right in claiming that the church is built on Peter, the apostle. This doctrine is in no sense true, but is a heresy of many branches bearing little fruit. Rather let us rid ourselves of the invention of all human tradition and go back to the original foundation and regard Peter with his faith as the representative and type of all "the lively stones" built upon the only foundation, the Christ Rock.

The words "I will build" signify regeneration in this life and the resurrection of the body "at the last day," by operation of divine power in both cases. For saith he, "I will build." The soul

is quarried, quickened, and polished by the grace of election in this life, and the body of this flesh quarried, quickened, and made a spirit body in the resurrection, by the same Spirit power. For as the Father hath life in Himself, and quickeneth whom he will, even so hath he given to the Son to have life in himself, and this life he will give to as many as the Father hath given him and not one of them shall perish. The "others" that he builds into the temple wall will never fall out of it. None is able to prize them out of the building, for "the gates of hell shall not prevail against it." Rocks built on the Rock. This is the Church styled by the builder "My Church," and elsewhere "My sheep," "My little children," the "little flock" to whom he saith "It is your Father's good pleasure to give you the kingdom."

"I will build" is predestination; "My Church" is the election of grace; "the gates of hell shall not prevail against it" is final predestination to the heavenly Kingdom to which may we all attain through the grace and love toward man of our Lord Jesus Christ, to whom be glory now and forever. Amen.

WM. S. SPEER.

ELDER P. D. GOLD, DEAR BROTHER: I send a few lines to you as I have been requested by some of the beloved brethren and sisters to write my experience for publication. When you read it, if you think it a christian experience and would be edifying to the saints of God, you can print it, if not, please lay it aside. I believe from your writings that you are taught by the Holy spirit of God, and can tell the Lord's dealings with poor sinners. It has been a great query in my mind for sometime whether to write or not, and again it has been so much comfort to me to read the experiences of others that I thought if mine would be any comfort to any of God's dear children that it would be nothing contrary to the will of God. I wish to write my Missionary experience first as I was once a believer in their doctrine. In my youth I was taught

by them that it was time to shun eternal destruction. They told me that if I wanted to get religion and go to heaven that then was the accepted time, come, kneel at the mourner's bench and be prayed for. I went, believing it to be the way. I did not want to go to hell for they preached it to be such an awful place of torment, that I feared it above everything else, yet I had never viewed myself as a poor lost sinner in the sight of God. I said the prayers they taught me believing they would be answered. I thought I was in trouble when I was at the mourner's bench, but when I got with my associates my troubles were gone, though oftentimes the fear of hell would cause me to kneel at night by my bedside and ask God to save me from destruction, and crave to go back to their meetings so they could pray for me. I went on in that way until I thought I was a christian. I then joined their church and was baptized. Then I felt that I was all right and lived with no doubts but that I was a christian for many years. Instead of fearing and loving God with a true heart and giving him the praise I was honoring the preacher who I thought had done so much good for me. My love was for the enjoyment of this world for I took delight in worldly pleasures, until I hope it pleased God in his wisdom, love and power to show me he was God and beside him there was none else.

New Years day 1881 there was a Baptist preacher, H. Cain, to preach near us. My husband wanted to hear him and requested me to go with him. I told him I did not want to hear him for I heard him once and he could not preach, but was trying to put down every way but their own. Though I complied with his request and went, yet my mind was very unpleasant while there. When the preacher got up he said a few words, turned to his brethren and said, "I am shut up in the dark so that I cannot preach," then sat down. I looked at him and thought, what a poor leader, then I looked at my husband and thought that if he had consented to my will that we would never have lost

the day from our work. Then Elder A. M. Branscome preached. During his discourse I found myself in the darkest condition that poor mortals ever got in. It was sometime before I knew anything that was going on in the house. I felt as though I was sinking down into destruction and hell's door was open for me. Next I knew I was saying, Lord what have I done. O Lord what shall I do and began to beg for mercy. I thought I had sinned enough in my own heart that day to send my soul to torment. Before this I had so much work on hand that I studied about nothing else, but when I came home it was a burden to look at anything that was on hand. It seemed the Lord's power was upon me both day and night, at home or abroad, or trying to pray. I then went to reading the Bible and flew to the law for justification. I began to do everything to work myself into the Lord's favor, but the more I did the worse I felt, and the Lord's frowns appeared heavier against me. I found every promise sweet to the mourner but all condemned me, yet I could not help begging for mercy every moment. I read the Testament through six times to see if there was any hope for me. I saw that it was not in my power for me to get religion by my good works as the Missionaries had told me. But saw it was only the mercies of the Lord that could do poor helpless sinners good. I then felt that I might give it up, that the Lord would never smile with mercy on such a vile sinner and I felt like I was an Esau who had sold my birthright, and the Missionaries had it and were the cause of it. For the Scriptures say the blind lead the blind and both fall into the ditch. I really tho't the bread and wine which I had taken with them was choking me to death and the day of grace had passed and gone from me. Dear readers, there was a space of time that I can never express my feelings. It seemed my breast would burst with pure hard trouble. I thought my mind was leaving me and death close by, and the worst of all hell would be my portion and it would be just. I felt cast off from all the promises and

from all God's people and forever gone from the mercies of the Lord. I would not rest day nor night. I was afraid to even close my eyes in sleep and would go off to the lonesome woods and try to pray to the Lord to spare my life; and that I might keep my right mind so that I could plead for mercy as long as I had breath. I felt like I wanted to die at the feet of Jesus begging for mercy. Yet when I would say, Lord have mercy it seemed my words fell lower than the earth and my sins were so great and unpardonable that it was a sin for me to say, Lord, so I would say O! have mercy on me, and if I must go to torment O dear Jesus let me go begging at thy feet for mercy. I felt that if the burning of my body could atone for my sins, I could rejoice to see the fire kindle to consume it. When I was returning home from preaching one day I was thinking over my condition and thought did ever any one get in this condition and feel just like I do and pray and beg for a pardon of their sins, and be cast off. It seemed as though some one spoke to me and said, no. That gave me some relief and seemed like there was a chance for me yet. The relief lasted until the next morning when I opened the Bible and the first words I saw were, "It is not every one that says, Lord, Lord that shall enter the kingdom of heaven." That killed all hope of any chance for me. It was then, O Lord what shall I do to be saved. That night I dreamed of being in the lonesome woods trying to pray with my head bowed to the earth, and the Lord said look to him. I looked up and saw him standing before me, smiling. He said, "you are a true mourner indeed." The dream was pleasant but when I awoke I soon thought of what I had said about the Old Baptist dreamers going to the church with dreams. I had said if I could not go without a dream I would never go. I could not see how the Lord could reveal himself in a dream to a sinner who was so vile as I. I thought surely there was no chance for me, My strength, mind, and every effort failing, I thought it was no use to try to pray, yet was

begging his mercy every moment.

While in this condition I read that to pray in faith it should be granted, I laid the Bible down and went to a secret place, knelt down believing I could pray in faith and the Lord would hear me. I raised my eyes towards heaven. It seemed that I could see the Lord frown and say how can you a wretched sinner look towards heaven. I dropped my head on the ground and said Lord, have mercy, and went back to the house, felt more condemned than when I left it, not one spark of hope in my poor heart of any pardon for my sins, I felt like my heart would burst. My sins were like a black gulf before me. I walked the yard, wrung my hands, and begged for mercy. O! how helpless I felt, I felt like I would soon have to cry out in keen despair in torment. I went to bed in this condition, the last I remember saying was, Lord have mercy on me or I perish. I was willing to take a dream or anything the Lord saw cause to deliver me out of that condition. I felt vain is the help of man or anything I can do. Just before day, whether in a dream or not, I cannot say, the Lord appeared before me playing on a timbrel, it was the sweetest music I ever heard, and a company of his saints singing with the music. He said to me, sing this song with them. It was "When I can read my title clear." I arose from the bed singing it. I closed her the music still going on, I opened the door, everything, was bright and shined as though the bright sun was shining. My burden was gone, and I was filled with inexpressible love and praise to God. The world looked new to me, everything was changed from mourning to joy and seemed to be praising God. I went on singing with melody, love, and praise to God until twelve o'clock. It had not appeared to me that my sins were forgiven, but was filled with love and joy. I then began to feel sad and enquire of the Lord what this meant. It then appeared to me as a voice from heaven saying, "you are a new born child of God." I said I know salvation is of the Lord. Then I could sing,

I love my Saviour God,  
Because he first loved me,  
And shed his precious blood  
To set my spirit free.

There were a few days of rejoicing with me and then my mind was led to the Baptists Church. They were the people I loved and believed were the true church of God, but feared I was not fit to be with them and was greatly distressed about it. Sometimes would think I would join the church and then would think I was deceived, and that it was not the Lord's dealings with me. I prayed to the Lord to lead and instruct me and if I was deceived to undeceive me and give me my sins that I might mourn the rest of my days. My troubles were great yet I could not get that same trouble back that I had been delivered from. I became more fervent and earnest in prayer to God to show me what was my duty and to give me more evidence. (You will now see that I am a dreamer.) I dreamed of starting to Flower Gap church in Carroll Co. Va., where I now belong and the Lord met me smiling with a book open in his right hand and showed me my name written in it and said he had put it there that I might know it was the Lord. I had refused to join the church and felt very serious about it. I could only relieve my feelings by saying. O! Lord thou knowest why I do not go. When I had that dream I thought it was enough and I would go the next opportunity. But doubts and fears were stronger than ever. The first Sunday in July the church door was opened. I could hardly stay away yet could not go. I left in great distress. I thought that surely was the last opportunity I would ever have. I begged with all my heart, if not deceived, to know what was the matter. That night I took the Bible and thought I would read the first place that opened and prayed that I might find some evidence of what was my duty. The book opened at the chapter of Eph, which read thus "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." 4 verse. There is one

body, and one spirit of God, whereby ye are sealed unto the day of redemption. These words all seemed to be spoken to me. The 3rd verse in particular, thinking I had grieved that Holy Spirit that day. I prayed to the Lord if I had gone contrary to his will to forgive me and vowed to him if he would give me one more sign I would never refuse again. That night I dreamed of going up to the top of a hill, it was the prettiest place that I ever saw and the Saviour standing in the midst of a congregation, all looked like they had the same voice, and were clothed in white. The Saviour said to me, this is my church, the door is open to receive you. I went to give him my hand and fear came over me. O! they looked too good for me to be with them. I stepped back and the Lord told me of my vow and said, "Will you yet refuse, I am the Lord your God." Then I gave him my hand and he said sing with them I commenced singing. I cannot tell how happy I felt. I awoke singing, all trouble was gone for awhile. But yet I was afraid I was deceived and would deceive the church. I thought surely if He had forgiven me that it would satisfy me and I would not have so many doubts. Then I thought I would never go. Then the words came "If you love me you will keep my commandments." He that taketh not his cross and followeth after me is not worthy of me. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your soul.

The first Saturday in August the church door was opened. I thought I would not go. Then something rushed into my mind with strong force saying; "No one having put their hand to the plow and looking back is fit for the kingdom of God." Then I prayed to the Lord for the church to decide my case according to His will and not let them be deceived. I went and I was received and was relieved of a heavy burden. Next day at the church I saw as it were, the heavens open and the Lord walking the golden streets with his saints and palms in their hands,

I felt that I had done my duty and the Lord had blessed me. I was baptized the first Sunday in September 1881. My song was, I love thee my Saviour, I love thee my Lord, I love thy dear people, Thy ways and thy word. This is a part of my experience, but the half has not been told.

May God bless you all is my prayer, for Christ's sake. Remember me at a throne of grace.

Yours in hope of eternal life,  
MARY K. JOHNSON.

DEAR BROTHER GOLD:—Enclosed please find fifty cents for which send me a copy of your book on Joshua. It is full of the sweetness and fatness of the things of our Lord to the poor, tempest-tossed and sorely tried of the household of faith. God be praised for this with the many other evidences of his love and tenderness, for putting it in your heart to write so much truth in so small a compass, that his poor may read and feast upon the truth, that they may grow the more in grace and in the knowledge of our Lord and Master. Would that every one that knows the joyful sound could read it. Brother J.T. Johnson got me to send for it for him. I have a copy or two myself and after reading handed them to the brethren.

I too would like to shake the hand of dear brother Joseph Broders on the matter, the subject of his communication in Feb. 15th number.

The Lord bless you all. Pray for me. Yours &c.,

A. J. ALMOND.

DEAR BROTHER GOLD:—I had thought before I saw your proposal in the last LANDMARK that I would inform you that I would take pleasure in selling and forwarding you the money as I may be able to do, for some of your books entitled "A Treatise on the Book of Joshua." I have received mine you sent me and am delighted with them and think they are worth several times as much as you sell them at, to any one who will read them carefully and believe the doctrine contained

n them. As my health is quite feeble and has been for sometime, my opportunities may be very limited to sell them I will suggest that you will send me a half dozen and will endeavor to sell them as soon as I can and will continue to act as agent for you if you wish me to. I am as ever, yours truly,

WM. L. BROOKS.

7 Tony Creek, N. C.

### NEW CHURCH.

The brethren and sisters of the Vicinity of Sills Postoffice, Winn Parish, La. met for the purpose of constituting a church, and after preaching by Elder J. R. Chandler, from 2nd Timothy 3rd chap. 13th verse, "But evil men and seducers shall wax worse and worse deceiving and being deceived," the following brethren were organized as a Presbytery for that purpose, Elders J. R. Chandler, R. M. Gatherright, E. K. Robson, Deacons J. L. Mc Bride, T. B. Puckett and G. W. Henderson. Elder E. R. Robson was chosen Mod. and L. L. Thomas Clerk. Letters were called for from those wishing to be constituted into a church, when brethren G. W. Puckett and sister Armina Puckett, sister M. M. Smith, John C. Smith and D. D. Boyed presented their letters. The rules of decorum, articles of faith and church covenant of the La. Primitive Baptist Association were read and adopted by them: after which the right-hand of fellowship was extended by the Presbytery and they were pronounced a church in gospel order.

ELDER E. R. ROBSON MOD.

L. L. THOMAS CLERK.

*Gospel Messenger*, please copy.

ELDER P. D. GOLD, DEAR BROTHER:—I notice in the obituary I wrote of my brother a mistake either in myself or the printer. The part of the sentence that reads, "I have been separated from my father's family for three years," should read, I have been separated from my father's family for twelve years.

Your brother I hope,

W. J. STEPHENSON,

## ZION'S LANDMARK.

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

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

VOLUME XXIII . . . . . No. 8

WILSON, N. C. MAR. 1. 1890.

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### Editorial.

ELDER P. D. GOLD, DEAR SIR:—I would be pleased to hear your views through the LANDMARK on some scripture, Matthew 24th chapter, 4 and 5, and 11 and 13 verses.

Your ever true friend.

Remarks.

"And Jesus answered and said unto them, Take heed that no man deceive you."

"For many shall come in my name, saying I am Christ; and shall deceive many."

"And many false prophets shall rise, and shall deceive many."

"And because iniquity shall abound, the love of many shall wax cold."

"But he that shall endure unto the end, the same shall be saved."

This is in answer to the words of Jesus which had very much astonished them.

They had called his attention to the wonderful structure, the beauty and durability of the Temple. For several reasons they considered it one of the most enduring of all buildings. 1st. It was the temple or holy place of the worship of God in their view, and therefore was specially protected by the Lord. 2nd. Then it was constructed of such goodly stones and with such skill. 3rd. It was to be the place they thought where Jesus should reign personally, and in great glory would he dwell there in his kingdom and exalt the Jewish nation above all other people. For even after the resurrection of Jesus they ask:

ed of him if he would *then* restore the kingdom unto Israel, or make the Jews what they were in David's time? No doubt when Jesus told them the time would come when not one stone of that temple should be left on another, but that it should all be thrown down and destroyed, it was a great surprise and disappointment to them.

They ask Jesus to tell them when shall these things be? and what shall be the sign of his coming and of the end of the world. These are important questions, and mankind have since then plodded much over them and sought many solutions, and many have arisen and professed they were able to tell when these things should be, and have deceived many; and yet mankind never know when such a prophesy is to be fulfilled only as it is accomplished. So great and mysterious are these things that we cannot tell beforehand how or when such things shall be fulfilled. They are their own interpreter, and we must await their development.

Let it be observed here that the first part of these questions and answers refers to Jerusalem and its destruction; but that Jerusalem being a type of greater things, namely the church of God, and the Jewish nation a type of the gospel world, the matter in this answer reaches to the end or the coming of the Son of man in power and great glory.

Always the unfolding of God's purpose and way is the removing of things that perish, that things that remain may take their place. The giving way of the Jewish kingdom opens the way for the great kingdom of Christ. The end of sin is followed by everlasting righteousness. The chasing away of darkness is followed by the glorious light of Zion. The destruction of death

is rushed in by the bringing in of everlasting life. The removal of the stony heart is the giving of a heart that can feel. The taking away of the first covenant is the bringing in of a better covenant that perfects. So the destruction of this temple is followed by the coming of Jesus in power and great glory. That is realized in the conscience and heart of the convinced sinner who once gloried in his works and worship of God according to the legal notions of all self righteous men. When this system of human righteousness and worship is pulled down it is a time of great trouble and distress to every converted soul, and so great is his trouble then that he never had such distress before, nor will he ever have such sorrow any more. For this is the destruction of all natural or legal hopes, a time of death and desolation, when not one stone is to be left on another of man's temple of supposed goodness. Were not those days shortened for the elect's sake no flesh could be saved. But in the midst of wrath God remembers mercy, and Jesus comes in the glory of his Father and holy angels and reigns gloriously in this soul, bringing it into gospel worship and liberty, life and power.

One unmistakable sign of the end of this legal world of self-righteousness, or the removal of the first testament with its curses and death as the wages of sin, and the bringing in of the New Testament or everlasting covenant of grace and truth, is the preaching of the gospel heard in the soul as the sound of a great trumpet proclaiming the coming of Jesus with power and great glory to reign in the hearts and lives of the redeemed, gathering his people from all errors, or the four winds of heaven, into one mind and soul.

But now concerning the literal destruction of Jerusalem and the literal end of this natural world, Jesus said, "Take heed that no man deceive you. For many shall come in my name saying, I am Christ and shall deceive many." That is the first caution. Beware. Take heed, or you will be deceived, for many shall come in my name claiming that they are Christ, and shall deceive many. The devil is a deceiver, and working in his subjects he endeavors to cast shame on the Son of man by operating in vile man under pretence of religion to throw reproach on the cause of truth by disappointing men. For if he can induce his subjects to proclaim the end of the world at a certain day, when that day passes and the end is not yet, it casts odium on such as are deceived and were deceived thereby, and on the cause at large.

Through pride to be considered as some great one some will pretend that special knowledge of future events is revealed to them that they may have followers.

Many too shall claim that they are Christ and shall deceive many. While no natural man believes in the true Christ, although he be encircled with many great and mighty signs, yet many natural men will believe in these false christs, and will follow them. They are very artful: while Jesus was without guile. They study to deceive, while Jesus warns his followers to watch that they be not deceived. For your adversary is as a roaring lion seeking whom he may devour.

Many false prophets shall also arise and they too shall deceive many. Because iniquity shall abound the love of many shall wax cold. In the days of great wickedness is the time for impostors and deceivers to operate. When

iniquity abounds the love of many does wax cold.

This is an age when the love of money controls many, and the love of the people does wax cold. But he that endureth—bears the *burden to the end*, shall be saved. To endure is to bear the burden. Now he that watches and waits to the end, hopes and loves the cause of Jesus, he that endures unto the end the same shall be saved.

P. D. G.

#### THE MOTHER AND CHILD.

"But woe unto them that are with child, and to them that give suck in those days."

An unknown one to me requests my view of this scripture.

The following verse shows that this scripture bears directly on the destruction of Jerusalem, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

It is always right in considering and expounding Scripture to regard the subject matter treated on, and the context aids in this matter. Here the subject matter is the destruction of Jerusalem, and those with child and those bearing suck literally should be in no condition to flee and escape from the conquering, devouring Roman Army.

It does not mean to condemn the mother or the child. God has ordained marriage and the multiplication of the race of Adam. But it is in this instance a great calamity of suffering, not of guilt more than others are guilty.

To escape well from the terrible doom of that catastrophe one had better not take anything to embarrass him in his flight, and of course mothers with children, or those with child, would be

in a poor condition for flight.

In the type it may represent this general truth, that all christians, or those professing to be christians, that like Lot's wife were looking back to the world, or longing after the world, or all that are laden and burdened with the cares of the world, or loaded with worldly desires or worldly riches, or giving suck to the offspring of ungodly associations, or marriages of church and state, or of church members with worldly societies, such as being unequally yoked with unbelievers, is giving strength to what will embarrass the flight and escape of God's people from great dangers and destruction.

We should be separate from all entangling alliances of the world, and thus flee fornication, keeping ourselves unspotted from the world.

In the days of Noah the sons of God inter-married with the daughters of men, and gaints or monsters in crime and wickedness was the product of such marriages, and the land became polluted and the flood swept them away. So in the coming of the Son of man there will be such identity of those professing to be the people of God with all manner of worldly societies, and so many children or fruits of such alliances that a woe shall pass on all such; and such as love the world with its riches and ease will also be overtaken and suffer in the great destruction of all things of earth and time.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER:—Please inform me if you think King Saul was at any time of his life a christian. If not, how would you define the meaning of the Scripture where it says in 1st Sam. 10: 9, "God gave him another heart?" How would you explain

this? Also 10th verse "The Spirit of God came upon him and he prophesied among them." Yours Truly,  
J. C. HALL.

Remarks.

If I am enabled to write anything to the edification of my dear brother Hall it would be a matter of surprise to me.

While with God nothing is impossible in all the infinite range of His good will, and nothing too hard for the Lord to do, yet it does appear to me I am as nothing and less than nothing and vanity. However the Lord God can speak as it pleases him and send by whom he will a word of peace to his chosen. I can write only as things appear to me.

King Saul and King David were both typical men. Saul was a type of the law that makes nothing perfect, and David a type of the gospel that is the sure mercy of God and therefore endures forever.

Do you wish to see man's resolutions in his boastful pretensions followed by constant failures? Look to King Saul. He is head and shoulders higher than any other and makes a most promising appearance. The spirit that demands a king shows the state of the people. They reject God and desire a king to fight their battles and go in and out before them as other nations around them. They desire to be in the fashion and see their king. They reject God in this matter and God gives them a king in his anger suitable to the spirit in them that rejects God and desires a man that shall reign over them.

But what was the character of Saul? Did he fear God or not? He rebelled against God and disobeyed his command in the matter of Agag, and in general. He followed the light of his own eyes, and in his haste he resorted to any expedient that offered itself. To

consult a witch after killing them, to seek the life of a man better than himself, to make a vow that involved the death of his own son at the moment God had wrought great deliverance by that son, at one moment under the spirit of jealousy attempting to kill David, and in the next vowing he would no more seek his life, to fall on his own sword in battle, after consulting a witch, showed the utter insufficiency of worldly strength, wisdom or valor to fight the battles of Israel was the work of Saul.

But he had another spirit given him from the Lord. Yes, in his official character as ruler the Lord gave him another spirit, but how did he act even while under its guidance? It was not in the meekness and patience of little David. Saul does not appear to have possessed the faith and wisdom that guided David in his wars with the enemies.

The point in Saul's life and character that has impressed me is his typical nature as possessing nothing that pleases the Lord, or delivers Israel. He is not able at all to do what David has done. He cannot deliver Israel when Goliath challenges them; but David does: he has that envy that slays the silly one. In his desperation he consults with a witch and then kills himself. He thrusts himself into the priesthood.

If Saul was ever a christian he was so at the time of his death. For Jesus having loved his own he loved them unto the end. If Saul was saved was it not by grace; yet he does not appear to love that grace and mercy of God as David did, nor sing of the covenant mercies of God as David did.

I prefer rather to consider Saul as a typical man representing the failure of the flesh under the law of works, while David represents the gracious work of

God in his covenant mercies to Israel and as a bright type therefore of the Lord Jesus,  
P. D. G.

BROTHER GOLD:—I would be ever so glad to hear your views through the LANDMARK on Samuel 6th chapt. 7-12 verses. Of late my mind has been somewhat absorbed concerning the Ark and the milch kine that went straightway along the high ways lowing having turned neither to the right, nor left, leaving their young ones behind. What a grief or burden it must have been. Yet they went the straightway. May the Lord be with you, and remember me as a poor sinner if saved, by grace alone.

FANNIE V. FIELDS.

Lagrange, N. C.

"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them."

"And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go."

"And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us."

"And the men did so: and took two milch kine, and tied them to the cart, and shut up their calves at home."

"And they laid the ark of the Lord upon the cart, and coffer with the mice of gold and the images of their emerods."

Remarks.

What a good thing if our minds are impressed and exercised with scripture and our hearts have been turned from whatever place we have wandered or are suffering to the land of Israel, and if our feet are led straightway to that goodly but oft afflicted land.

The Lord uses types, even beasts of burden as oxen or milk-cows, lowing as they leave their young, and forsaking their own haunts, not by chance but of purpose, turning towards that pleasant land, and leaving forever all that they have known to go to a land they have never seen. Surely it is not a matter

of chance for these kine to suddenly leave their young and their native country, and go straight away from home to the land of Israel. The Philistines even could say it was not a chance for them to do that way, but that it was of purpose. May we not also say if a sinner turns away from his sins and all that is dear to this life, and moves towards Israel or loves and seeks those things which are above, that this is no mere chance, but that it is a matter of the Lord or of purpose. Is there not a cause for such a thing?

To see one leaving worldly business, the receipt of custom, or the money changers, or any and all matters of the world so dear to the heart of man, and espouse the cause of Jesus by speaking in his name, and seeking first the kingdom of God and his righteousness, or sacrificing all worldly ease, comforts, gain and pleasing prospects to the flesh, to preach that which no natural man loves is a greater wonder than for milch cows to leave their sucking calves and go lowing away from their own country forever, and be sacrificed on a Jewish altar. The ark of God must be the great cause of all this. It is no mere chance. To leave all and preach in his name or go directly up to the land of promise and then be offered in service with all that one has freely devoted to the worship and service of God is indeed a great thing.

But we had better suffer with the people of God, forsaking all for that, rather than to dwell in the tents of sin for a season. To live near the Ark of God, to suffer in the name of Jesus, to have our face towards Jerusalem, to love and cling to his people, and die in Israel is far better than any thing of this world. To do this is no mere chance, but it is by the power of the God of heaven according to his blessed authority.

P. D. G.

## Obituary.

MRS. CATHORINE ELLISON.

The lives of holy men and women have been recorded ever since the Lord has had a people in the world. The prophets and apostles speak of faithful women. It was one of these who washed the feet of Jesus with tears and wiped them with the hair of her head. And it was by women that the resurrection of Jesus was first declared after he arose from the dead.

The apostle Paul speaks of women as servants of the church, and laborers in the Lord; and may I too not write of a faithful and loving sister, Cathorine Ellison whose Maiden name was Riner. She was born in Monroe Co. W. Va., July the 21st, 1825, was married to J. J. Ellison Feb. 14 1850; and died December 4th 1889. To those who knew her my attempt to speak of her virtues will be but feeble. Her humble, sincere and faithful life speaks more than pen can describe. Like the saints of old we sorrow most to know that we will see her no more. We believe it has been a glorious exchange for her. She had been afflicted for more than five years, during that time she gradually sank, until at the last she grew entirely helpless; yet she bore her affliction patiently and meekly, while she was alive she was willing to live, and when the time came she was willing to die.

She was ever ready to help the needy whether it was to feed the hungry, clothe the poor, visit the sick, or speak a word of cheer to the cast-down; so it may be said of her she did what she could. She united with the Primitive Baptists in Sep. 1865, and lived an exemplary member during the remainder of her life. No worldly cares ever kept her from filling her seat at church. Her life was so exemplary that even the enemies of truth could not speak reproachfully of her. She raised 2 children—daughters to be grown, lived to see them not only settled in homes of their own, but made willing to confess their faith in Christ by being buried with him in baptism.

A friend of another denomination said to me at her burying, You have lost a good woman, Your church has lost a friend, she was so good to the poor.

O that I may so live that when I am gone it can be said: the church has lost a friend. I would that Primitive Baptists might live

as she did. Then Zion would shine as a city set on a hill. It would be of the Lord's planting yielding fruit in its season.

Brethren, let us so live that the church of Christ cannot be gain-said, and when we die it can be said of us as our sister, The church has lost a good friend.

I can only point the husband and daughters, who so faithfully attended her during her last illness, with all the friends to Jesus who will be with them in the sixth trouble and in the seventh will not forsake them.

S. E. BROYLES.

ADDIE ELIZABETH THORN.

She was the daughter of Jennie E. and Joseph T. Thorn. She was born on the 31st of July 1881 and died on the 29th of Jan. 90' making her stay on earth eight years, five months and twenty nine days.

She was a very affectionate and intelligent child and manifested even in her last sickness an unselfish and affectionate care for the comfort of her sick mother, requesting her to lie down and rest and not grieve for her.

It was Jesus the Saviour who came not to call the righteous but sinners to repentance who said,

Let little children come to me,  
My kingdom they shall see,  
Safe in my Father's love to dwell:  
It is my Father's will.

Of such my kingdom is composed,  
None such I e'er refused.  
No foes my power can withstand,  
Till them I safely land.

To me my Father did them give,  
And with me they shall live,  
All free from pain and trouble prove,  
But rich in peace and love.

D. A. MEWBORN.

ELDER THOS. E. WALDRIP.

Died at his home in Lafayette Co., Miss. Nov. 18th 1889, surrounded by grief stricken family and many sorrowing friends, and followed to the grave by a large concourse of bereaved friends and neighbors. Brother Waldrip had been suffering for many months with kidney trouble, but died of Malarial Hemeturia after a short illness of six days. He did not suffer greatly and was conscious of his approaching end, and was perfectly resigned to the will of his Master. Elder Waldrip was born June

15th 1848, making him 41 years 5 months and three days old at his death. He was married to Blanch H. Woolen, December 16th 1869, by whom he leaves 9 children, 3 boys and 6 girls to mourn for him as only the widow and orphan can mourn, but they have the example of an honorable, high-toned and unswerving life to reflect about, and be thankful for. He also leaves a widow mother, and four brothers, and one sister to mourn his untimely end. Brother Waldrip was in many respects a very remarkable man reaching his majority just after the late war. He had few of the opportunities that his native ability entitled him to, but by earnest and persistent effort he acquired such degree of intelligence, and gained the confidence of his people to such a degree that they required him to serve three terms as magistrate, and then sent him two consecutive terms to the legislature, and probably would have continued him longer in that or some other position but he declined saying, I have delayed long enough, I must get about my Master's business. Brother Waldrip was received into the church and baptized November 1880, Licentiate in the spring of 1884, but was opposed to being ordained and stoutly refused to submit until the church demanded that he should be set apart to the ministry, which was done in September 1888, which position he filled to the great satisfaction of his brethren and sisters for only a little over one year, which reminds us that the way of the Lord is past finding out.

R. A. DEAN.

[Primitive Baptist papers please copy]

MRS. ANN MEDORA HINSON.

Daughter of F. P. and Mary Bazemore was born July 5th 1859, died December 2 1889. In Jan. 1883 she was happily married to Mr. L. G. Hinson.

It is but seldom we are called upon to chronicle the death of one whose loss in the family and community will be more sensibly realized, or whose daily example in all the relations of life was so faultless and commendable. Cultivated in mind, gentle in spirit, attractive in her manners, benevolent in her habits, and uniform in her deportment, she possessed a combination of qualities that fitted her to adorn society, and secure for her highest esteem of all who knew her. As a wife she was all that the Bible and her husband requir-

ed, as mother devoted, and loving, though not to the spoiling of her little boy, as many mothers are who have an only child, she was firm and positive and did strive to manage her dear little one as her sound judgment deemed right. As a daughter she was always dutiful and obedient; to her sister and brother she was kind and affectionate. Those who knew her best loved her most. When in her 18th year after attending a ball she was aroused in a dream to see what a great sinner she was, and sought to obtain peace with our great King; her health began to decline soon after her marriage and with it no hope of a blissful beyond. O what a pitiful condition to be in, yet blessed thought there is yet balm in Gilead for the crushed and guilty conscience; so this dear friend was brought to rejoice in Christ as her Saviour early in the Spring of 1888. Her mind seemed to be entirely on divine thoughts for a long while. But this happy season was not to endure always, she still had flesh to contend with, sufferings to endure, and the believer's doubts and fears to encounter. Baptism was impressed on her mind, but as many of God's dear children have done, and yet do, she bore the rod of disobedience and never entered the fold, from a feeling of unworthiness. Yet she was sound in the Primitive Baptist faith, and wanted to live with them. She went to their meetings at Spring Green as long as she lived, when she could be carried; often have I seen her there, when she was too feeble to sit up, being an invalid for more than twelve months, yet her bright sweet face indicated the love of Christ constraining her to meet with his people and feast with them from their Master's table. Finally her conscience was so much lashed for not taking up the cross and being baptized that she was not so anxious to attend, said she felt it her duty but she was too feeble to undergo the ordinance and when she attended preaching, the minister rebuked her so much that it added to her sufferings. Yet she could not bear to be left at home when her mother, (who is a precious sister) was preparing to go. Only eight days before her death she was taken off her bed and carried with her mother to Spring Green; she was very feeble indeed, told her mother she never expected to go there again and didn't want to unless she could go and be baptized. When she bade me adieu she persuaded me to visit

her that week, said she wanted to talk with me. I told her I would if possible, but did not, until the first day of the next week, hearing that she was much worse I hastened to fulfill my promise. On entering her room how surprised I was to find that death was lurking in her suffering body, though conscious yet she seemed to notice no one. Her mother told her I had come to see her, she roused up and asked for me, kissed me, said she was glad to see me and why didn't I come sooner when she could talk, and that she wanted to talk then but was too far gone. She ask her husband to raise her up, saying, It will be the last of me, I am dying. As she uttered the last word we saw her spirit was taking its flight, laid her back on her pillow and soon she was gone leaving mourning relatives, who had faithfully nursed her all during her long illness, to realize what a precious gift she had been to them. But she died sweetly, confidently trusting in her Saviour, said she was not afraid to die, and her only regret was she had not been baptized, said she hoped her disobedience would be a solemn warning to others not to put it off and suffer as she had done, till too late. But we believe she was baptized with the Holy Spirit, and that alone can prepare us for the awful tomb, and that she has now entered into the joys of her Lord forever, where pain, sickness, nor sorrow and death can ever again annoy her. Precious in the sight of the Lord is the death of his saints. Mrs. Hinson has left a dear mother, husband, one child, sister, brother and many relatives and friends that sadly miss the dear form, sweet pale face and loving voice that they will no more behold again in time. May God who alone can comfort the bereaved in their distress, enable them to bow in submission to His chastening rod, and finally save them in Christ Jesus the Lord.

RUTH TAYLOR.

Hamilton, N. C.

AT REST.

[Lines to the memory of Lewis H. Stephenson]

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

Jesus, while our hearts are bleeding  
O'er the spoils that death has won,  
We would at this solmen meeting  
Calmly say, Thy will be done.

Though cast down we are not forsaken,  
 Though afflicted, not alone,  
 Thou didst give and Thou hast taken.  
 Blessed Lord, Thy will be done.

Call not back the dear departed  
 Anchored safe where storms are o'er.  
 On a border land we left them,  
 Soon to meet and part no more.

When we leave this world of changes,  
 When we leave this world of care;  
 We shall find our missing loved one,  
 In our Father's mansion fair.

Safe in the arms of Jesus,  
 Safe on his gentle breast,  
 There by his love o'ershadowed,  
 Sweetly thy soul shall rest.

HAYWOOD MARTIN.

Pratt, Johnson Co., N. C.

JOHN ROBERT LANIER.

John Robert Lanier was the son of Robert Lanier and wife, whose maiden name was Mary Perry, and was born, nine miles South of Williamston, Martin Co. N. C., Jan. 7th 1827, and died Feb 10th, 1890, after an illness of six days with Pneumonia, in the 64th year of his age, at the residence of his daughter, Mrs. Ida Hassell, the widow of my half brother, Dr. Alonzo Hassell, in Williamston, N. C. He was married in 1852 to sister Mary Robertson, who survives him. Five children were born to them, four daughters and one son, of whom the two oldest, Ida and Joseph still live. After his marriage, Mr. Lanier lived the most of the time in Williamston. He was at different times a farmer, merchant, traveler, railroad agent, and Post Master. During the war he was Captain of a company in the Confederate Army. He was an intelligent, industrious, truthful, honest, honorable, brave, patriotic, kind, pleasant, and excellent man, in all the relations of life. He always preferred to wrong himself rather than to wrong a fellowman. He never made a public profession of religion, but was a strong believer and uncompromising advocate of the doctrine of salvation by sovereign grace, and had no use for any other kind of preaching. In his last illness he manifested a spirit of great humility, patience, resignation, and gratitude to the Lord for his wonderful mercy to him; felt that he him-

self was nothing, and less than nothing, a poor vagabond, as he said; and he declared that he was willing to trust himself in his just and merciful hands. Sister Lanier feels comforted with the assurance that long before his departure, her husband had experienced a gracious change, and that he has passed into that blessed and eternal rest that remaineth for the people of God.

SYLVESTER HASSELL,

ESTHER D. SMITH.

Please notice the death of Sister Esther D. Smith, who was a member of the Burton Creek church. She died on Tuesday eve, the 11th inst, aged 62 years. Her house was the home of the Baptists; doubtless you have heard of her great hospitality through brother Lester and others. She leaves as a monument to her good name six exemplary daughters, three married and three single. She lived a widow for years and through God's great mercy lived to see her youngest daughter old enough to be self-sustaining by teaching school. I append a note received from the youngest daughter the next day after her death.

I attended the funeral and the large congregation of neighbors and friends gave strong testimony of the high respect and great love they had for one whose christian walk and godly conversation, coupled with unbounded charity always ready day or night to visit the sick and relieve suffering humanity.

Yours affectionately,

THOS. M. ALMOND.

Lynchburg, Va.,

DEAR MR. ALMOND:—Dear mother is no more, she died happy in Jesus about 4 o'clock last evening. We are trying not to grieve, as she asked us not, and we know that her earthly toils are over, and her spirit is in that sweet heaven that she prayed to enter, the reality we know has not come, but pray for us that we may be able to stand with christian fortitude, and live as to meet death with the same sweet trust and faith with which she passed away and be able to meet her on the other shore, as we all promised

her by the help of God to do. The funeral will be preached by Mr. Dodson Wednesday evening at 1 o'clock please come and help us to perform the last earthly tribute of love to our aged mother.

NETTIE B. SMITH.

Meadow, Va. Feb. 11th 1890.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Great Swamp and to commence on Friday before the 5th Sunday in March. Any one desiring to come by rail will be met at Riverton, near Greenville, Thursday and Friday night.

Yours in love,

LEONIDAS FLEMING.

There will be a Union meeting at Goodwill, Va. commencing on Friday before the 5th Sunday in March and to continue three days. Brethren are invited to attend.

Yours in hope,

A. L. MOORE.

The Black Creek Union is appointed to be held with the church at Goldsboro, N. C. Saturday and 5th Sunday in March.

The Toisnot Union is appointed to meet with the church at Peach Tree, Franklin Co. N.C. commencing Saturday before the 5th Sunday in March: ministers and brethren cordially invited. Any person or persons coming by rail will be met at Springhope on Friday evening by notifying any of the brethren at Hunt's, Nash Co., N. C.

Yours in hope,

W. G. WHELESS.

The next session of the Contentnea Union was appointed to be held with the church at Nahunta and to commence on Saturday before the 5th Sunday in March 1890, and Elder I. J. Taylor to preach the introductory and Elder W. B. Williams his alternate.

Yours with love,

L. J. H. MEWBORN.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

D. N. GORE.

Smithwicks Creek.....3rd Sun.  
 Bear Grass.....Monday  
 Wilson.....Tuesday night  
 Scotts.....Wednesday  
 Memorial.....Thursday  
 Chapel.....Friday  
 Nahunta.....Saturday  
 Goldsboro.....4th Sunday in March  
 Dudley.....Monday  
 Wilmington.....Monday night  
 I expect Elders L. H. Hardy and John R. Rowe with me on part of the above appointments.  
 I will need conveyance.

D N. GORE.

JAS. S. CORBETT.

Red Banks the second Sunday in March 1890  
 Tysons.....Monday  
 Meadow.....Tuesday  
 Moores.....Wednesday  
 Union.....Thursday  
 Old Town Creek.....Friday  
 Old Sparta.....Saturday  
 Great Swamp.....Sunday  
 He will need conveyance.

W. B. STRICKLAND & M. T. LAWRENCE.

4th Saturday and Sunday in March Lawrence's  
 William's.....Monday  
 Falls.....Tuesday  
 Pleasant Hill.....Wednesday  
 Union.....Thursday  
 Wilson.....Friday  
 Goldsboro.....5th Sat. and Sun. in March  
 White Oak.....Monday after  
 Meadow.....Tuesday  
 Tyson's.....Wednesday  
 Great Swamp.....Thursday  
 Flat Swamp.....Friday  
 They will need conveyance.

Fifth Sunday afternoon some one will please meet them at Wilson for White Oak.

Brother Bartly Perkins desires to thank the brethren and friends for their liberal contributions to him, and to state that his health is no better, but he is still confined to his bed and is worse drawn than formerly.

P. D. G.

Elder J. S. Collins has changed his address from Arlington, Texas, to Fort Worth, Texas (224 Jennings Ave.)  
 J. D. DRAUGHN.

## RECEIPTS.

ALA.—By C N Glenn 3 Elder R Jenkins 1 50 P G Boyle 1

ARK.—J P Chapman 2

FLA.—Elder J W Futch 2 W R Singletary 2 50 T J Altman 2

GA.—B O Headrick 1 50 Elder A J Mins 1 50 By Elder J R Respass 7 50 W H Mullis 5 50 Elder J R Respass 9 50 F P Cowart 1.

KEN.—Miss Sallie Laytham 2 W L Fox 2 J W Fairchild 2 G R Turner 2 By J T McCowen 3

LA.—J M Edmiston 1 50

N. C.—Harriett Wilkerson 1 50 Jason Rogers 2 Jesse Safely 3 Mrs C W Jordan 1 J R Purvis 1 50 C T Eason 1 50 R M Cox 2 Robt Mitchell 2 W H Tolson 2 J M Howell 2 Mrs Ruth Taylor 1 50 Mrs Charity Lucas 2 Mrs C Winstead 1 50 Mrs O L Jackson 2 Bennett Fields 2 J L Brake 1 50 J H Griffin 2 By John Gurganus 1 50 Elder L H Hardy 3 Calvin Thomas 2 John Aumon 8 Jesse Braswell 4 50 Elder S Hassell 1 50 B Bullock 1 50 A L Moore 1 50 Elizabeth Smith 1 50 Wm F Newnam 5 J F Grubb 2 Thos Brewer 1 50 John Yarboro 1 50 Sallie Barden 3 95 C C Cockerham 1 50 Elder L S Ross 2 J D Gardner 2 Mrs Fannie V Field 2 L J Gully 1 50 W H Young 1 50 Miss Martha Gulley 1 Thos Tillery 2 E Winston 2 J M Yarbro 2 J F Buckner 1 Mrs S E Pippen 2 Mrs Martha Johnson 2 K L Barber 1 50 J Sellars 1 50 By A C Craig 5 50 J H Combs 5 S W Outterbridge 6 By Elder M T Lawrence 3 Elder S Hassell 3 Dr. J R Hester 6 J L Little 3 90 Hooks Bros 3 Elder Job Smith 9.

N. J.—J H Hill 2.

N. Y.—Mrs J R Halstead 2

S. C.—Henrietta Sandsbury 1 50

TEX.—N A Jones 5 J F Johnston 1 50 M Liles 5

TENN.—By Miss S L Lands 2 J W Cawood 1

VA.—B R Hall 1 50 Mary E Buck 2

G Galleher 2 By J W Griggs 1 50 Elder J C Hall 2

## MEDITATIONS ON THE WORD.

DEAR BROTHER GOLD:—I have a book of 400 pages now in press entitled, "Meditations on portions of the Word," which will be ready by or before October the 10th, 1889. It contains selected articles which I have published in the *Signs of the Times*, and other papers since 1864. and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, on receipt of which the book will be sent to any address. Your brother in hope of the gospel.

SILAS H. DURAND.

Southampton, Penn.

I have the above valuable book for sale. Orders filled on short notice.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER:—I have in press a book entitled "Little Souvenir," of about 200 pages and will be ready for delivery on or about March 1st, 1890. The book contains the full and complete confession of faith adopted by the Primitive Baptists of London, England, in 1689, or 200 years ago, and re-adopted in Philadelphia, U. S. A., in 1742, or 148 years ago. It also contains a short treatise on church discipline, with forms for transacting church business, such as writing letters of dismission; letters of notification; forms of minutes; forms of credentials; forms of marriage; letters of condolence, &c., with much other matter of interest and usefulness to Primitive Baptists, including about fifty hymns. Price bound in cloth 50 cts. per copy; bound in soft morocco 75 cts. per copy. Address all orders to  
J. E. GOODSON, JR.,  
Macon City, Mo.

## NOTICE.

Any brother or friend desiring any copies of the "Treatise on the Book of Joshua" to dispose of, if he will let me know, shall have any number of copies he desires sent to him for that purpose.

P. D. G.

## CHURCH HISTORY RECEIPTS.

N. C. A Friend 1

S. C.—J R Allsbrook 1

TENN.—Mrs M K Trebaugh 3

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Fall Session begins Monday, September 2nd 1890. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

Literary course of study is thorough and unusually comprehensive, extending through a primary, a preparatory and a collegiate department. Thoroughness of teaching is made an object of special attention. Promotion from lower to higher classes is based on the proficiency of pupils, as ascertained by careful and rigid examinations.

The Music Department is presided over by one of the most thorough and successful teachers in the State. Excellent advantages for the study of ART. Home advantages for boarding pupils.

Location healthy. Moderate charges. Send for catalogue and circulars,

SILAS E. WARREN,  
Wilson, N. C. Principal.

## WHITAKERS' ACADEMY

FOR BOTH SEXES, Whitakers, N. C.

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

## LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices:

- Plain sheep binding, single copy, by mail 60cts.
  - Per dozen, by mail, \$6.00.
  - Morocco binding, plain edge, single copy, by mail, \$1.00.
  - Per dozen, by mail, \$9.00.
  - Morocco binding, gilt edge and gilt cover, single copy, by mail, \$1.25
  - Per dozen, b/ mail, \$12.00
- No less than half dozen will be sold at dozen rates.

Books sent to any part of the United States or 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.

Please do not send any postage stamps.

## DO YOU WISH TO EMPLOY A TEACHER? DO YOU DESIRE A SITUATION AS TEACHER?

THE WARREN SOUTHERN TEACHERS' AGENCY makes a specialty of supplying schools and families with Teachers, free of charge, and of securing situations for Teachers at moderate cost. School property sold or rented. Send for blanks, &c.

Letters requiring answers should enclose necessary postage. Address

SILAS E. WARREN, Prop.,  
Lock Box 149, WILSON, N. C.

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

## TRAINS GOING SOUTH.

Dated Jan. 13 '90	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.	11 16 p m
Arrive Rocky	1:46 "	.....	7:10 "	12 19 a m
Arrive Tarboro.	*3:45 p. m.	.....	.....	.....
Leave Tarboro...	10:20 a. m.	.....	.....	.....
Arrive Wilson...	1:17 p. m.	7:00 p. m.	7:43 am	12 47 a m
Leave Wilson....	*2:30 p. m.	.....	.....	.....
Arrive Selma....	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro.	3:10 "	7:40 p. m.	8:35 a. m.	.....
Leave Warsaw....	4:10 "	.....	9:34 "	1 20 a m
Leave Magnolia.	4:24 "	8:40 "	9:49 "	2 21 "
Arrive Wilm'gton	5:50 "	9:55 "	11:2 0	2 34 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.	No. 100 Daily
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.	11 20 a m
Leave Magnolia.	1:10 a. m.	10:34 "	5:30 "	12 3 0 "
Arrive Warsaw....	.....	0:45 "	5:53 "	.....
Arrive Goldsboro	2:18 a. m.	11:15 "	6:53 "	1 37 "
Leave Fayetteville	.....	*5:40 a. m.	.....	.....
Arrive Selma....	.....	11:00 "	.....	.....
Arrive Wilson....	.....	2:10 "	.....	.....
Leave Wilson....	2:50 a. m.	12:17 p. m.	7:47 p. m.	2 20 p m
Arrive Rocky Mt.	.....	1:10 "	8:18 "	2 30 p m
Arrive Tarboro..	.....	*3:45 p. m.	.....	3 45 "
Leave Tarboro...	.....	10:20 a. m.	.....	10 20 "
Arrive Weldon...	4:30 a. m.	2:45 p. m.	6:30 p. m.	3 57 p m

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2.30 m., arrives Scotland Neck at 3.45 P. M., Riverton 6.10 P. M. Returning leaves Riverton 7.20 A. M., Scotland Neck at 10.20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4.00 P. M., Monday, 4.00 P. M., arrive Williamston, N. C. 6.30 P. M., 4.20 P. M., Plymouth S. p. m. 5.40 p. m.; and returning leaves Plymouth, N. C. Daily except Sunday, 6.00 A. M., Sunday, 5.30 A. M. Williamston 7.25 A. M., 9.50 A. M., Arrive Tarboro, 9.50 A. M. 11.30 A. M.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6 A. M., arrive Smithfield, 7.30 A. M. Returning leaves Smithfield, 8 A. M. arrive Goldsboro, 9.30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3.40 p. m., Spring Hope, 4.15 p. m. Returning leaves Spring Hope 10 a. m. Nashville 10.35 a. m., arrive Rocky Mt. 11.15 a. m. Daily, except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11.10 a. m. Returning leaves Clinton at 8.20 a. m. and 3.10 p. m., connecting at Warsaw with Nos. 41, 40, 23 and 78.

Southbound train on Wilson and 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 at Weldon for all points north via Richmond and Washington.

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

Florida Special Vestibule Train No. 501 leaves Weldon Mondays, Wednesdays and Fridays 9.50 p. m., arriving Wilmington 2 a. m. Tuesdays, Thursdays and Saturdays No. 500 leave Wilmington 1.00 a. m., arriving at Weldon 5.31 a. m.

J. R. KENLY, Supt. Trans.  
T. M. EMERSON, General Passenger Agent.

JNO. F. DIVINE, Gen'l Supt

## GILLIAM'S ACADEMY For BOTH SEXES

The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

The school, with increasing patronage, has been in successful operation ten years.

### TUITION:

Primary, per month,	\$2 00
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# Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## TEETH TO TEETH.

*Tom Thumb tugging with the wolves for  
the sheepskin.*

(By Joshua Lawrence.)

[Concluded.]

### ON GOD'S MINISTERS.

Then what shall a mother do to her crying child, when she has no milk in her breast? Why, give it the skin; it will stop it perhaps from crying if it gets no milk. So I say to God's ministers, when you feel you have no milk of the word in your hearts, I say give them the skin—the skin will perhaps pacify them. You know when a mother suckles her child when she has no milk it gives her much pain; equally so for God's ministers to preach when they have no preaching in them. And you also know, that when a child thus sucks the mother when there is no milk, it is no satisfaction to the child, all dry skin and no milk; So with God's children when they hear a minister of God preach, who is in the frame of no milk in his breast, all dry skin to the children of God, and no sincere milk of the word—a pain to the preacher and no satisfaction to the saints—all skin.

But when the mother's breast is full of milk even to paining, and flowing out untouched by the child, oh, then how she longs and wishes to let her child suck for her own ease; then she also thinks, now, my dear child, you will get your fill. So with God's ministers, when filled in their hearts by some secret process with milk of the word; they like the mother feel that their breast is full, although they can't tell

how it came there, yet they know as well as the mother it is there. Oh, then how the minister is pained, how he longs and wishes to preach; yea, then he feels and thinks God's children will get a good mess, and it seldom fails to suckle the children to the full. And while the child is thus sucking the full and pained breast, how sweet and pleasant it feels to the mother, how it eases the pain, she enjoys giving out the milk as much as the child does its reception. So with a God full breasted minister, while thus giving out his preaching it is pleasant, sweet, joyous, easing and comforting to the minister, and the children of God do not receive the preached word with any more comfort than the minister. Then God has so ordered it that the happiness, nourishment, strength, growth, and comfort of the child should be the comfort and joy of the mother; so with God's minister and the saints. Some mothers have too much milk for their children's stomachs, more than they can digest, then they will throw it up; so with some ministers, they have such fruitful minds that they give more milk than the children can receive, they preach too long—thus they belch up part and this minister is often blamed when there is no blame, for it is owing to the fruitfulness of their minds, so that sometimes they are more at a loss to know what to leave out than they are what to say. In this case it is best for mothers to suckle other children, so should ministers travel abroad and suckle other children; for by often suckling, the breast will not get full nor preachers preach so long. Some mothers don't give milk enough and leave the child

crying; so some preachers are too short for some saints and they complain, I wish you had preached longer. But mothers should always take the child from the breast as soon as her milk is gone; so should preachers always quit when they are done.

The mother may have every drop of the milk drawn from her breast, yet more will come; so the preacher, he may preach himself clean out of feeling, texts, and ideas, but more will come and keep coming until his heart is as full as ever. The more a mother suckles her child, the more milk she will have; so the preacher, the more he will have. A mother may keep her child from sucking, until her milk dries up; so the preacher he may neglect preaching until he don't care to preach, and all his ideas dry up. I shall say, that mother that refuses to suckle her child is worse than the brutes; so I shall say that minister that refuses to preach, is worse than a brute. Milk in the breast of the mother is the gift of God, it costs her nothing; so the milk of the word in the heart of God's ministers is the gift of God and costs them nothing. What would you think of a mother who would sell her milk to her child, or would not suckle her child without hire? Oh, worse than brute. What then would you think of that preacher who sells his preaching to the children of God, or won't preach and suckle the children of God without hire? Oh, hellish brute! God gives the milk to the mother to give to her child for its support; so God gives the milk of the gospel word to his ministers to give to his children—and as, says Christ to the apostles, freely ye have received, freely give; yea, as free as the mother gives milk to her child—give, not sell. And that mother that loves her child and husband as she ought to do, will do so; so that preacher that loves Christ and saints as he ought to do, will suckle God's children freely without hire.

There is no food nor nourishment on earth so suitable and so quieting to the child as the breast; here the little creatures dry up all their tears, all their sorrows are smoothed; here their cheeks

feel the warm paps of life and strength; here they find a friendly, sympathising, loving, soothing mother. So to God's children there is nothing like the warm paps of a preached gospel; here they find in God's ministers a soothing, loving, friendly mother to feed and comfort their souls with the sincere milk of the word, that dries up their tears and drives away their tears and sorrows, and hushes into silence their every doubt, and lulls them asleep in the same arms of the promises of God, to wait in hope of eternal life. But self, men-made and devil-made ministers are blind nurses; they have no milk for children, God has given them none, they can't make it, they have no breast nor milk in their paps, and therefore never were pained with the milk of the word, have no necessity for preaching nor nursing the children but their hire; they never bore any, therefore never had any milk; then, all they can feed the children upon is nothing but bread, meat, pot-liquor and dumpling. So then every saint can know a minister of God just as well as a child can know the breast of its mother from the pot-liquor and gar-broth of the nurse or false minister. This, I believe is a figure of every God-minister in the world, and will apply to them all; and also the nurses a true figure of all false ministers.

Now if a saint hears a God minister preach and gets no benefit, no milk of the word, there are three exceptions for it; one is, the minister's breast may be dry, as before stated; but you cannot often hear a God-minister preach, and get no milk; nay, not four times in five, but there will be milk and not skin. But other ministers are always skin and no milk. The second exception is, some of God's children eat too much dirt; for God has dirt-eating children as well as others. And if the heart of the child of God is too much filled with the things of this world, they will not desire the sincere milk of the word to grow thereby; for dirt-eating children don't love milk but fat meat, and the fatter it is the better they relish it. So this is one cause why a saint may hear a true God-minister and get no more comfort

from him than if he was only a nurse; yet with this difference, the saint can say it is all truth but I can't feel it, I don't enjoy it, I get no comfort, my strength is not renewed as the eagle's—for once a year the eagles shed their feathers, then they are weak and helpless and can hardly procure their food until their feathers grow out again, when their strength is renewed. So whenever God's children become dirt-eaters they become weak and helpless, and can hardly procure food from the preaching of any minister. So quit eating dirt, thou child of God, and you will feel a desire for the sincere milk of the word, and feel your strength renewed and get milk from all God's ministers less or more.

The third exception why a saint may hear a God-minister and get no milk of the word is, because he is like king David's son Amnon; he was lean from day to day, although a king's son, because he had fell in love with an unlawful object, even his sister Tamar. So with some of God's children, they sometimes fall in love with unlawful objects, and this is the cause of their leanness of soul and why they can't get milk from a God-minister nor relish his preaching; but to such saints the gospel word is sapless and dry. I say saint put away your idols, bury them under the yoke of resistance and hide them in the ground of absence, like Jacob did his; and then you can suck in the milk of the word from a God-minister, and become fat and flourishing like the three children who refused to eat prohibited meat and thereby displease their God.

Now to prove the above metaphor to be a correct idea, take the following scriptures in all the prophets, for they speak of the Holy Ghost being on them to prophecy, saying, the burden of the Lord, the burden of the Lord; meaning the impression of the word of God in their hearts, that it was as much burden to them not to speak, as it is for a woman not to suckle her child. Speak they must, being moved by the Holy Ghost, for the word of God in their hearts is as a burden they must let out for their own ease; like a mother her

milk. And Paul says: Necessity is laid on me, yea, woe is me if I preach not the Gospel. So you see there is a necessity for Paul to preach, as there is for a woman to suckle her child; and woe is the woman in pain of her milk that don't. But false prophets and false ministers feign this burden for money, but never have milk for the children.

Now to conclude on this part—the day is not far distant when Christ who sitteth on the white horse, and his ministers the army that followeth him on white horses, shall take the beast and false prophet with the whole train of self, men-made and devil made ministers; and they shall be cast alive into the pit, and the rest shall be slain with the sword of him that sitteth on the horse, and the fowls of the air shall be filled with their flesh, when called together by the gospel angel that standeth in the sun of righteousness, to eat the flesh of these mighty captains and kings of the earth. Then, and not until then, will Christ and his ministers reign triumphant over all devil teachers a thousand years. Then fight on, ye ministers of God, and bear a faithful testimony to the truths of God: if you die like the saints of old leave a faithful testimony behind you, this is all that is required of you by the captain of your salvation. Our successors shall triumph in victory, if we die on the field of battle, over all men and devil-made teachers and their falsehoods by and by. For hear your captain's animating voice from on high: Be thou faithful unto death and I will give thee a crown of life, while the smoke of the beast and false prophet and all their train of followers shall ascend up for ever. Fear not then, nor be dismayed then, brethren, if some do depart from the faith and give great heed to seducing spirits and follow by thousands false teachers. Be strong in the Lord; stands fast in the apostolic faith, acquit yourselves like men of faith, zeal and courage; for the scripture tells you of these false teachers, their end and followers, and I have marked them out that ye may know them and turn away from them, and not be seduced and spoilt in your faith by their falsehoods

and vain philosophy and damnable heresies for money, and to make merchandise of you. Remember Paul's expression: A little leaven leaveneth the whole lump. Error spreads like a gangrene, so one error will corrupt your whole faith, yea a whole church; wherefore put all errors out of your churches, and reject all heretics after the second admonition, and you shall do well. For though we or an angel from heaven preach you any other gospel than that preached by the apostles, let him be accursed or cut off from your churches, that it spread no farther. And if any man come into your preaching houses and bring not apostolic doctrine, receive him not nor encourage him there, lest you be partaker of his evil deed of spreading falsehood and corrupt doctrine in the world, and thereby be instrumental in damning the souls of men.

And what would you say of that child or children that a mother has suckled, nursed, and spent her strength and time to feed, clothe and raise, that when she has become old refuses to work for her or support her in her old age? Would you not say, disobedient and ungrateful children? And what can you say of that church or churches, whom a minister has spent his strength, time and constitution to serve and feed with his preaching, until he is worn down, that refuse to give and supply him with the necessaries of life in old age? I say, disobedient and ungrateful church. Yet how many such I have known, that as long as a minister could serve them he was a fine fellow, he lived on their fat things; but when unable to serve them root pig or die—and not the foot of a professor has been at the house of his widow to know how times go there although they have had the Preacher's time, when he might have been providing for his wife and children Ungrateful churches! bread eaten soon forgotten. And to the honor of religion these things ought not so to be. And perhaps this is one reason that so many churches are destitute of pastors, because the churches have treated them they have had so ungratefully, that God in his judgements on them inflicts this chast-

isement. For some churches I have known that were favored with eminent pastors muzzled them to the full; but since their death have not been able to get another. And it is right they should not, until they learn to feed the ox that treadeth out the gospel grain for them.

[Concluded.]

[The articles of Elder Joshua Lawrence will be closed with this issue for the present, but perhaps they will be resumed again on Theological Seminaries at some time soon.]

Some months ago I asked Judge Howard, who when a boy worked in the printing office when and where Elder Lawrence's articles were first published in the Primitive Baptist, about the years 1836 and '37, to tell me something about Elder Lawrence. Well, he said, I thought he was the greatest man that I had ever seen, and after talking further of him he said, let me tell you something he said. About the time Andrew Fuller and others wanted to elevate the church and make her respectable among the nations of the world, he said it was like some fellows finding a sheep in the mud and they said, let us lift it out? and they got astride of it and caught hold of the wool, and made a hard pull altogether, but they did not move the sheep at all, though they got off a large amount of wool, and the poor sheep's back was bleeding. Then they concluded the best thing for them (though not for the sheep) was to pull out the balance of the fleece and save that and leave the sheep, which thing they did.

The church of Jesus Christ is as a poor scattered sheep, his bones broken. The lions (lovers of money and fame of this world) have driven him away. The spirit of the roaring Assyrian has devoured him, and now the proud spirit of Babylon hath broken his bones. P.D.G.]

## EXPERIENCE.

ELDEKS GOLD AND LESTER, DEAR BRETHREN:—About two months after I hope the Lord pardoned my sins I dreamed that a preacher's wife, one that I had never seen, asked me to write for her the reason of my hope, and I have been somewhat impressed to write my experience for publication ever since, but feeling so unworthy and incompetent caused me to procrastinate. My education is so poor I almost fear to make the attempt, but shall I seek the smiles or regard the frowns of the worldly wise? I desire to do the will of God but I am so weak and sinful, and destitute of anything comforting, I fear it is all imagination, and not the Lord's teaching; but again it seems that I must write, desiring that the Lord will give me a mine of recollection to tell some of his dealings with my poor soul, if I am not deceived. If I am deceived I pray the Lord will undeceive me and not let this scribble enter the press. I was born July 1868, and from my earliest recollections had serious thoughts concerning my soul's welfare after death. As I grew older I became more and more concerned about my future life, was not so much concerned during the day, but when night came it seemed that all could rest in sleep except poor sinful me. I would roll and cry, pray the Lord to forgive me and promise to do better, but as often as I made promises I would break them, which made me think the Lord never would forgive me for lying to him so often and for not complying with my promises to him. The Summer of 1885 I heard brother Isaac Jones preach: his preaching was peculiarly interesting to me and aroused in me a great sorrow for the many sins I had committed. That which I had done and thought there was no harm in appeared to me then as the greatest sin I had ever committed. Next day I worked in the field with my brother and sister, but could not talk and enjoy myself with them as usual, but kept my face turned from them, for my burden of guilt and sin was so heavy I could not help weeping to save my life. My breast was so filled with grief it

seemed that I would smother to death. When I could stand it no longer in the field I went off to the lonesome woods and fell on the ground to pray, but co'd scarcely utter a word. It seemed my prayers went down and my sins rose like mountains. Oh, how often I had wished that I had not been born, or had no future being. I would have been glad to have exchanged my condition with the fowls of the air, or anything that had no future being, for I certainly thought the flames of torment would consume me for my sins. I remained in this condition about a week and then this load of guilt was taken away during the day but remained the same thro' the night. In a few days the burden came back and then passed off again and again, but every time it seemed to last longer and grow heavier, 'til I co'd not rest day or night, at home or abroad. I tried to get rid of my troubles but could not. In company I tried to look cheerful to keep any one from knowing my bad feelings, though many times I could not prevent the tears from coming to my eyes. I thought I had a breast disease that would soon take me from this world, and my sins looked so unpardonable that I felt sure that I would be cast off with the wicked and rejected. I thought I was so sinful that I did not have a friend in earth or heaven. It seemed everybody and especially the Primitive Baptists whom I loved, could see how sinful I was and looked on me with an eye of scorn; but worst of all the Lord's frowns seemed to be upon me. Not one bit of comfort could I find except sometimes when I would hear christians describe my feelings by talking of the Lord's dealings with them, or go to preaching and hear the minister tell my feelings so plain and say, If this is your condition heaven is your home, and Christ is your Saviour, and so many comforting words that it would make me think perhaps the Lord is leading me unto repentance and will give me rest after awhile. But only a few moments could I feel that way before something would be telling me that I was not the mourner of whom they spoke, but that I was

such a vile sinner and studied so much about it that mourning had just become a growing practice with me, and I would keep getting worse until death, and then be sent to torment for my sins; and now and then I would find some sweet comforting words in the Testament, such as "I came not to call the righteous, but sinners to repentance," and "came to save that which was lost, &c" but all the comforts and promises I could find would soon pass from me, and leave me to view my case to be like Esau's who sold his birthright and thereby lost his blessing, and Judas when he saw that he had betrayed the innocent blood and was condemned, cast down the pieces of silver in the temple and went and hanged himself. It seemed they were very sorry for what they had done, but their sorrowing was no profit as the day of grace had passed from them, and there was no mercy. So thought I it is no use to try to pray for I have sold myself for nought, therefore I will lose the blessing of the Lord as Esau did his father's. Tho' I could not keep from calling upon the Lord for mercy, for the very breathing of my soul was, Lord have mercy. One night, whether asleep or awake, I do not know, I heard a great noise. It seemed to be a continued noise everywhere, except a space of 3 feet all around me. I was so frightened that I could not speak for awhile, then I spoke and the noise ceased. I lay still for sometime afraid to move, for I thought this world was coming to an end. I went from day to day thinking every day would be the last. Many times did I think I heard the sound of Gabriel's trumpet, and with great fear would look around in every direction to see if it was judgment day, and often in the silent hours of the night I would quickly raise up in bed to listen for the trumpet. I was afraid to lie down and go to sleep, so I would sit up for sometime with the enquiring thoughts and feeble prayers flowing from my heart, O! Lord what shall I do what shall I do? Will I have to be cast off with the ungodly where the awful

flames of torment will never cease? O Lord have mercy on me. Oh, how miserable I felt. I knew I could do nothing toward saving myself and could not believe the Lord was willing to save such a vile wretch as I. It did not seem to me that I could live with such a burden much longer, and oh the punishment due me I could see no way to escape, and I knew it would be just. I now began to feel it a sin to kneel in prayer, or try to ask mercy of the Lord, or to take his precious name between my sin-polluted lips. O! what a burden in my poor heart to feel like I was fast sinking down a gulf of dark despair where I never would rise again, and too sinful to pray for mercy. Dear brethren and sisters, so heavy was my burden from here on for about four or five months that I can't find language to express how I did feel, and none but those who have witnessed the same can know or have the faintest idea of the distress of one when he sees his condemnation and feels like it is a sin to ask mercy of the only one that can do him good. Some of the time I hardly knew what I was doing. It seemed my heart would burst with grief and I seldom ever attempted to pray. At times I'd think if I would go to some secret place and kneel for perhaps I could pray. I'd go and sometime be permitted to kneel but not to utter a word, other times I would go and return without kneeling or praying because I feared it would be a mockery in the sight of God for such a vile sinner as I was to try to pray. Oh, how I wanted christians to pray for me but felt too unworthy and vile to ask the good people to pray for me. The 9th day of May 1887 I went to hear Elders J. M. Matherly and F. P. Branscombe preach and desired very much that they would come home with us and pray for me, for I thought if ever a poor sinner needed praying for I did. When brother Branscombe read his text it condemned me and everything that I had ever done, even what I meant for good appeared to be a sin. I thought I was undone forever and felt like I was sinking with my sins, and was compelled to cry unto the Lord for mercy to save me

from perishing in everlasting woe and misery. I don't know what kind of condition I got in but I think I went out of knowledge of knowing anything for a while, then I was filled with love and joy inexpressible. Apparently I saw the whole elect family of God shining in glory. I could hardly withhold crying aloud with all my strength in praise to my blessed Saviour. The minister praised God, and the congregation looked happy as if they were praising God. I believed that Jesus died to redeem his elect people, chosen before the foundation of the world, and was now making himself known to them. I could rejoice in the doctrine of election, and all the ways of the Lord. To my understanding the Scripture was full of glorious mysteries. My song was changed from mourning to praise and thanksgiving. Jesus all the day long was my joy and my song. I did not feel like I ever would see any more trouble. Though I had not thought my sins forgiven, but realized the glorious Saviour in his beauty, the chief among ten thousand and all together lovely, and felt to praise his holy name. When I knelt to pray I tried to ask God to forgive me; and the answer to my mind was, "Why do you ask for that you have." How can I forgive when I have already forgiven you. I prayed God, am I forgiven or not? Let me not be deceived and believe that I am forgiven if I am not, but if thou hast forgiven me give me some evidence that I may believe I am pardoned. I felt impressed to join the church and be baptized but was afraid I was deceived and would deceive the church, for I thought surely if I was a christian my mind would not be scattered off on foolish idol things so much. I was continually praying to know my duty. When I was at church and the opportunity offered for the reception of members my heart would ache so I could hardly stay away, and I felt so unfit I would leave with an aching heart, halting between two opinions. Upon one occasion I did not think I could live to get home or have another opportunity to be baptized. I read the Scriptures a great deal and asked the

Lord to give me understanding concerning my duty in them; it seemed I was taught to follow Christ in baptism, to walk worthy of the vocation wherewith I was called, &c., but I still felt too unworthy and prayed God to remove the impressions if it was not my duty to be baptized. I tried to content my mind by thinking if I was a christian I could be one just as well out of the church as I could in, and if I was not it would only make matters worse if I should join. But how rushing was the thou't if you love me keep my commandment, and many other words would pierce my heart. Yet I was afraid that I was deceived and still lingered out in the cold and dark, the tempter continually following and persuading me into sin. My thoughts continued on foolish, idol things, which caused many sighs and tears. Often did I think, how can I live, how can I rest under these sore temptations, and enquired of the Lord if this was because I was out of duty and prayed for the tempter to be removed and the light of the Lord to shine in my poor heart. On my way to preaching the 14th of May 1888, I earnestly prayed to the Lord to give brother Jones a text that would teach me whether or not I must join the church. When he had taken his text I felt my prayer was answered, the text was "Let your light shine." It seemed to me he was talking to me all the while and my duty looked plain. Though after preaching when the opportunity for joining was offered I shrunk back fearing I was yet deceived and had taken to myself the words which belonged to some one else. I went on to preaching again that evening, and thought if I felt no better satisfied when the church door was opened I would go, but they closed service without extending the opportunity. I went on with a heavy burdened heart, earnestly enquiring of the Lord what to do, 'til the evening of next day after preaching while they were singing for dismission this came forcibly into my mind, that if I did not go then the Lord would not let me live any longer. Then I went forward and told a part of what I have written here and was received

into their fellowship and was baptized by brother Isaac Jones, and relieved of a burden I will not soon forget. I felt all was well and enjoyed a peace of mind the world can neither give nor take away. I felt to say with the Poet,

"How happy are they who their Saviour obey,  
And whose treasures are laid up above,  
Tongue cannot express the sweet comfort and  
peace,  
Of a soul in its earliest love.

But I am a poor sinner yet, not feeling worthy to be with the people of God, but if I go not with them to whom shall I go, for they have the words of eternal life, and are the people I love. I have traveled on sometimes rejoicing and sometimes mourning. More often in the valley of sorrow under dark clouds of doubts and fears. I do feel so miserably dark at present. Surely christians do not get in such dark conditions as I do. I want a heart from sin set free. A heart to praise my God. I must stop lest I worry you with so many imperfections. I have left many things untold but have written more than I expected, though I have only written as my mind led me and I hope the dear readers will excuse. Your unworthy sister if one at all,

LOUISA J. JOHNSON.

Lamburg, Carroll Co., Va.

ELDER P. D. GOLD, DEAR BROTHER:—You will please allow me to write a few lines to you and also to as many as will allow such an unworthy being as I feel to be. I feel at times that I want to try to write to the Old Baptists again, and that I am a shame and disgrace to the entire family. So I am made to wonder to myself am I one, or am I not. So if we be strangers in the flesh I hope we are not in the spiritual kingdom which is a home for the redeemed, and the few lines that I may write if the Lord will, if it will bear witness with your spiritual thoughts you can publish it, if not you can throw it into the waste basket. I don't feel like I can say anything or write anything of any comfort or consolation to any brother or sister, but we should at any and all times suffer ourselves and minds to

be governed by the one that rules and super-rules in heaven and earth, and that made all things, and the One that knows all things. We are one day one thing and another day another thing, but God is the same all the time, he never changes, one day is with him as a thousand years, and a thousand years as one day. So he is pleased to see and know that we, if we are sons and daughters, are trying to comfort and console one another. He is not willing that any should perish but that all of us should be brought to the knowledge of the truth as it is in Christ Jesus our Lord and Saviour. There are many things that come up during our lives that we can't account for, and if we look at it in a natural sense we might become disheartened, but if we will look at the something from a spiritual standpoint we might consider it a blessing. But dear brethren and sisters, to take a spiritual view of anything that may come up in this life, we have to be sons and daughters to-wit; no one knoweth the Father except the Son, and no one knows the Son except the Father. So let our lot be cast where it may, we should say, not my will but thy will be done Oh God. A poor unworthy sinner, as I sometimes feel to be, do not feel worthy to be called one of the least if one at all. I am made to wonder and roll upon my bed at a late hour at night when all others are sound asleep and wonder why I should ever have thought of having myself and family settle down in this place' but God know's I don't. There are several so-called churches at this place. But there is nothing about them that I can find that does me any good. Unless it is to show me more plainly the love that was manifested by the apostles and to confirm in my mind that there should rise up in our midst, some that should deceive the very elect if possible. It seems to me that fine houses, fine dressing, fine buggies and churches is all that is wanted, and fine men-made preachers. Brother W. Mc. Melon of Palmetto Ga., preached at this place in November and several heard him that never heard an Old-Baptist before, and many would not

condescend so low as to go and listen to him. Last third Sunday I met with Brother J. T. Bazemore of West Point at Lebanon church. I asked him to come up and preach for us and he promised to come the fourth. So on Saturday he and sister Bazemore came up and he preached Saturday night and Sunday to a well filled house. May it be as bread cast upon the waters to be gathered up many days hence, and I will say I want as many of the brethren as can feel that I am worthy enough to stop with in traveling throu' this country to stop at my house and make it their home while here. They will find my house the first house from the square East side of town. Yours in hope,

H. L. STEVENS.

LaGrange, Ga.,

FROM AN ANXIOUS LITTLE ONE.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—If one so unworthy may claim such sweet relationship. How near that name draws us together. I feel too sinful and unworthy to write, but do not know of any other way to relieve my mind. I hope you will pardon me for troubling you. Writing has given me much trouble for several months, and I have said in my mind never to write again, but think I have learned by bitter experience to be more careful what I say I will or will not do, for I am not my own keeper; and am glad that I am not. I promised the Lord last week that if I staid at home to day I would write. My earnest prayer to God is that he may guide me so that what I may write may be to his praise. Unless I am guided by him I know I cannot do anything aright. "For in me that is in my flesh dwells no good thing." If I am not deceived I desire above all things to do right. I feel the need of the prayers of all God's people, and go astray so often I fear after all I am deceived. I know there has been a change in me for things I once loved I now hate, and the things I now hate I once loved. I love to meet with the

dear brethren and sisters and talk of the love and mercy of God for poor sinners. What wonderful love that Christ should suffer and die for sinners, the just for the unjust. Oh, that I could follow him in all his commandments and examples, walk more in his footsteps. I desire to be at the feet of my brethren and sisters always esteeming them better than myself. May the Lord enable us to watch over one another for good and confess our faults one to another. To-day is our quarterly meeting time at Oak Grove. I wanted to go but could not but reckon it is all for the best. I was there yesterday and brother J. A. T. Jones preached, much to my comfort. He is a dear brother to me. "When I joined the church I was not personally acquainted with a member nearer than fifteen miles. That church has been constituted since. I feel that the Lord has been good to me, kept me from dangers seen and unseen by me." I enjoy hearing the LANDMARK read and have the Bible in raised type. I think the deaf, dumb and blind institution is a great benefit. I wish all that can would visit it. I enjoy hearing your Book on Joshua and feel like it would be a com'ort to many. If it is the Lord's will may he spare you for many years and enable you to publish the truth. I would be glad for you to come and preach for us. My father's family are the only ones that are members in the Primitive Baptist church in this neighborhood. Love to sister Gold and little Ruth. I have written more than I intended. If I have said any thing wrong please tell me, for I feel the need of instruction. I am so weak and ignorant. Please pray for your little sister in hope of eternal life.

REBECCA J. YOUNG.

DEAR BROTHER GOLD:—As I have copied sister's letter I feel constrained to say a few words. Although my marks on paper look so much like myself, full of imperfection and vileness, it almost makes me shudder when I think one so competent as you to read it. Nevertheless I believe the Lord has a

purpose in calling the learned and the unlearned to make known his power, those that see and those that do not hear naturally. How thankful we sho'd be that we are not our own keeper. Now what I aimed saying is, has your experience up to the time you joined the church ever been published, or am I asking too much. I feel like I would be glad to read it. Now if your time is too much filled up and you haven't it let it pass. But we live in Arminian ranks, and you have once been among them. I thought it might be a benefit to us to have it. I think there are some around us that desire to know the truth and some I have confidence in as being the children of God, but yet holding on to the salvation by merit, or at least it is what they fellowship or advocate. I desire that the Lord may open your way to come to see us sometime. And may we have regular preaching at Oak-Grove, if it be the Lord's will. Elder Lancaster has promised to be with us at our next meeting, and also to preach here on Sunday night. Please remember me at a throne of grace, also remember me to sister Gold. A little sister in Christ if one at all.

A. E. YOUNG.

Cary, N. C.,

Remarks.

Sister Rebecca J. Young is blind naturally, but has learned to read raised letters by feeling or touch. Brother J. R. Young is a model Baptist, and his children also, or some of them, love the truth.

P. D. G.

DEAR BROTHER GOLD:—The LANDMARK has been my comfort in my long affliction, that and my Bible having been almost my only preaching. I sincerely thank you for sending it so long without pay.

My regards to yourself and family. May God keep and bless you.

Your unworthy brother,

C. S. Mc. DANIEL.

No. 601½ 4th Street, N. W. Washington, D. C.

Remarks.

Brother Mc. Daniel published the

LANDMARK at Wilson N. C.

Elder L. J. Bodenhamer was then its Editor.

Brother McDaniel was paralyzed and has been helpless ever since.

I publish the above letter with his address if any one should desire to write to him.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I have been impressed for some time to drop you a brief note again to let you and your readers know how I am, and how I feel.

I am yet in the body, a body much afflicted with rheumatic pains in my hips and shoulders, but still able to attend four churches, monthly, located in four counties. I go in pain, but go mostly by rail, and but seldom from any cause disappoint a congregation, and may God have the praise for this and every other privilege and blessing I enjoy. I have been for many long years unable to perform manual labor, and my little farm hardly makes a support for my family, consisting of my wife and three daughters, and I state these facts so that the editors of our papers may know why I have been unable to aid them financially. Several papers come to my office free, for which I feel to be under lasting obligation to the proprietors. Among other papers Zion's Landmark is a rich treasure of gospel truth, and the editorials by yourself and ELDER LESTER are especially full of comfort and instruction; and I desire to say that the doctrine vindicated by your paper I generally fully indorse, and hope I love. As to how I feel, I desire to say that, I am as utterly weak and dependent as ever for divine light, and spiritual strength, and after having been a Baptist for more than fifty-six years, I have nothing to boast of but the goodness of God, and the forbearance of my brethren and sisters.

May you, brethren editors, still be guided into all truth, and properly supported by those who are able to "buy the truth," and may the ministry teach

the whole counsel of God, no more nor any less, and O that our God would give peace unto his beloved Zion. Your brother,  
I. N. VANMETER  
Macomb, Ill.,

DEAR BROTHER GOLD:—I take this method of letting you know and through you the brethren who read the Landmark that I am in a very needy condition at this time, and any thing they feel disposed to contribute will be received by a poor unworthy brother who is nearly 77 years old and has been trying to preach the gospel nearly 47 years, and is now much afflicted and partly blind and worse off than I have been in forty years. Please do what you can for your poor unworthy brother.

JNO. R. MARTIN.

Glade Hill, Franklin Co., Va.,

Remarks.

ELDER JOHN R. MARTIN has been one of the most gifted preachers in Pig River Association, Va. He has been faithful and has given himself to the preaching of the word. I am sorry of his destitute condition in his old age. Let us remember him. A sad thing to me is to see one that has long preached the truth as he has suffering for food and raiment in his old age and feebleness.

I have no doubt but that the brethren and friends in his own country do help him and will continue to do so. But it is not generally known what he is needing perhaps.

P. D. G.

DEAR BROTHER:—I notice a letter from you in Landmark. You say, does the scripture teach that a soul which has been regenerated, been washed and made white in the blood of the lamb, been born again, one who has been saved by the grace of God, can afterward be lost? you answer no. Pardon me if I should differ with you: let us reason together. Now we both may be wrong, but this not likely for us to differ and

at the same time both be right. You say, God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. We will first notice, *been born again*. That which is injected into is begotten, and that which comes out is born. Then it is very plain that none is born of the Spirit until Christ comes, and the saints come forth from the dead as Christ told Nicodemus, you cannot enter the kingdom unless you are born again. The wind bloweth where it "listeth" &c, and so is every one that is born of the Spirit, and then it will be a spirit body, and will not be seen any more than can the wind? I ask now what did Christ give his life a ransom for? I understand the scripture to teach that death is the penalty of sin, and that Adam sinned as the head and representative of the whole world and that Christ died to restore what Adam lost. Then man would be placed again upon the same footing that Adam was before he sinned, and then it depends on whether man sins on his own responsibility (Ezekiel, 18th). God says the soul that sins shall die. Notice that Adam would have continued to live but for his disobedience. And as all now die on account of his disobedience, even so shall all have a right to life by Christ's obedience unto death, and his resurrection unto life. Now notice that Christ's bride the church has to yield obedience unto death, for as the head suffered so must the body, and thereby will be exalted to be like unto Christ's glorious body divine. That promise is not, nor never was, to the world, not to Adam when he was placed in its garden. Now notice that Adam's bride helped bring death, so must Christ's bride help restore from the fall. Now brother notice that much truth that was written in the scripture for the Jews was not understood by them but revealed to us the Apostles, as Paul tells us. And now in the closing of the gospel day and opening up the Judgement day (or millennial dispensation, a thousand year-day) much light is becoming due, and it behooves us not to cling to old creeds and traditions, as did the Jews,

when Christ told them their house was left desolate, for Babylon must soon fall. My people come out of Babylon' (creed.) John tells of the binding of satan for a thousand years, and the saint being in no danger of the second death, that time is near. Search the scripture closely, and you will see the truth, if you have the eye and ear of faith. He that hath an ear let him hear what the spirit saith to the churches. Yours in hope of eternal life.

B. S. GRUBB,

Burwellvill, Va.,

#### Remarks.

What a jargon and confusion is the Arminian creed or notion of salvation. Here you have set forth in Mr. Grubb's views the notions held by those (legion is their number) that believe and hold to notions similar to his. No wonder the Primitive Baptists don't walk with such people, for they and we are not agreed, and we prefer to keep aloof from such a Babylon.

We thus judge that if one died for all then were all dead, or all died, that they that live should not henceforth live unto themselves but to him that loved them and gave himself for them. As by the disobedience of one many are made sinners, so by the obedience of one shall many be made righteous. Now Adam by sinning brought himself and his offspring into death, for death passed upon all for that all have sinned. So Jesus the second Adam brought up his people out of death and into spiritual one-ness with him by his obedience unto death and his resurrection. So he says: *As I am so are ye in the world; and as I am not of the world, so are ye not of the world.* Or in nature Adam and all his offspring are one in death; so in grace Jesus and all his people are one in eternal life in Jesus. Ye are dead and your life is hid with Christ in God, and when Christ who is our life shall

appear then shall ye also appear with him in glory. So that instead of the death and resurrection of Jesus putting us back where we were in Adam before the transgression, it brings us out in the regeneration from under law, and brings us into the province of grace. And as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord; for where sin hath abounded grace did much more abound. In Jesus then sin is destroyed; but if by the obedience of Christ we are merely put back where Adam stood before he sinned how much is Jesus greater than Adam?

Nor does the suffering and death of the transgressor in any sense atone for sin? This he can never do. None can ever divide honor with Jesus.

There seems to be a great notion of late to dispense with or get rid of all scripture and all unite in one platform a creed, and have a millennium soon. They seem to think they can have a millennium if they can get the Old Primitive Baptists out of the way. Well, it is a little strange that a few ignorant people like we are should keep off the millennium so long.

P. D. G.

DEAR BROTHER GOLD:—I feel this morning that I want to write to you as I cannot come to Tarboro. I have just been reading brother Joseph Broder's communication in the LANDMARK, and I think I can witness with him in his troubles. I feel some time if I was what I hope I am I should not have so many evil and foolish thoughts, but I hope I have learned from experience that it is not in man that walketh to direct his steps; for it is not in him that willeth nor in him that runneth but God that showeth mercy. Oh how I do want to thank, bless and adore his holy

name for his mercy and blessings to me and mine, for I do feel that while I have been unmindful of him he has remembered me in much mercy. Brother Gold, it seems strange to me that some of the brethren can speak so lightly of our religious papers, for it is a great pleasure to me to read the LANDMARK and MESSENGER, and I often hear brethren and sisters say all the preaching they get comes in the papers, and I know that I often read communications that cause me to rejoice. May the Lord enable us all ever to esteem others better than ourselves, and then we shall not be so ready to find fault of others. As for my part I feel to be the least of all. May the Lord bless you and all that is yours, is the prayer of,

W. T. DUPREE.

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ELD. P. D. GOLD, MY DEAR BROTHER  
If one so unworthy as I feel myself to be may be permitted to claim that sacred relation with the dear children of God, I have again and again thought of writing to you and sending on my remittance for your paper which comes regularly to our humble home many times to cheer me in my lonely hours. What a pleasure to peruse its columns and particularly when I come to the editorials. I feel that I am encouraged in every piece. Oh, that the good Lord may enable you and brother Lester to write and instruct the dear children of God in the way they should go. It is such a comfort and so soul-cheering when a poor unworthy worm of the dust as I feel myself to be to find such consolation in reading the travails of those that I think I cannot doubt but that they are right. Brother Gold, I did not intend saying anything in this only to write you a few lines and ask humbly for forgiveness for my neglect in not sending on my remittance sooner. I have often thought of the one that was spoken of in the Scriptures that had gathered where he had not strewed, and reaped where he had not sown. I thought I had been reaping the instruction and gathering information and enjoyments from your labors and had not

rewarded you for it. Enclosed you will find three dollars which you will apply to the payment for my paper, and if that is not enough let me hear from you forthwith, and I will send the balance. My husband was an agent and belonged to a club of six or eight subscribers. I do not now recollect the names of all of them. Your unworthy sister if one at all.

E. C. TURNER.

Ironside, Va.,

#### Remarks.

Our aged, bright sister Turner, the wife of Elder E. B. Turner, wrote the above letter. It is encouraging to have words of cheer from such children of the most High God as I esteem her to be.

In this labor of love as I hope for the saints the best reward I have is the evidence of the comfort to the little ones.

It takes money which I pay out every week to keep expenses paid. I would be glad if I lived in a state and place where no money is needed to pay expenses, but it is not so with me. The brethren are kind in remembering my needs. I hope I am thankful to God and to them too.

P. D. G.

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#### CHANGE OF ADDRESS.

Elder McLennon Wright's Post Office is Haddock, Columbus Co., N. C.,

Elder P. G. Lester's Post Office address is H. of R. Washington, D. C.

The Post Office address of Elder George Robbins (Col.,) is changed from Plymouth, N. C., to Dardens, Martin Co., N. C.,

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#### ASSOCIATIONAL.

The Bear Creek Primitive Baptists will hold their next Spring session with the church at Mountain Creek, 8 miles north of Albemarle, 3 miles east of Bilesville, Stanly Co., N. C., to commence Saturday before the first Sun. in May, 1890. Visiting brethren and ministers cordially invited. A. F. HONEYCUT.

# ZION'S LANDMARK

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

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

VOLUME XXIII . . . . . No. 9

WILSON, N. C. MAR. 15. 1890.

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

## Editorial.

### SPIRITUAL ADDITION.

Peter says, "Add to your faith virtue." This pertains to the good works enjoined upon the children of God manifested as such by faith in this life, and by faith are they manifested to be such. Therefore one who has not the faith of Christ manifested in him is not a child of God and this process of addition is not required of him, neither could he or would he do it if he were. There is a difference between the faith of Christ, and faith in Christ. One cannot have faith in Christ who does not have in him the faith of Christ. Having been given the faith of Christ it becomes necessary and is the duty of that one to manifest the fact by adding to this faith virtue, which he is commanded to do. When I say duty I do not mean that either the possession of the faith of Christ or faith in Christ are a result of duty, but I do mean to say that this addition is the result of the execution of duty enjoined. I understand that in whatever sense the children of God are required to work they are qualified for the work. Whether it be that action of either body or mind is required, ability to act must be clearly implied, and to the end designed this work is indispensable. The faith of Christ qualifies one for good works,

and faith in him stimulates to action gives confidence in him, prompts faithful observation of his commands, and a disposition and desire to keep his sayings with diligence and dispatch. And beside this, giving all diligence. This shows that the diligence only comes in after one is made partaker of the divine nature and that the partaking thereof is not all. But we must not confound the partaking of this nature through and by faith with the legitimate outgrowth of the impartation of life and faith in and with the divine nature. Therein is where so many make the error in applying good works. Instead of their being the result of the principle of action they make them the producer of the principle or the qualification therefor. There is nothing blinder than blind zeal. Its observations are like those of the man who being dissatisfied with the way affairs in this world are produced and conducted and desiring a world of chance was taken to and kept for a short time in such a world. He found nature reversed in all its character and forms. Trees grew with their roots in the air and their branches in the ground, and the roots either feed from the air, or were supplied by the branches from the ground. Our natural notions of truth are that action produces faith, whereas the Scriptures teach us that faith produces action. This kind of blindness dwells more or less in its effects in all men or flesh. In its nature none are to any extent free from it. Like in the case of Jacob it waxes and wanes according to circumstances. In this he believed all, in that he believed nothing and was wrong in either instance and right in neither. But Israel said it is enough, my son Joseph is yet alive, and I will go down and see him before I

die. What was enough? It was not enough to know that Joseph was alive. No, he immediately resolved to go and see him. The evidence, testimony or faith that Joseph was alive was enough, but this did not fill up the measure of the old man's joy, he must also see him. Having received the faith, with all diligence he made haste to go down and see his son, and thereby added to his faith, virtue, and to virtue knowledge. His going down did not establish the fact that Joseph was alive, but no doubt the sight of Joseph greatly enhanced Jacob's interest in the fact. So our being diligent in every good work whereby we seek the face of Jesus does not make him our Saviour, nor us his people, but there is joy and peace and gladness in it, and we feel none the worse, but better in many respects for having sought it. Every child of God knows that he feels better in doing what he can, than in not doing many things which he might as well have done. He need have no fears of doing too much of that which is in his heart to do and which the word authorizes him to do. As he grows in these things by this process of addition, his field of action enlarges so that he always feels to be only in the nooks and corners while the fertile fields seem to be just beyond his capacity for full entrance. In the exercise incident to a full measure of usefulness in our day and to our generation we certainly become stronger and more vigorous and enduring than when we are slothful in business and become unmindful of the privileges accorded to us by our divine law-giver and King. In adding to our faith these virtues, endurance, steadfastness, firmness and promptness we surely also add the knowledge of their character, benefits and importance, and that they are good and profitable unto us,

and we have the assurance that they are the same to others. And this knowledge of these things tempers our zeal, our thoughts and our actions so that we go not too far nor fall short in the exercises whereto we feel to have been called. Slothfulness is apt to breed excuses which indulge too freely in the idea that "it was to be so." It was to be so is all right though it be to our sorrow and shame, but we from a sordid mind find ourselves so anxious for "it was to be," that we put it where it should be "it is to be," and what is to be is something that we know nothing about. The first and main thing that is to be with us should be and is, what is required of us. If we feel that the Lord hath wrought a work in us then what is that work. What ever it is we are commanded to work it out and that is the first thing and the only thing to be considered and done by us. The fact that the Lord has bidden us do it both in his written word and in our hearts should be sufficient reason for doing it. But says one there is a lion in the way. Who said there is a lion in the way? No lion shall be there.—Isa. 35: 9.

P. G. L.

*(To be continued)*

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#### CENSUS.

It has been the custom of our government to take the census or number of the people, the kind, number and membership of all denominations secular and otherwise, together with the various industries, productions &c., of the country every ten years. In taking the census of the various religious orders, certain members of the Primitive Baptists will receive blanks to be filled up giving number of churches or congregations, the number of members, &c., I remember when these circulars were

sent out in 1880, they were not understood in some sections. And again where they were understood they were not filled out and forwarded to the Commissioner of the Census. I presume some did answer these inquiries, and the result was that the Primitive Baptists appear to number at that time only about 40,000 members, whereas a full census would have shown them to number not much less if any than 200,000. The oft' repeated calls from Elder Hassell in preparing the Church History, for minutes from which to compile the statistics of the church utterly failed to bring forth the desired information, so that years of arduous labor only enabled him to estimate the number at 100,000 in round numbers. In ancient times it was said: "The people shall dwell alone and shall not be reckoned among the nations." I do not know whether that forbids the numbering of them now or not. It does not say however that they shall not be numbered or enumerated, but they shall not be numbered among the nations, or that they shall not be considered as a nation among the nations. They are not now nor have they since that time been so considered either by the nations or by themselves. There are some reasons why there should be as full an enumeration as is practicable. While it is true that we are not a numerous people, yet it is true that we number many more than many of our own people in many places feel warranted in claiming for us. Because of the lack of statistical information as to our number many of our brethren and friends are greatly embarrassed and intimidated by the common idea among those opposed to us that we are but a little few and the few are fast passing away, and the time will soon come when the last one will be

dead and buried. And many have expressed the desire to dispense a full supply of pulpit eloquence in preaching the funeral of the last one. Many who believe with us are often confronted with an appeal like this. "Those people are a hundred years behind the times, they are non-progressive and are fast dying out. They are old-fashioned and unpopular, and for you to join in with them will blight all your prospects in life. If you want to stand fair in society, and be something in the world you must turn in with us." While we make no pretension to numbers, progress nor fashion yet this does not justify us to say by our lack of action that the disparaging charges against us are all true. After we shall have set forth fully all claims justly belonging to us, and have fully and properly defined them, we shall still have enough before us calculated to weaken, depress and discourage the feeble ones of the fold. We have no right to tempt the Lord by presumptuously courting either the prosperity or adversity guaranteed to us by the giver of every good gift and every perfect gift.

Our course should be characterized by consistency in all things so that whether those who appose us praise or deride us, our demeanor would be the same, simple, pure, faithful, and dilligent in every good work, showing the confidence and trust we profess to have in the living God.

I do not say we should report our number nor that we should not; but I do say we ought to report fully or as near as is practicable, or not at all I hope the older brethren will speak to this question so the various readers of our papers may have their attention called to it, and act as may be thought best by the Elders or Fathers. P. G. L.

## ELDER JOSHUA LAWRENCE.

All that Elder Joshua Lawrence wrote on different kinds of preachers has been published in the LANDMARK. He lived in the dark and bloody days of the division about 60 years ago. He was raised up as a chief man on the side of truth in those dark days of strife and trouble. We would expect that his writings would bear the marks and scars of war. As it is to be expected that the times and surroundings through which one passes will leave their coloring on his character, if he is an active participant in its leading events, as was Elder Lawrence, so we are not surprised to find the sternness of the warrior and the fearlessness of the valiant and courageous soldier gleaming in the writings of the old sentinel hero who spared no foe and compromised no principle of truth.

Yet as brave men are gentle to the needy and defenceless, see how full of pity and kindness he is to the penitent. While there is much that he wrote, yet it is full worthy of consideration by our people, preachers and all. We that now live long after the old man's pen is laid aside, know and can see that what he wrote is true. Some may say that he is too rough, although he wrote the truth, yet remember he lived in troublous times, and must therefore hold the sword in one hand and the trowel in the other; the sword to slay with, and the trowel to brace, plaster and polish the wall with.

Is not the country now flooded with such preachers as the old man points out, money preachers? You have his writings now which you can lay aside and read at your leisure. I do not suppose it will ever be published again.

P. D. G.

## STONY PLACES.

Brother Josiah Eldredge requests my view of Matt. 13: 20—21.

"But he that received the seed in stony places, the same is he that heareth, and anon with joy receiveth it:

Yet hath he no root in himself, but endureth for awhile: for when tribulation or persecution ariseth because of the word by and by he is offended."

1st. This is a parable and is spoken in parables to those that have ears and hear not, eyes and see not, and hearts and understandings and perceive not. But Jesus opens the parables or dark sayings to his disciples, or expounds to them the mysteries of the kingdom. If Jesus desired every one to hear why did he speak to the Jews in parables? He spoke to them in parables that seeing they might not see, and hearing they might not hear and understand. To those to whom it is given to know the mysteries of the kingdom Jesus spake plainly.

2d. The seed is the word of the kingdom. It falls in different places. 1st. By the way-side. 2d. It falls on stony ground. 3rd. It falls among thorns which choke it. 4th. It falls into good ground. That does not mean that different kinds of seed fall in different places, or that some gospel preachers preach one thing and some another. It is one sower sowing the same kind of seed in each place. In the first the case of the wayside hearer who does not understand the word, or does not receive it in a good and honest heart, the devil comes and catches away that which was sown in his heart so that it is taken away or amounts to nothing. The hearing is only with the natural mind and the wicked one knowing that if the word of the kingdom takes root he cannot prevail, so his aim is to take away the word. This he cannot do if the ground is prepared, but on the wayside

it takes no hold. Where the Lord prepares the heart or makes it honest the wicked one cannot take away the word that falls into a good and honest heart.

Brother Eldredge desires my view of the stony ground hearers. These are such as receive the word with joy at once, without any travail or heart-felt exercise of deep and sore conviction for sin; such never feel that they are lost; but being hard and strong hearted in their consciences, and never deeply burdened with sin, they have no fears of being deceived or lost. They never question the genuineness or certainty of their pretensions, but without doubt assume that they are born of God. With joy at once they receive the word and make a profession of religion. They had no ploughing up of the soil, no breaking of the fallow ground, no heart-searchings. Indeed it is all stone or rock, a heart of stone. While the people of God have much sorrow because of sin and great distress, because of the abominations of their nature, and the ploughing has been deep, so that the word takes root downward first, a slow process seemingly and very backward and unpromising. These stony ground hearers make seemingly the progress, for at once the seed springs up because it has no depth of earth, or takes no root in himself, or, the word taking no hold at all on him, he endureth only for awhile. As soon as tribulation or persecution arises because of the word, he becomes offended at the word. He has no root in himself. The word does not dwell in faith and power in him, and he soon becomes offended at the cause of truth and turns away. Notice it is the people that have no root in themselves that wither away. It is not the word of the kingdom that perishes, but those stony ground hearers that have no root of

truth in them.

These are such as fall from grace as some say but they fall away because the word never had any true place in them. For if they had been of us, says John they would no doubt have continued with us, but they went out that it might be made manifest that they were not of us. P. D. G.



ELDER P. D. GOLD, DEAR SIR AND FRIEND:—Last night passed over my head in tears and trouble. I dreamed of being at meeting where you and Mr. A. J. Taylor were preaching, and in my dream I gasped and trembled with fear, for I thought I was a mourner and trembled at the appearance of you and Mr. Taylor. Very well do I remember last summer when you preached at Philadelphia. I was made to tremble at his word. When I awoke last night the tears were running down my face. Something seems to say that within all is not well.

I am here where I seldom hear anything but money and good works, and I am not able to perform them. They tell us the reason the big frost came so early last fall and destroyed our cotten was because we did not give more money. Again they tell us the reason the fly is destroying our wheat and oats is because we do not give the tenth. Well there are two questions I want you to explain, if you can. First, what was the forbidden fruit that Eve ate of and gave to Adam. The second is, what do you think of the Farmer's Alliance?

Will some Primitive Baptist preachers please come this way? Yours truly, S. C. JONES.

Latimore, Cleveland Co., N. C.,

Remarks.

"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." Isa. 41: 17.

The poor and needy seek water and there is none, none in the desert, nor wilderness, none under the law, or as a reward of labor or works—none in reach,

## ZION'S LANDMARK.

none. There is none in the pit and the tongue of the thirsty fails. This is felt when one is convinced of sin and flies to the law for justification.

It is when this poor and needy one fails, because there is no water, that the Lord God will hear him, and not forsake him; but will open rivers of water in high places; just as grace is above or higher than nature, and man's works.

The Lord then opens fountains in the midst of the valleys when nature fails. It is natural for rivers to run in valleys or low places, and to find fountains in high places; but in grace it is reversed, and the abundance of water, namely the rivers, is found in high places where most needed, and the fountains are found in the valleys where, because of the constant moisture, not so much water is needed.

The Lord will make the wilderness a pool of water, and the dry land springs of water. All of this is nature reversed or contrary to and above nature. For in a wilderness there is no water, and where there is dry land there cannot be springs of water.

This all shows that salvation is all of the Lord, and in no sense is it of man. It is poor man that is saved, and he is not at all the Savior. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. The Lord himself does all these things. When the needy finds no water and his tongue fails for thirst, or because of thirst, and he perishes in all his endeavors to save himself, then the Lord appears for him as his Saviour.

In friend Jone's country the Missionaries have swarmed all over the land, and stopt the wells of water in a sense as the Philistines did the Hebrews' in Israe's day. This is my native land. When I was a boy Elder Dobbins, a

preacher of divine righteousness, lived there and preached Jesus. That generation is gone, and now another king has risen up that does not know Joseph. How sad to see the spirit that possesses that country. Sometimes I visit that region and ask some of them in substance what evidence have they that Jesus is their righteousness. To this none answers, save now and then one stricken in heart sighs for mercy and has seen the miserable state of man. Most of them glory in their works, and think if they pay the preacher, and join some temperance society and go to Sunday School that is quite enough. As for the preachers they are a set of money beggars. When they tell the people that the Lord sent an early frost on their cotten it was because they had not given the preachers enough money, and that in this past warm winter the fly injured their wheat and oats because the people did not pay the preachers enough money, the horse-leech cry of give, give.

What was the forbidden fruit that Eve ate of? None of us can know more than the Stripture reveals. It is called the tree of the knowledge of good and evil. That is by or in the eating of this fruit they would know what they did not know before, and what would involve them in death, of which they knew nothing before, and after eating it they would know what they had not lost; for while they were upright and blest they knew of no other state or condition. One that has never been sick in his life or has lived years in good health, and then loses his health and becomes much distressed because of sickness, then knows the difference between health and sickness, a thing that he could not know before he had been sick at all. So Adam, before he ate of

that forbidden fruit, did not know what evil was, nor the blessedness of good. Hence it is the tree of the *knowledge* of good and evil—not the tree of good and evil. A tree cannot be both good and evil, nor can it bring fruit both good and evil. If Adam had not been created upright he could not have known both good and evil in transgression, by losing the good before and finding the evil in eating of which he knew nothing before.

Sin is the transgression of the law, nor can it be traced beyond this.

The Farmer's Alliance is one of men's inventions with which they fight other inventions. Old Baptists are opposed to all sorts of secret societies as militating against peace and good will between man and man, and a denial of a life of dependance on God. When one set of men combine to favor their own special or class interests, it evokes another class of men of different interests to combine into a society, and thus one set of men is arrayed against another set, until there are hundreds perhaps of societies of different sorts, or men are cut up into factions, one arrayed against another, and the love of money is at the bottom of it all.

The Bible no-where favors secret societies, and Jesus did nothing in secret, and so we should be separate from all secret societies, and put our light on a bushel that all that are in the house may see it.

Let others join secret societies if they wish to do so; but Primitive Bnptists ask the liberty of being allowed to keep out of all secret societies.

P. D. G.

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#### REQUEST.

Some of the subscribers to ZION'S LANDMARK are behind with their sub-

scriptions. Will they please send me the money? I am needing it now. Do not say or feel that because yours is not much therefore it does not matter with me. Remember that it is these littles that make all I receive. Take them away and how can I get along in the business I am engaged in? Not at all. Each one of you can help me forward your subscription. P. D. G.

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#### QUALIFY THEM TO PREACH.

The following strip was sent me by brother H. H. Green, of Ga.,

On the presentation of proper recommendation from his church, we the Committee on Education recommend to the church, composing the North Georgia Baptist Association, to contribute to the support of Bro. Wilcox in some good school, either in Murray or adjoining counties. We hereby endorse him and ask contributions for qualifying him to preach the gospel.

JOHN MCNEAL,  
Treas.

M. W. SHIELDS,  
Secty

All contributions are to be sent John McNeal  
Spring Place, Ga.,

1st. Missionary Baptists when charged by us with sending their young men to school to qualify them to preach deny it and say we slander them, and they reproach us as a set of slanderers and accusers, thereby damaging us if they can before others.

2nd. But all we ask is for people to examine for themselves. Notice two things, (a) They say people cannot preach unless they are taught in the wisdom or learning of this world. One common objection they urge against our people is that they are too ignorant and unlearned to preach, and they say we are opposed to educating preachers to preach. (b.) Again, they have Theological Seminaries or school expressly for the purpose of teaching men to preach, and in the above statement officially made by one of them they ask that

contributions be made to qualify a certain man to preach the gospel.

As they get the public educated up to their notions so that the people will bear the announcement of their purpose to teach and qualify men to preach, they can boldly and plainly admit what Primitive Baptists have always accused them of namely, claiming that they can qualify men to preach, or as Joshua Lawrence calls it men-made and devil-made preachers.

P. D. G.

### LAST FIRST AND FIRST LAST.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard"

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard"

"And he went out about the third hour, and saw others standing idle in the marketplace"

"And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way"

"Again he went out about the sixth and ninth hour, and did likewise"

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle"

"They say unto him. Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive"

"So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first"—Matt., 20: 1-8.

Mr. Frank Coggin requests my view of the above scripture.

The literal case is a plain one of a householder employing men at a stipulated price to work in his vineyard, but when he comes to pay some that had labored longer than others, supposing they ought to receive more, murmur because the employer pays them no more than he agreed to pay them, and because they do not want others to have as much as they receive.

Jesus tells them that the Kingdom of heaven is like this. Let it here be re-

marked that this does not refer to some time in the remote future, or after the resurrection of the dead, but Jesus says the kingdom of heaven is (at the present time) like this matter. He had told Peter in the preceding chapter that they who had followed him—would, in the regeneration when the son of man should sit upon the throne of his glory, also sit upon twelve thrones judging the twelve tribes of Israel; and every one that hath forsaken house or brethren &c., for his name's sakes should receive a hundred fold and inherit everlasting life. But many that are first shall be last and the last first.

Now there is in mankind an innate notion that they will be saved for their good works, and hence that there will be a difference in degrees in heaven, or that those who have performed the most good works here shall have the best seat or highest place there; and they that know most here will be far in advance of the ignorant there in knowledge and glory.

Accordingly they that bore the burden and heat of the day, toiled for a longer time than others, will claim more pay or expect to receive more than such as wrought but one hour, and murmur at the good man of the house when he that labors but one hour receives his penny and receives it too before those that labored so many hours. In other words they that expect more and claim so much for what they have done, and are looking to receive so much more than others are first in their own judgment, and are not preferring their brethren to themselves, and they shall be last; while those that feel they are last, and have not labored much, if any, are preferred or receive their penny first, and are gone. He that is first in his own cause shall be last.

Whercin is the one that labored so much longer wronged. He agreed for a penny a day. Paying the man that labored but one hour the same did not injure him at all. If he had been loving the other as he ought he would have been glad that such favor was shown him.

But is there a contract between Christ and the sinner that Jesus will give him heaven or sell it on condition and in consideration of the labor he renders? No, the scriptures in general forbid any such interpretation. Remember this applies to the present times, or to this life of God's people here in time or in the flesh. One is cal'ed early in life to toil and labor in this vineyard. He agrees when called to toil for his penny, or that gift that keeps him going. For the just shall live by faith. The poor distressed soul says, Oh if I can only received a penny or one token that I am saved, if I can just find mercy and receive the witness of the forgiveness of my sins, then I will gladly serve all my days; or one that has found mercy, but is not yet baptized, or is impressed to perform some duty and is much burdened and feels if I were just counted worthy to enter and serve in the Lord's vineyard for my penny a day, or a morsel of comfort, I would do so.

Well the Lord calls this one early in life, and he labors and bears the burden and heat of the day; and another is called late in life, as the thief on the cross, and labors but a little while and receives just the same, and is discharged first from toil; while this one that has been so long in labor, thinks he ought to receive more. So deeply is self-righteousness rooted in our nature that we have labored longer than others, and should have more therefore, and are disposed to measure the Lord's ways according to our ways. We give one more who labors longer, and we are

hence inclined to think the Lord ought to do the same way, and we expect it. Envy sometimes creeps in and we think others are better esteemed and more honored than we, and we murmur.

But it is by grace we are saved, and all saved alike, and on the same principle. These are they that are kept back and made last that there may be no puffing up or inequality; those who feel that they are last are first in the the blessed experience of truth. The Lord begins not with the greatest, but with the least. He that exalts himself shall be abased. The Lord knows how to humble the proud and lift up the lowly that there be no inequality, no schism in the body. It is his to give, for salvation is of the Lord, who saves us and calls us, not according to our works, nor for them, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

The performance of good works by God's people brings present comfort to the obedient; but the moment one begins to say, hath not mine own hand made all these things, or the moment one is lifted up in his own heart to kiss the sun or moon, or worship self, or any idol, that moment the glory departs and he falls, and eats grass as an ox till he learns that God plentifully rewards the proud, renders to every one according to his works, and delivers the godly out of temptation.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER:—I have in press a book entitled "Little Souvenir," of about 200 pages and will be ready for delivery on or about March 1st, 1890. The book contains the full and complete confession of faith adopted by the Primitive Baptists of London, England, in 1689, or 200 years ago, and re-adopted in Philadelphia, U. S. A., in 1742, or 148 years ago. It also contains a short treatise on church discipline, with forms for transacting church business, such as writing letters of dismission; letters of notification; forms of minutes; forms of credentials; forms of marriage; letters of condolence, &c., with much other matter of interest and usefulness to Primitive Baptists, including about fifty hymns. Price bound in cloth 50 cts. per copy; bound in soft morocco 75 cts. per copy. Address all orders to  
J. E. GOODSON, JR.,  
Macon City, Mo.

## Obituary.

CHURCHWELL BILBRY KILLEBREW.

The subject of this notice, the son of George W. and Frances Killebrew, was born in Edgecombe Co. N. C. March the 8th 1818 and after a long and painful illness, which he bore with christian fortitude, he died Oct. 28th 1889 age 71 years 7 months and 20 days. He was married to Miss Mary A. Jenkins, daughter of S. Perry Jenkins Jan. 9th 1840, by whom were born to him five sons and four daughters, three sons and three daughters now living.

He professed a hope in Christ in the year 1875, offered himself to the Primitive Baptist Church at Lower Town Creek, was received and baptized by Elder B. C. Pitt 2nd Sunday Oct. 1875.

He was a true and faithful member for 15 years. He was a deacon of his church until his failing health, together with impaired mental faculties, compelled him to resign. He never failed to be present at church meetings if possible for him to attend.

On the 16th of Oct. 1888 he had a fall, by which his hip was broken which confined him to his bed until relieved by death. I stayed with grand-father a few months before his death. He bore his sore affliction with more fortitude than I have ever seen before. He did not murmur on account of his affliction, but would call on his Lord. He finally became almost speechless. His last words were "bless the Lord." He passed away very easily, and we hope and believe is with his God, where there is no death, no parting, no sorrow.

Grand-father was loved by all who knew him, a good husband, kind and indulgent father, a friend to the poor. No human tongue can tell how much he suffered uncomplaining on his bed of affliction.

He left a sorrowing wife, six children, twenty-four grand-children and two great-grand-children. May God guide and direct them through this vale of tears.

His grand-daughter,

LEAH A. JENKINS.

Kingsboro, Edgecombe Co., N. C.

WILLIAM L. BOWEN

Who departed this life December the 7th 1889. He was born in Beaufort Co., N. C. Nov. the 30th 1810, making his stay

on earth 79 years and 7 days. His father was named Robert Bowen. He was own brother to Elder John Bowen whose labors of love were highly esteemed among the Primitive Baptists. The subject of this notice moved to Washington Co., N. C. in the date of 1844, and was married to Mary F. Allen, the daughter of Jesse Allen and wife, on the 3rd of March 1846. She bore him eight children. His wife and seven children were taken from him before his death. The wife of N. H. Harrison is the only member of the family living. He joined the church at Moratock on the 15th day of March 1856, at which place he retained his membership in good standing until he was called home. He was considered one among the greatest laboring men in the Co. I have often heard him say that he never suffered for food or raiment in his life, for which he thanked God. He was confined to his room for 15 days before his death. The writer and his only daughter in company with Doctor Murry, and other relatives attended him both day and night. He suffered much. His disease was disorder of the bladder and general breaking down from old age. He told me after he had been sick one week that he was satisfied that his time had come to leave this vain world and its cares. He told the writer how he wanted to be buried. He said that he had a hope in Christ, but felt at times that it was not as bright as he had heard others express. He lost his mind about five days before he died. On Friday before he died Saturday he appeared to be conscious of his death. He said I pray God to pardon my sins and take me to my long eternal home. He then spoke in a very clear voice to the writer and Doctor Murry and said, I am a dead man, farewell to you all that are in the world.

From that time he gradually grew weaker until he breathed his last breath. The writer of this notice married his only daughter. I have known him to love him for 25 years. I truly believe from my heart that he was a high-toned Christian gentleman, and the greatest earthly friend financially and religiously that I have ever had in this life.

Yours fraternally,

N. H. HARRISON.

Plymouth, N. C.

## APPOINTMENTS.

The following Elders will preach,  
the Lord willing.

D. N. GORE.

Mill Branch, Columbus Co., N. C., Sat. & 1st.  
Sun, in April

Pireway ..... Friday before 2d Sunday.  
Shalotte Station, Brunswick Co., N. C., ... Sat. &  
2d Sunday in April.

School House near Wm. Stories'.... Mon. after  
Bethel in Brunswick Co.,... Tuesday & Wed. after  
Beaver Dam, Columbus Co.,... 3d Sun in April

W. B. WILLIAMS.

Sandy Grove..... Sat. & 4th Sun. in March  
Healthy Plains..... Monday

Upper Black Creek..... Tuesday  
Memorial..... Wednesday

Chapel..... Thursday

Goldsboro..... Friday

Nahunta..... Sat. and 5th Sun.  
Aycok's..... Monday

Lower Black Creek..... Tuesday at 10 o'clock  
He will need conveyance.

B. GREENWOOD.

Sandy Grove..... March 22 & 23  
Healthy Plains..... March 25

Upper Black Creek..... 26

Beulah..... 27

Cross Roads..... 28

Bethany..... 29

Raleigh..... 30

Durham, at night..... April 2

Sand Hill School house..... 3

Eno..... 4

Mount Lebanon..... 5 & 6

Blalock's School House..... 7

Flat River..... 8

Surl..... 9

Storie's Creek..... 10

Tar River..... 11

Camp's Creek..... 12 & 13

Shoo Fly..... 14

Dutchville..... 15

Cedar Grove..... 16

Nense..... 17

Antloch..... 19 & 20

Hickory Rock..... 21

Castalia..... 22

Nashville, at night..... 23

Sappony..... 24

Spring Hope, at night..... 25

Sandy Grove..... 26 & 27  
He will need conveyance.

## CHURCH HISTORY DEBT OF \$2000

CONTRIBUTIONS DURING NOV. DEC.  
JAN. AND FEB.

ALA.—A J Pickett 1

ARK.—Dora Saxon 1

FLA.—Isaiah Beamon 1

GEORGIA.—John T Barfield 2 Lucy

Dixon 1 Rebecca Newsome 1 T H Bussey  
1 J A Coloway 1 Mrs Cornelia Lowe 1 Mrs  
M J Nutt 1

IND.—James Fountain 50cts J M Hick-  
man 2 O M Welborn 2 50.

KEN.—NG Thompson 1 Jane Davis 1  
Mrs Lucinda Richardson 1 Elder E  
Stephens 1

M. D.—Nellie Bounds 1 Rachel W Bees-  
worth 1 Fannie Robertson 50cts

Mo.—J F Sutton and E Smith 2

NC.—Mrs Vester J Ballard 1 Mrs  
Marth Clark 1 Elder A J Austin 20cts

TEX.—J B Green 1

VA.—Mrs R A Mays 1

About six-hundred dollars of the Church  
History Debt, the most of which is interest,  
still remains unpaid. For the payment of  
this balance my property is mortgaged.

SYLVESTER HASSELL.

## RECEIPTS.

ARK.—A A Jones 2

GA.—By Elder J R Respass 3

KEN.—A F Dixon 1 50

Mo.—S H Kiser 1

N. J.—A S Cook 2

N. C.—S C Jones 1 Tempie Cotten 1

50 DW Trask 3 Mrs, Dr. Terrell 1 50

J F Farmer 6 S O'brient 2 M D Alls-

brook 2 B J Scott 1 50 J W Beck 2 By

Elder R W Dix 3 J M Howell 2 Elder

J S Dameron 3 D A Scott 3 Elder T

Felton 5 D A Fields 3 Peter Hutchin-

son 5 25 Elder P W Williard 1 50 J H

Boroughs 1 50 Elder L H Hardy 3 50

J A Carver 1 50 Elder B Greenwood 1

50 B Bullock 1 50 Miss Bettie Green 4

50 G B Pearce 3 L S Jones 1 W A Hall

3 Wm Barnes 1 50 Mrs L H Adams 2

W R Eavis 2 Mary Harvey 1 50 Theo

Barnes 4 50 Mrs V Manning 1 50 Eld.

J R Roberts 1 25 Mrs C A Bundy 1 50

Mrs M M Daniel 1 Mir B Whitley 1 50

J A Robertson 2 50.

S. C.—E B Brown 2 B Brown 2 H H

Brown 3 A E Brown 1 S M Paul 1 50

M E Paul 1 50 Eld G W Spivey 1 Rob-

ert Boyd 3 G W Gore 2 75 S W Vaught

2 L N Hardwick 1 50

VA.—S Wood 1 50 Mrs L Gardner 1

50 J B Johnson 2 Mrs E C Turner 4 T

M Almond 2 Miss Lizzie Baldwin 1 50

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Fall Session begins Monday, September 2nd 1889. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

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Wilson, N. C. Principal.

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FOR BOTH SEXES, Whitakers, N. C.,

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

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# WILMINGTON & WELDON R. R.

and Branches.—Cond. Schedule.

## TRAINS GOING SOUTH.

Dated Jan 13 '90	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.	11 16 p m
Arrive Rocky	1:40 "	.....	7:10 "	12 19 a m
Arrive Tarboro	3:45 p. m.	.....	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....	.....
Arrive Wilson	1:17 p. m.	7:00 p. m.	7:43 am	12 47 a m
Leave Wilson	2:30 p. m.	.....	.....	.....
Arrive Selma	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro	3:10 "	7:40 p. m.	8:35 a. m.	1 29 a m
Leave Warsaw	4 10 "	.....	9 34 "	2 21 "
Leave Magnolia	4:24 "	8:45 p. "	9:49 "	2 34 "
Arrive Wilm'gton	5:50 "	.....	11:2 0 "	3 59 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex Sunday.	No. 66, Daily
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.	11 20 a m
Leave Magnolia	1:10 a. m.	10:34 "	5:36 "	12 38 p m
Arrive Warsaw	.....	10:48 "	5:53 "	.....
Arrive Goldsboro	2:15 a. m.	11:15 "	6:53 "	1 37 "
Leave Fayetteville	.....	3:40 a. m.	.....	.....
Arrive Selma	.....	11:00 "	.....	.....
Arrive Wilson	.....	12:10 "	.....	.....
Leave Wilson	2:50 a. m.	12:37 p. m.	7:47 p. m.	2 20 p m
Arrive Rocky Mt.	.....	1:10 "	8:15 "	2 50 p m
Arrive Tarboro	.....	3:45 p. m.	.....	3 45 "
Leave Tarboro	.....	10:20 a. m.	.....	10 20 "
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.	3 57 p m

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 3.30 m., arrives Scotland Neck at 3.45 P. M., Riverton 6.10 P. M. Returning leaves Riverton 7.20 A. M., Scotland Neck at 10.20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4.00 P. M., Sunday, 3.00 P. M., arrive Williamston, N. C., 6.30 P. M., 4.20 P. M., Plymouth S. p. m. 5.40 p. m. and returning leaves Plymouth, N. C., Daily except Sunday, 6.00 A. M., Sunday, 8.30 A. M., Williamston 7.25 A. M., 9.50 A. M., Arrive Tarboro, 9.50, A. M. 11.30 A. M.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6. A. M., arrive Smithfield, 7.30 A. M. Returning leaves Smithfield, 8. A. M. arrive Goldsboro, 9.30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3.40 p. m. Spring Hope, 4.15 p. m. Returning leaves Spring Hope to a. m. Nashville 10.35 a. m. arrive Rocky Mt. 11.15, a. m. Daily, except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11.10 a. m. Returning leaves Clinton at 8.20 a. m. and 3.10 p. m., connecting at Warsaw with Nos. 41, 40, 23 and 78.

Southbound train on Wilson and 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 at Weldon for all points north via Richmond and Washington.

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

Florida Special Vestibule Train No. 501 leaves Weldon Mondays, Wednesdays and Fridays 9.50 p. m., arriving Wilmington 2. a. m. Tuesdays, Thursdays and Saturdays No. 500 leaves Wilmington 1.00 a. m., arriving at Weldon 5.33 a. m.

J. R. KENLY, Supt Trans. JNO. F. DIVINE, Gen' Supt  
T. M. EMERSON, General Passenger Agent.

## GILLIAM'S ACADEMY For BOTH SEXES

The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

The school, with increasing patronage, has been in successful operation ten years.

### TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished: young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

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The Academy has been furnished with folding desks and additional wall maps.

Lectures on Physiology will be given by Dr. G. W. Kernode.

Vocal Music will be taught by Prof. A. D. Madren.

The principal is persuaded that, as an Academical school, patrons will regard the opportunities offered as second to none. Strict discipline enforced.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

VOL. 23.

APRIL, 1, 1890.

NO. 10

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

# 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 CAUSE OF JESUS.

PROVE ALL THINGS: HOLD  
FAST THAT WHICH  
IS GOOD

[1 THESS., 5. 21.]

[BY J. C. PHILPOT.,]

In this busy scene in which our earthly lot is cast—in this buying, selling, toiling, trafficking every-day world, where many a stout swimmer is struggling hard for life, how little are men of business, generally speaking, liable to be imposed upon by plausible pretences, or to be deceived by specious pretences. Knowing the vast amount of trickery practiced in every trade, and what bad conduct men can be guilty of to obtain credit or secure profit, how the man of business is armed at all points to detect the attempted fraud, and how alive he is to every appearance of suspicion so that no smooth words, no apparent show of honesty, can impose upon him, if he have reason to suspect that a person has designs upon his purse, or to take advantage of his simplicity. How carefully does the buyer examine the goods of the seller that he may not be deceived by a smooth face either of the manufacture or of the manufacturer; and how the seller scrutinizes with as keen a glance the bills and cheques of the buyer that he may not give credit to a bankrupt speculator. Nor is this confined to the higher walks of business, to the sellers by the ton and the buyers by the six months' bill: it runs through every transaction where money may be gained or lost; so that the poor old woman who receives her half-crown a week from the relieving officer is as careful to examine her money, if the coin be suspicious, as a banker's clerk scrutinizes a doubtful cheque, or as the careful

tradesman chinks a dull-looking sovereign on the counter. But why all this suspicion? Why all this close and constant watchfulness against deception? Why are persons so keenly alive to imposition in money matters except for these two reasons? First, they know how fraud everywhere abounds, that there is scarcely a trade or profession in which there are not dishonest men and dishonest practices; and secondly, because they know that if they are deceived by them, they are deceived to their own injury—that the trader will soon be in the *Gazette*, or at least incur serious loss, unless he be as much on his guard against the customer by day as he is against the thief by night.

But how comes it to pass that men who are so keenly alive to fraud and trickery in the every-day business of life, are so easily imposed upon in the solemn matters of religion? How is it that men who could not be deceived by any pretext, and who even suspect deception where none was intended, almost assuming as an axiom that every man was dishonest till clearly proved to be the contrary, yet can believe every lie of Satan and of their own heart, can think well of their own state for eternity without one spiritual evidence in their favour, and even persuade themselves that they shall go to heaven when their whole life manifestly proves that they are on the broad road that leads to destruction? Is not this willingness to be deceived a fatal mark? And does it not evidently show that the things of time and sense are with such men of far deeper importance than the solemn matters of eternity; and that the consideration of a few pouds or a few pence is in their eyes

a weightier question than whether their soul be saved or damned—whether heaven or hell is to be their everlasting portion?

I admire very much what I may call the manly nobility of our divine religion: I call it a divine religion, for no less than God himself is its Source and Fountain. He has revealed it as with a ray of light in the inspired page, and he himself works it with a divine power in the heart. Sprung, then, of such a heavenly birth, when it shows its lovely face among the children of men, it courts inquiry; nor is it afraid of being examined by friend or foe, for it bears stamped upon it the very image of God himself. The word of truth, both as we have it in our hands and as we have it in our hearts, comes before the eyes of men and says, if not in so many words, yet by the very aspect it wears—"Examine me for yourselves: I can bear the light. I want no shroud, no concealment. Look at me fairly in the face, and say whether I be not the truth of God." Nor does it want witnesses that it can speak with this authority both among sinners and saints; for such an impress of divine power is stamped upon the word of truth that it plants even in men's consciences who do not fear God the conviction that it is the very language of Jehovah himself. Nor need I say that every saint has a witness in his own bosom to the truth and power of God's word as made spirit and life to his own soul. And so, in my feeble and faint way, I trust I may say to all whose ears my voice may reach, of the doctrine I preach, the experience I contend for, and the practice I enforce. Examine them for yourselves; see whether they be agreeable to the truth as it is in Jesus—in harmony with the oracles of God and the experience of the saints. I hold no novel doctrines, I entertain no secret or mysterious views. I preach what I am taught in my own heart out of the Scriptures, and advance nothing but what is commended to my conscience as the truth of God. And in saying so, I do but adopt the language of the text, where the apostle enjoins upon the church of God at Thessalonica

and upon all into whose hands this epistle may come—"Prove all things; hold fast that which is good."

In opening up these words, as there must be some means of examination, for we cannot prove all things unless we know how to set about it, I shall with God's blessing:

1st. Show, *First, how* we are to "prove all things."

2d. Secondly, *what the things are* which we are thus to prove.

3rd. That as in examining such a variety of matters we shall no doubt find much to reject, what we are to *cast aside*.

4th. As there will be some to be retained, what we are to hold *fast*: "Hold fast that which is good."

1st. Before then we can prove all things, we must know how to see about it. A figure or two may help us to see this more clearly. A mathematician, for instance, might put before you a mathematical problem, and say "Prove this." Most of you would probably answer, "I cannot do this: I don't know even how to begin: it is a subject beyond my power." Or take a simpler figure: a schoolmaster might set a boy, who had no knowledge of arithmetic beyond the first four simple rules, a sum in the rule of three. The boy would say at once, "I cannot do it; I have not got so far." So if we are to act upon the apostolic exhortation, "Prove all things," we must know how these things are to be proved, or else we shall be in the position of the person ignorant of mathematics before whom a problem is set, or of the boy at school who has a sum put before him beyond his present reach.

Having thus shown you the *necessity* of knowing how to set about proving all things, I shall now, with God's blessing, show you its *nature*; in other words, how we are to accomplish this prescribed task, and what is requisite to do it wisely and well, scripturally and experimentally, that we may neither ignorantly or wilfully be deceived ourselves, nor deceive others.

1st. The first requisite is an *unerring standard* to prove all things by. Take an illustration from an object before your eyes. Before this building was

erected, there was a certain plan conceived in the mind of the architect. This plan he drew out upon paper according to scale; and the builder who worked upon the plan in due time set it out. Now if, in setting out the foundation, the builder had worked by a two-foot rule which was by some accident two inches too short, or had used a tape measure which, through some error, had been wrongly marked, it would be found, when the building was measured after its completion, that it did not agree with the plan; that a mistake somewhere had been made, which, being investigated, would bring out the fact that the builder had worked by a measure not of the standard length. The same necessity for an unerring standard runs through every weight and every measure, every coin and calculation, is enforced by rigorous laws and heavy penalties, and lies at the foundation of every mercantile transaction, and, in fact, the whole business of every-day life. In divine matters, if we are to prove all things, it is no less imperative at the very outset to have an unerring standard, by which everything in religion may be tested and weighed. This unerring standard we have in the *word of God*. God the Holy Ghost has inspired every part of the Scriptures of truth which we hold in our hands. The Bible, therefore, is our standard: we have no other. Here it lies open upon my pulpit before your eyes as a witness for me or against me, whether I make it my standard or not. Every doctrine, every branch of experience, and every precept that I enforce upon your conscience are contained in the Book of God. By this unerring, infallible standard, all my preaching, all other men's preaching, is to be measured, weighed, and proved—so that no doctrine advanced by me or by any other man is to be received as a doctrine according to godliness which is not found in the word of truth; no experience is to be admitted as genuine which is not in accordance with the experience of God's saints as revealed in Scripture; nor is any precept or practice to be enforced which is not in the pages of the inspired record, as written

there by the finger of Him who cannot lie.

2nd. But we want something further still before we can prove all things. An unerring standard is not sufficient, unless we possess *skill* to use it. Let me illustrate this by a figure or two. You might go into an astronomical observatory and there see a great variety of beautiful instruments, constructed with the greatest skill to measure the angular distances of the heavenly bodies, and determine the time to the tenth of a second; and you might be asked to observe a transit, or measure the distance of a particular star from the moon. You would answer, "I cannot do it; I do not know even the names or uses of these curious contrivances." Here, then, are beautiful instruments, but you cannot use them for want of knowledge and skill. Or take another case. You might be going to Australia and suffer shipwreck on the voyage; but you might escape in the ship's boat, with compass, sextant, chart, almanac, and chronometer. Now the first question would be which course to steer to reach land. This may be ascertained by the instruments, and the boat's crew might say to you, "Take the sextant and chronometer, and tell us our exact latitude and longitude," but you would reply, "I have not the skill to do it. I have never taken an observation with the sextant in my life." Then you might all be cast away with the means of safety in your hands for want of skill to use them. So in grace. Here is the word of truth, the Bible, in itself compass, chart, sextant, and every means of escaping the shipwreck of the fall and reaching the heavenly harbour. But being a divine book, you must have *divine skill* to understand and make use of it; in other words, you must have *the teaching of the Holy Ghost* in your heart that you may understand the Scriptures, and use the standard of truth with skilful eye and hand. The apostle speaks of those who are "unskilful in the word of righteousness" (Heb. iv. 13); and tells his beloved Timothy that the Scriptures are able to make him wise unto salvation if rightly used, that is, through faith which is in Christ

Jesus (2 Tim. iii. 15). The Holy Spirit, then, must enlighten our understanding, or else we are in the same position as the man who goes into the observatory and sees instruments which he cannot use, or as the shipwrecked voyager in the boat who cannot avail himself of the appliances within his reach. So the Bible is in well-nigh every house and every hand; it is read in every church and chapel, and in almost every family; but without the inward teaching of the Holy Spirit it is of no more use toward salvation than a sextant in the hand of a landsman to ascertain the position of the ship.

3rd. Then there is a third thing necessary still, and that is, *honesty of purpose*. See how this stands in human matters. A nobleman might wish his estate surveyed, and might employ a surveyor who thoroughly understood his business, but who was dishonest. He might have with him the best instruments—the Gunter's chain, the theodolite, the spirit-level, the field book, and every other requisite for a first-class survey; but if he purposely measure every field wrong, of what avail are his unerring instruments, or his practised skill in their use? Or, to take a more familiar figure, a tradesman may have the very best scales and weights on his counter that money can buy; but of what advantage is this to the customer if he put his thumb upon the scale which holds the article to be weighed? So with the word of God; it is an unerring standard, but it may be used dishonestly as well as unskillfully. There are those who "wrest the Scripture to their own destruction" (2 Peter iii. 16), and there are those who "handle the word of God deceitfully" (2 Cor. iv. 2). The third requisite, therefore, is that "good and honest heart" which the Lord speaks of in the parable of the sower, and by which the fruitful hearer is specially distinguished. This is produced by the *implanting of godly fear*, which makes the heart honest, the conscience tender, and the soul sincere.

Let me, for the sake of clearness, recapitulate the three necessary requisites before you can "prove all things:"—First you must have an *unerring standard*, or

you are like a man measuring with a faulty measure, or weighing with uneven scales. This unerring standard we have in the word of truth. Secondly, you must have *skill to use it*; in other words, you must have the light of God in your understanding, and the life of God in your heart. And thirdly, you must have an *honest purpose*; in other words, the fear of God in a tender conscience, that you may make a right use of God's word, whether that word be for your condemnation or for your justification.

II. Now I come to my second point, which is—*what the things* are thus to be proved. A Christian has to prove everything as he goes along. Every step of the way, first and last, has to be tried over and over again, backwards and forwards, up and down, inside and out. For as judgment begins at the house of God (1 Pet. iv. 17), and the Lord judges and acquits the righteous before he judges and condemns the ungodly, so all true spiritual judgement begins at home. A man must be a criminal before he can be a judge—be condemned and acquitted himself before he can sit in judgement on others.

[To be continued.]

#### WAS ADAM NATURAL OR SPIRITUAL ?

For as much as many have taken in hand to write concerning the things that are not understood by the carnal mind, it seems good to me also to pen a few lines concerning a question that has for some time interested me. Since by the love of God I hope I have been drawn to the fellowship of his Son and to the saints in Christ Jesus I have tried to search the scriptures for many reasons: first, for comfort and consolation, and with that I found in my mind a desire for instruction in the right way that I might follow Jesus through evil as well as good report; and while reading and searching as for hidden treasures, I found a witness to my feelings, and the more I found the more eager I was to find more, looking to the Lord for light: for I felt confident that I could

not receive it from men, not because the scripture says cursed is man that believes in man, or makes flesh his arm, nor because God says every good gift and every perfect gift cometh down from the Father of lights in whom is no variableness neither shadow of turning, but because I felt it in myself and the Lord was pleased to reveal this to me without my searching the Scriptures. It was in this way. I dreamed that three or four others and myself were following our Lord and Master along a path or road, about 5 or 6 steps behind him, and he turned around and looked straight in our face, and said, if you need anything, ask me and I will give it you, and then walked on again, and we after him. So I always feel to go to him for information and counsel for his words are with me; and not only do I remember them but I have found them true. Yes, I say I have found them true. I have also found this, that the God of Israel in his goodness and mercy, and for a purpose best known unto himself, has chosen for his name a people from among the nations, and has given them great and precious promises, good and noble laws and has caused them to be written by his prophets and apostles, and also that he has written them in our hearts that we may believe, the Holy Ghost being a witness to us. If we are led by the Spirit of God we believe the whole truth and nothing but the truth; but if we are not led by the Spirit of God there is no evidence that we are the sons of God: Rom. 8: 14. Although we may be in the guest chamber, yet we may not have on a wedding garment. Now Christ is the standard of truth, as it is written in Isa. 49: 22: "I will set up a standard to the people." As the Bible is the testimony of the standard we should always apply to the Bible to see if our conclusions are right concerning any matter connected with the things of the kingdom, and if the testimony is not for us it is against us; for I conclude there is no middle ground here, for Jesus says, he that is not for me is against me: Matt. 12: 30. Now the Lord in sending out his apostles commanded

them to teach the things which he had commanded, and he tells them what the Father had made known unto him he had made known unto them, and he said he had come to do the will of the Father. Therefore his commandments were according to the will of the Father, and that was to declare the whole counsel of God; for he says, "Teach them to observe all things whatsoever I have commanded you." We are not to observe things that are not commanded and try to teach things which the Lord has not spoken. If we do we will be likened to a ship upon the troubled ocean without sail or helm. We will drift we know not where; therefore we should speak as becomes sound doctrine, and not add to nor take from that which is delivered unto us; that we may not have the plagues added to nor the blessings taken from us. Now we are told by the Apostle Paul that all Scripture is given by inspiration of God, and is profitable for doctrine, and for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. We see from this text that all teaching that is necessary for the household of faith is furnished in the Scriptures, and when we search we find these things to be true when the Lord gives us the light. Now we always have the light if Christ is in us, the hope of glory, for he is the light of the world, but not light upon all the Scriptures. A text may look dark and obscure and then plain and clear. This is the Lord's doings and is marvelous in our eyes. Now as all of the Lord's works are marvelous to us poor finite creatures, some of us may err and come to wrong conclusions which it seems to me I am a witness to. Now I do not set myself up as a standard or guide, but have tried and yet desire to try to point to the standard for a guide. Now Jesus tells us we cannot bear fruit except we abide in the vine, and as I desire to see this fruit, and hear the brethren speak the same thing, I will call the attention of one or many to a matter of interest to me whether it concerns any one else or not. After I joined the church I

found that some of the brethren held to the following article of faith, namely: We believe that when God made man at first he was pure, holy and upright, able to keep the law, but liable to fall. When I read this article something seemed to tell me it was wrong, and now brethren I ask you, is it according to the word of the Lord? Can we say, thus saith the Lord to the above article? I conclude that we cannot. Has the Lord told us that he made Adam holy? I have not found it. I have seen this in Job. 25: 5. "Yea the stars are not pure in his sight," how much less man that is a worm, and the Son of man which is a worm. Can we say thus, saith the Lord Adam was made holy. I think not. We can say Jesus was made holy, and was the only holy man we have any account of, and his bride the church is holy through him, and outside of this holiness which is of God in Christ there is no holiness nor never was. Let us look at the word of the Lord and incline our ear toward him. Look in the book of Job, 4: 18 and 19. Behold he puts no trust in his servants, and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. Again, Job. "Behold he putteth no trust in his saints." Yea the heavens are not clean in his sight, how much more abominable and filthy is man which drinketh iniquity like water. Some one may say these things were written concerning man after the transgression: that is very true, but it may not be altogether so, for we cannot suppose, from the teachings of the Scriptures, that Adam was made higher than the angels, (See 1st Cor. 15 chapter from 46 to 48 verses. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth earthy, the second man is the Lord from heaven. As is the earthy such are they also that are earthy, and as is the heavenly, such are they also that are heavenly. Now we see written in Gen. 2d chapter and 7th verse, "And the Lord God formed

man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; but Jesus was a quickening Spirit and he had a soul also, for he said my soul is exceeding sorrowful even unto death. This is the soul as I understand that paid the ransom price which no other man could do without losing all, for the spiritual life of men was only in Jesus. But to the point. Can we say thus saith the Lord. "I made Adam able to keep the law, but liable to fall." I do not feel that I can say so, and I will tell why I cannot. An assertion or belief without any foundation is worth nothing. What saith God by the mouth of Solomon as we believe, Eccles. 7: 23. "Lo this only have I found that God hath made man upright, but they have sought out many inventions." Now if this is all that king Solomon has found what more have we found. Again Solomon says in the same book, 3d chapter and 14th verse, "I know that whatsoever God doeth it shall be forever. Nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him. Now according to this text if Adam was made able to keep the law, but liable to fall, he is so yet. Therefore the Arminian doctrine would seem to be correct. But some one may say Adam disobeyed the commandment of God and fell under the sentence of death; that is true, and does not this very thing show his weakness and imperfections rather than his purity and holiness? For Adam and Eve fell at the very first temptation? or I conclude Adam fell, for they were both Adam, and the Lord called their name Adam in the day that he created them. Gen. 5: 2. Paul in describing the creature in Romans 8: 20, says, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" Now if he is made subject to vanity how is he pure and holy. There seems to be a reason why he was made thus which we should not try to enquire into, for the secret things belong unto the Lord God, but those things that are revealed belong unto us and to our children forev-

er. Deut. 29th chap. and 29th verse. But some one may say, I do not understand how a holy and just God could give one of his creatures a law and then punish him for not keeping it when he was not able to keep that law or commandment. Therefore say they, that it would seem unjust to punish him, but let us think for a moment, is that all we do not understand? And let us also think what Paul says to the Romans. 9: 20 "Nay, but O man who art thou that repliest against the Lord? Shall the thing formed say to him that formed it, why hast thou made me thus?" It is very natural for poor, vain man to measure the ways of the Lord by his own reasoning. But what saith God by Isaiah, 55: 8 and 9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. How then shall we judge this thing seeing it is not revealed to us whether Adam was made able to keep the law or not. We know he did not keep it, but some one may say, Adam was not deceived therefore he was able to keep the law. Well, let us see how this is. Paul in his letter to Timothy says, "Adam was not deceived, but the woman being deceived was in the transgression" Now it may seem to some that inasmuch as Adam was not deceived—he was able to keep the law or commandments, and if so the woman being deceived was not able to keep it; therefore according to human conclusions the woman's punishment was unjust and the man's just, if we look at the above Scripture as a proof of Adam's ability and holiness, and if we do, what do we make of it? We would reverse the truth, and say the punishment of Jesus was just or rather deserving, but the punishment of his bride unjust or undeserving; for I understand that Adam and Eve were a figure of Christ and the Church: for it is written in Rom. 5: 14. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to

come; and again. Rom. 1: 20. "For the invisible things from the creation of the world are clearly seen being understood by the things that are made? That is the spiritual things are understood by the natural things. Now let us look at Adam in the creation as he stands an upright being with Eve in him: for she was in him, for the Lord called their name Adam in the day when they were created; so she was created in him even as the church was created in Christ Jesus. When she was deceived Adam was in the transgression, not going to get in it but in it already, that is how he got into the transgression, the weaker part of him being deceived, for she was a part of him, and he was not a whole man without her, and they were one even as Christ and the church are one. Now let us look at Adam as a figure of Christ. As he was in the transgression by the weakness of his bride, so was Jesus numbered with the transgressor because of the weakness of his bride, and as the bride of Jesus is made up of men and women, we must reckon Adam on the bride's as a creature for he was a natural man even as we are. So it would seem in that position he was very weak and not able to resist the temptation that was before him. Now I believe that Adam and Eve were innocent, not knowing right from wrong or good from evil, but by disobeying God's commandment they came to the knowledge of good and evil, and as soon as they did they saw their weakness and imperfections, or as it is written their nakedness: and by their disobedience they became guilty beings, which they would not have without this knowledge of good and evil. But let us enquire further and see if we have any testimony that Adam was made pure, holy and able to keep the law. Now the Lord, speaking to Israel by his servant Moses says I will raise them up a prophet among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I have commanded him. And it shall come to pass that whosoever will not hearken

unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word that the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken, but the prophet hath spoken it presumptuously. Thou shalt not be afraid of him. You will see by the above language and the words spoken by the Master himself, that what the Father hath commanded hath been made known unto us through the inspired writers; and not only this, but he has been pleased to write a witness in our hearts also. But have we any witness from any source that God made Adam pure, holy and able to keep the law? Has Adam ever done it? Has it ever followed or come to pass? I am persuaded that our answer must be no. Then this is one of the things which the Lord has not spoken, therefore we should not speak it: for we should not speak, nor think of man above that which is written: 1 Cor. 4 chap. 6 verse. But some one may say, Paul was speaking of men after the transgression. That is very true, but if we include all the human race from Adam to the last one, would not that also be true? There is no reason why it should not be. But let us search the Scriptures further and see what is written concerning Adam. We will notice first that the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man become a living soul. Showing clearly that he had no spiritual life, but if the breathing of the breath of life into him by his Creator imparted the life of the Creator, then he would have been spiritual, but the Scripture shows beyond doubt that he was not, but that he was a natural man, and we have every reason to believe that he was once clear of sin, but no stronger as a creature than his posterity. If he was

he did not show it in the test. But let us look further; "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. Gen. 2: 15, "And the Lord God commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, and the day that thou eatest of it thou shalt surely die." Now we see clearly that the eating or partaking of this tree of the knowledge of good and evil is what destroyed the man, and why? Because his eyes were opened by so doing, and he saw his true condition, his weakness and imperfections were manifested and his proneness to sin is clearly seen from that day until this, and we have no reason to believe that Adam will get any better but shall wax worse and worse. Let us look farther. Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, notice, the weaker part of Adam, yea hath God said, Ye shall not eat of every tree of the garden. (2 verse). And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, ye shall not surely die; For God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil. See what a trap Satan was setting to catch this weak creature, and he baited it with that which human nature loves to-day, and what is that? Worldly wisdom and praise and honor from men. Let us see whether Satan is successful or not. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat. We see here very plainly that the man and woman both seemed to like the bait and their actions proved that they believed the old serpent. And why? Because

they were inclined to believe that which they liked best. What follows next? And the eyes of both were opened and they knew that they were naked. Is it not plain that they were naked before their eyes were opened? Surely it is. One was just as naked as the other, and both blind to their imperfections and weakness; but as soon as they disobeyed the commandment of God their eyes were opened to know good and evil, and being too weak to resist evil, they fell a victim to the devil by their own will and choice, where all mankind stand to-day without the interposition of God. One may say surely Adam did not choose to be a victim of the devil. We cannot suppose that he did, but he chose that which made him so. Now my position concerning this matter is this: inasmuch as the Scriptures are silent upon the holiness and ability of Adam in his creation, I feel to be also: for what saith the prophet Isaiah, 42:9. Woe unto him that striveth with his Maker: Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it what maketh thou, or thy work he hath no hands? Brethren if it is meet think on these things. Brother Gold, this matter has been on my mind a long time, and I have a desire that the brethren see and hear what I believe the Lord has shown me. It may be that the above matter has bewildered and disturbed many, and it may be also that the above dim light may be of some benefit to some poor off-cast as I feel to be. Your brother in hope,

S. HOLDEN.

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### EXPERIENCE.

DEAR BROTHER GOLD:—For some time I have had a mind to write what I hope the Lord has done for my soul. In the winter of 1875 I went to see one of my neighbors that had been lying sick for some time, and while I was there death called him away and it seemed from his death that I became troubled. I saw that I was a sinner, and my trouble grew worse and worse until it seemed that my heart became

troubled. I had such feelings about my heart as I had never felt before. I came to the conclusion that I had some heart disease and was going to die soon. I got so that my companion and little children were no pleasure to me and I cared nothing for them. I was a contractor for a mail route at that time and also the carrier. Once when I was about starting on a trip it seemed to me that I should die on that trip. I tho't I would tell my wife that if I was not at home at the usual time that she might send for me, that I should be dead on the road somewhere, though I did not tell her fearing it would cause her uneasiness all the while that I was gone, so I kept it in my own bosom. One day I was on my way back home and all at once some power or feeling got hold of me that I could not resist, though I tried with all my power to get rid of it. I felt that I was going to die there in the road alone. I pulled off one glove, taking my foot out of the stirrup to get off my horse. I thought I would get on the ground to die, tho' I did not get off my horse. It seemed that every breath I drew would be my last. Then it turned dark to me. It seemed that I passed out of the road on my horse, passed under a cedar bush that stood by the road-side; next I found myself in the road again; it seemed that I had revived a little. I spurred my horse to a trot, went a few steps, and then felt as helpless and dependent as a little infant, and felt that I did not have a friend on earth or in heaven. Then I burst out in tears and cried out, Oh, my poor soul. Then I believe I saw the Saviour, not with my natural eye. Then I cried out, Oh how I love Jesus. Then I felt a love that I never expect to express, for I have not the language, and I felt as light and everything looked so lovely to me, and I took my handkerchief from my pocket and wiped my tears away, then it came to my mind this is religion, and I tho't it was the greatest thing that ever was done for mortal man. Then I wanted to see brother Andrew Hall, and thou't I would be so glad if I could meet him and tell him what I had seen and felt.

Brother Gold, sometimes I am afraid this is all imagination; then surely it must be the work of the Lord; so what it is I am not able to tell. But I hope it is of the Lord. Your brother in hope of eternal life.

JOSEPH W. GARRARD.

Durham, N. C.,

DEAR BROTHER GOLD:—The half dozen books you sent me to dispose of came in good time and condition. And I have been afraid you thought me remiss and negligent in not writing, however you know something of surrounding circumstances binding my hands almost exclusively to home labors. True I could, and should, have acknowledged the receipt of the books at once; but had it in mind to write a little else when I did write; and so have delayed 'till now. It is a great pleasure to me to recommend your book, "Treatise on the Book of Joshua," believing it full worthy and well worth double the price. The truth is, the chapter on "War" was more than worth the price of the book to me, for I was in that war and had been for two or three weeks when I received and read it first. I began to read the book at once, the more to forget and rest from the war awhile, little dreaming that it would prove my strength to overcome and end it as more than conqueror. The book was a very great and very sweet surprise to me in two ways. In the first place I was surprised that the book of Joshua was so full of christian experience. In the next place, and that so sweetly surprising to me, it seemed that the same things had by some means been imprinted in my heart: and that as voiced by the reading were manifested in their order. So that the "Treatise" is not a collection of dead historical facts of the past; but of living experimental truths of the spiritual heart to-day. And so to search it is not to read the past history of a dead nation; but the present practical experience of a living heart. So much so that I said upon first reading it, why surely Elder Gold has a history of my secret heart and experience, and has

copied largely therefrom. But to have it thus confirmed was a great thing, for although I knew the literal facts in connection with the Book of Joshua; yet not understanding the spiritual significance and application of many of them, I had been devoid of their strength and comfort until this little "Treatise" bro't them to me. Although I had made treaty with my literal body to be a hewer of wood and drawer of water, so to speak; yet not knowing it as a Gibeonite, did not know the precise limit of servitude or tribute, 'til that book gave me the limit and light, and so with many other particulars. In short, the book is more precious to me in reminding me of Jesus when he joined those two who were sad and doubtful as they walked to Emmaus. It goes right along with you in your walk as christians; not only as guiding, but also as confirming and comforting.

I have just read the last LANDMARK, and was so lifted up in reading sister Johnson's experience. The words of this dreamer stirred and softened my heart and a feeling of strong love and fellowship flowed out to her.

I stop as mother—blind and helpless and afflicted and under the burden of 86 years—requires my attention. Dr. John is so much improved as to be able to be up and around all day, though still very dependent as that he can use his hand (the paralyzed side) but little. My own health is feeble, yet am up and must wait on these two. Do write oftener, and pray for me when it is well with you—me a poor, miserable sinner, yet desiring to be delivered. As ever,

R. ANNA PHILLIPS.

Butler, Ga.,

Remarks.

Sister Phillips is very much kept at home serving and waiting on the loved ones, her husband who is paralyzed, and her aged, blind mother.

She will please pardon me for publishing the above letter that refers somewhat to domestic matters. Many of the readers of the LANDMARK will be glad to hear more of her, even if it is of

her labors and watching, and many will sympathize with her in the labors and cares of life.

It is very pleasant to me to have her comment on the Treatise of Joshua; for the things written in that book are not borrowed, as perhaps there is no book in the bible I have read or heard less spoken than of Joshua.

The matter of that book opened very sweetly and wonderfully to me as setting forth what is found in christian warfare and conquests as resulting from the leadership of our spiritual Joshua, or Jesus the captain of our salvation.

P. D. G.

### INSPIRATION.

ELDER P. D. GOLD—BRETHREN AND SISTERS:—I hope that I am moved by the power of inspiration to write a few lines this morning for publication in the LANDMARK, hoping if you should publish it that it may benefit some saint of God.

Our subject this morning can be found in 2d Tim. 3: 16, 17.

"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."

Holy men of God spake as they were moved by the Holy Ghost. The Holy Ghost I understand to be the Spirit of God. Well if the Scriptures were given by inspiration, or by the Spirit of God, then it requires the Spirit of God to teach them, and therefore no man has the Spirit of God but the man of God. Now if you see any beauty and glory in the law, if the law has been magnified to your poor souls and made honorable it is because you have the Spirit of God. The law is not our justification, but Christ is our justification, and the law is our school-master unto Christ.

Children don't see much beauty nor find much comfort in school teachers when they first start to school, neither did you, poor child of God, find any comfort and consolation in the law

which is our school-master. Our subject says all Scripture is given by inspiration of God. Yes, every one of the declarations in the holy volume was given directly from God, even so is the preaching of the gospel: it is a direct proclamation from God. All of the prophets from Samuel down to the last one that prophesied, spake concerning Christ. Of course it was by inspiration, for how could Moses speak of the creation of heaven and earth had it not been the Lord, the revealer of secrets that revealed it to him?

What profit is the Scriptures? A great deal to the man of God. I have already stated that the law was our school-master unto Christ. As the line shows the hewer what kind of crooks are in the tree, even so the law shows to the sinner how crooked, knotty and perverse he is. We would not know where the little crooks and the large crooks are in the timber were it not for the line, as straight edge or square.

Well the Apostle says, I had not known sin but by the law. Then by the law is the knowledge of sin. Then the line and the square are of use to the hewer. Even so the law is profitable to the man of God. The law is profitable to show the corruption and the crookedness, yea it will give strength to every sin; for whatsoever things the law says, it saith to them that are under the law that every mouth may be stopped and every tongue plead guilty before God. The same law shows us our justification by faith in Christ Jesus, which is our spiritual line or square.

Profitable for doctrine or gospel truth. The law came by Moses, but grace and truth came by Jesus Christ. See ye therefore that ye make all things after the pattern shown in the Mount. We are to make all things according to the pattern of Moses, or the holy law. The apostle says prove all things, if a man or an angel from heaven preach any other doctrine aside from that that is already preached let him be accursed. Well then brethren when we preach let our doctrine be the doctrine of the Bible. Prove all of our doctrine by the

holy Scriptures. Preach Christ and him crucified according to the Scriptures. The apostle says, Christ was crucified according to the Scriptures, and was buried and rose again according to the Scriptures. I see a good many colored preachers of the present age that are standing preaching a doctrine that God only knows where they got it from. They cannot prove it by the Scriptures. The Lord will call his preachers and qualify them, and they whom God calls will preach the gospel according to the Scriptures, and prove their doctrine by the Holy Scriptures. I do not believe the Lord ever called a man to preach and then took the Scripture of divine truth from him ; because they are profitable unto him for doctrine and for reproof.

These preachers who call themselves are in battle array against the Scriptures, and say the Scriptures are not any thing. These men that God has not called to preach don't understand the Scriptures, therefore they go to work to condemn them. The contents of the Scriptures are to be understood and these men knowing nothing about the Scriptures wrest them to their own destruction. The Apostle says the Scriptures are profitable for doctrine, for reproof, for correction. The Apostle exhorts the brethren to give attendance to reading. These men will get up and tell their experience now and again, over and over, and a great deal of this they know from memory. This is not preaching the gospel. To preach the gospel is to expound or explain the Scriptures. Preach the word is the admonition of the Scriptures. Preach Christ and him crucified according to the Scriptures. Prove your doctrine by the Scriptures. I am not talking about preachers of other denominations, but those in our own houses. Our colored brethren that hold their membership with the white churches will go to the church and ask permission to preach, and of course the church will grant the petition, and he goes off preaching his kind of doctrine, and he cannot prove it by the Scriptures. I don't believe that God left anything out of the Scrip-

tures that he wanted man to know, and we are not to add anything to them. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book, And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this book: Rev. 22: 18, 19.

We see according to this declaration it is not good to add to the prophecy, nor take away anything from it. There is nothing to go before, nor anything to come behind the Holy Scripture that shall be revealed, for there is enough already written in the Bible to perfect and thoroughly furnish the man of God. You white brethren that loose a colored man to preach, go to hear him yourselves, as you are the better judges of preaching. I do not like the preaching of other denominations because their preaching is not according to sound doctrine or the Scriptures. Well, if our brethren do not preach according to the Scriptures I do not like their doctrine. This is no day for preaching round about the gospel. Nothing will do for us but the preaching of the doctrine itself. These men professing to be called to preach, and are not are very unruly. They scatter the brethren and pervert doctrine, and draw away disciples after them. There is no difference in the preached word of God, whether the colored man preach or the white man preach it, if God calls him.

Brethren, if a man gets up to preach let him be white or colored, and his doctrine conflicts with what the prophets and apostles have practiced it is an evidence of his not being called of God to the work, for the Scripture should be their instruction through the Spirit and faith of Jesus Christ.

The Holy Scriptures must be revealed and He will magnify them to whomsoever he will. If God has not given a man the Scriptures, he can't learn them by studying them, the inspiring God must reveal them to us by his Spirit.

The Scriptures are only for the man of God to perfect and thoroughly furnish him in all good works. Now brethren both colored and white, let us be careful whom we set at liberty to preach, for if we loose a man to preach, and God has not called him he will give us trouble upon top of trouble. It is much easier to start them than it is to stop them. This short letter I have written with my own hand hoping if it is published it may comfort some poor child of God. I am your brother in tribulation for Christ's sake.

GEO. ROBBINS, (Col.)

Darden's, Martin Co., N. C.,

DEAR MR. GOLD, I have been reading to night in the Bible in the book of Lamentations (third chap.) and have derived much comfort from it. I had never noticed it specially before, but it seemed to suit my feelings so that I felt like telling some one and asking your views on Lam. 3:1-5. I am not a member of any religious organization, although I have been baptized in the so-called Christian Church, but have not been in fellowship with them for two years. I am a lover of the Baptists, and go to their meetings whenever I can.

I had a dream one night when I saw five angels standing in the yard and two of them came in at the window, and mother was in the room, and one came to me, the other to mother, and I said, Oh Lord bless me, and the angel said, the Lord has blessed you, and I was so happy that I tried to get mother to say that too. When the rest of the folks came in I told them and they laughed at me because I said they were angels.

I have had a great desire to unite with the church since then, but my unworthiness hinders me. I am too wicked to be a child of the most High God.

Sometimes I will have sweet seasons, but at others I will be in gloom, and my gloomy seasons are so long that sometimes I think the Lord has placed judgment upon me and is going to condemn me. I can do nothing but beg for mercy.

Yours in love.

F. M. FURNISH.

Valley Centre, Kan.

# ZION'S LANDMARK.

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

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

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## Editorial.

### REPLY TO F. M. FURNISH.

"I am the man that hath seen affliction by the rod of his wrath.

He hath led me and brought me into darkness, but not into light.

Surely against me is he turned; he turneth his hand against me all the day.

My flesh and my skin hath he made old; he hath broken my bones.

He hath builded against me, and compassed me with gall and travail."—Lam. 3: 1—5.

I am the man that hath seen affliction by the rod of his wrath. It is not some one else. It is not that some other is guilty and the Lord is pouring out judgments on him and chastening him betimes. How natural it is for us to point out some one else as the guilty one and remark, how the judgments of God are overtaking him as the due reward of his deeds. But the time comes with the child of God when he can truly say, I am the man that hath seen affliction by the rod of his wrath.

This is true when one is convicted of his sins and the rod is laid on him—the rod of chastening, and he is brought into judgment. It is often laid on me as Solomon says, "The rod for the fool's back." I am a fool and this rod reminds me of my folly. Daily I am straying, my foolish thoughts being at the ends of the earth. The fool's heart is on his left side, his affection is on things on earth wandering away, and the rod of

correction falls on him. Jeremiah was ordained a prophet to the nations, and therefore must be burdened with the bitterness of sin, and feel the flame in his own heart, or see he could not bear heavy tidings to others; for the husbandman must be first partaker of the fruit, whether it be sweet or bitter.

That is true of one ordained of God to preach the gospel and to serve churches of the saints. If the church he serves is faithful and obedient to the faith how much sweeter the labor of the pastor: but if the church is disobedient the pastor must come with the rod, but it must be used on his own back before he can use it on others, for he cannot impart to them any thing he has not partaken of himself. Churches perhaps know but little of the burden their disobedience works, or what a pleasure it is to see the churches they serve walking in gospel order and peace.

Jeremiah must prophesy evil concerning Judah and Jerusalem, for they were to pass under the yoke of the king of Babylon as a reward for their iniquity, and Jeremiah must foretell this and, as he loved Israel, it was a great grief to him. The word of the Lord was a burden to him thus, and in proportion as he loved Israel so was the burden to him of delivering bitter messages against that people. By reading the prophecies and lamentations of Jeremiah you will see that no prophet had more sorrow than did this weeping one.

In this he was a figure of Jesus who himself bore our sins in his own body all the days of old, was afflicted, and was made a curse for us. As the sufferings of afflicted Israel lay heavily on Jeremiah it typifies the unspeakably deep sufferings of the son of God who could say, from my youth up have they afflicted me. For the wrath of God

against sin to its utmost extent and entire satisfaction was poured out against Jesus the Lamb of God that taketh away the sin of the world. The sword of justice awoke against the fellow of God, and for the transgression of the people of God was he stricken, and by his stripes we are healed. Was there ever any sorrow like unto this sorrow of Jesus? No, there never was. He was the man of sorrow and acquainted with grief.

Tears were his daily food. His meat was the bitterness of being made sin for us. His drink was wormwood and gall. His companions were sinners, and his grave was with the wicked; yet he knew no sin, neither was guile found in his lips. But himself bore our sins and he hath seen affliction by the rod of God's wrath.

Now the children of God follow Jesus and learn obedience by the things which they suffer, and fill up the measure of the suffering of Christ in their flesh, and are led into darkness. We do not desire to go into darkness.

As many as the Lord loves he chastens and scourges every one on whom he receives. So that the people of God are an afflicted people and therefore become poor and needy, for the rod of correction humbles their souls. This is the reason our friend is so exercised in his own case. Many are the afflictions of the righteous because this brings their sin to their remembrance, and therefore their soul is humbled within them. For it does not enrage a child of God when the rod of affliction is laid upon him. But it leads him to repentance and to hope: "This I recall to my mind therefore have I hope:" Lam. 3:21.

When the prophet is led under the rod to remember the bitterness, the wormwood and the gall, he then has hope: so tribulation worketh experience,

and experience hope. When we have suffered we have a desire to draw near to God and to justify the Lord and worship him. It is not those that have never felt their sins, or have never been chastened that love God or abhor themselves. But it is just such as are chastened betimes and are sorely afflicted, such as are led into darkness and not into light, that are so humbled that they love and worship God, and ascribe righteousness unto their maker. Before one is afflicted he can sit in judgment on the Lord's works and stoutly say, if God does so and so he is an unjust God. But after he is afflicted then his soul is humbled within him, and he gives God glory and exalts his holy name.

The humble shall hear thereof and be glad. It is this sort only that has an ear to hear of the dealings of the Lord and that is drawn to the Primitive Baptists. Such feel too unworthy to dwell with them, or be numbered with them.

How many there are that are decoyed off into some other denomination, but cannot stay there after they see the vanity of the worship of the haughty, and hear the sportings in the pretended worship of such as dwell at ease and sit as a queen and say, I am no widow and shall see no sorrow; while they themselves abhor their own vile selves, and feel unfit to come into the temple of God, but stand afar saying, God be merciful to me a sinner. These poor and needy ones though do worship God in the holy mount at Jerusalem, and they bless God most high for his wonderful works to the children of men.

And he that has torn heals, and he causes bone to come to his bone, and heals all our broken bones, and sets the solitary in families, and we know it is the Lord that heals all our diseases.

P. D. G.

#### ELDER J. N. HARMON.

This man was a few years ago a preacher among the Primitive Baptists. From a late copy of a paper called the *Tazewell Baptist* it appears that he has slipped the bit and slid off into the Missionary ranks.

A few years ago I was at an Association which met in Mercer Co. W. Va. of which he was then a member (the Indian Creek perhaps,) and noticed in his conversation and preaching he ignored as much as possible, if not altogether, the doctrine of grace, and dwelt continually on creature works. He then had the pin feathers of an Arminian, and now he is in the full plumage of such fowls. He is associated with Mr. J. A. Leslie, a full fledged Arminian preacher that recently lived in N. C.

It is gratifying to us when all such birds as Mr. Harmon show their quill-feathers and roost with their own tribe. Few as we are in number we can well spare all that prefer to be somewhere else.

He now advocates a union of all denominations, and hopes to make a creed or platform of union on which all can unite and stand. Well, men can make creeds for men; but Jesus reveals the doctrine of God to his chosen, called and faithful.

Mr. Harmon says that preachers who wish to be regarded as leaders will oppose this union movement because it will swallow them out of sight but he proposes a creed for this union as follows, "In advance of this great meeting we will suggest the adoption of the apostle's creed with two additional articles, and a few foot notes. What say you brethren? Shall we give you our creed in this column of the next issue?"

Would you regard a man who deems himself capable of giving a creed for all

denominations as one who is ambitious to be a pope or not? What could be a greater piece of presumption than for one to step up and propose to make a creed of faith for all peoples. Surely such an one exalts himself

P. D. G.

Friend T. P. Wilson of Mo. requests my view of Matt. 6: 23 and Kom. 1: 18. Matt. 6: 23 reads,

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness."

The light of the body is the eye. There is no light in the body except as it is supplied by the eye or through the eye. Take away the eye and the body has no light at all. But suppose the eye be evil it gives nothing but evil to the body. Naturally, if one's eye loves to gaze at evil things it fills the body with those evil things. How important that one's eyes be pure or single. Who-soever looketh on a woman to lust after her hath committed adultery with her in his heart. If our eye is toward the Lord then there is hope for us.

Religiously the Lord is eyes to the blind or to his people. They have no light in their own body. The light of nature does not guide them here. It must be a light above the brightness of the sun. God who commanded the light to shine out of darkness hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

If Jesus is our eye or light then our eye is single, and the whole body, the church and also each member of the church or body of Christ, is light in the Lord, or full of light, and we are to walk in the light and rejoice in the light, which is a pleasant thing, and walk in the light as children of the day, since the darkness is past and the true

light now shineth.

But suppose one's eye is not true religiously. Suppose his eye is evil, or that he is deceived, or following a false light, then his whole body is corrupted or full of darkness, or he is altogether under the control of false religion. Surely his case is a wretched one. He is full of darkness and walks in darkness. If the light that is in thee be darkness how great is that darkness. One had better be blind naturally than spiritually. To be led and controlled by false religion fills one with darkness and death, yet he says he is not blind but can see. False religion corrupts the whole man or fills one with darkness and confusion.

Those that feel the need of being led by Jesus are far safer than such as trust to the light of their own eyes, and say, we have no sin, and yet their sin remaineth on them. Everything is colored in the body according to the light of the eye. If the eye be evil then the whole man is full of evil and darkness and his works are wicked.

The other Scripture is Rom. 1: 18. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. There is no unrighteousness that is of God, nor is there any ungodliness that is of God. Every thing that is godly is of God, and everything that is righteous is of God. No man can charge God with any ungodliness for that is unlike God, nor with any unrighteousness, for none of that is of God. Ungodliness and unrighteousness are of men. The wrath of God is revealed against all ungodliness and unrighteousness of men.

The wrath of God is revealed against all ungodliness and unrighteousness of men. From the beginning of the world God has revealed his wrath against sin. Not only in his word is this declared, but in his providence he declares it even from Heaven. For the very heavens declare the glory of God, and also show his hatred against sin. By the things that are made it is daily shown that God hates sin. His power and wisdom are shown in the creation of the heaven and the earth. His eternal Godhead is revealed by things that are made. He shows his wrath against the sons of men who hold the truth in unrighteousness. When men say they have power of themselves, is not this denying that power and wisdom belong unto God? Do not such hold truth in unrighteousness? Look abroad in the heavens which God hath made and upholds, and see if you can measure arms with Jehovah, and see if wisdom does not belong alone to him, and that wisdom and glory belong only to him. To hold the truth in righteousness to believe in Jesus Christ who is made of God unto us wisdom, and righteousness, and sanctification, and redemption, or it is to trust alone in the Lord for salvation, for there is no salvation elsewhere.

To forsake the true and living God, and to hew out broken cisterns that can hold no water, is to hold to falsehood. To say or hold that grace encourages people to sin is to hold or esteem the truth to be unrighteous. To hold that salvation of grace or predestination warrants people to sin or licenses them to sin is to hold the truth in unrighteousness. The one's eye is evil and his whole body dwells in darkness, and how great is that darkness. Do not you know that God hates sin and abhors it, and therefore his wrath from heaven

is revealed against it. He will bring every thing into judgment, and approve the right and condemn the wrong. The child of God knows that God hates evil, and that his wrath is revealed against all unrighteousness of men who hold the truth in unrighteousness.

P. D. G.

#### AN INQUIRER.

ELDER P. D. GOLD, —DEAR SIR:—The pastor of a certain church has never believed that feet-washing is an ordinance as the Lord's supper, and that church has never practiced it in connection with the Lord's supper; but a few of the members wish it thus observed. Is it right for them to force it in the church in the absence of their pastor?

The above is the substance of an inquiry sent to me recently. I know not who sent it. Jesus said, if I your Lord and master wash your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you: John 13. What is plainer than an example? Nothing. It has long been in my mind and heart or feelings that brethren should wash each other's feet. But for me to force them unto it by violence I dare not, if I could. I have never seen in the apostles, or in the worship or service of any church of the saints as recorded in the bible, where they washed feet after observing the Lord's supper. Hence I do not feel it obligatory to wash feet then more than any other time. Therefore I bear with my brethren who do not wash feet then. Whenever I have an opportunity it is a pleasure to me to join in with them at the Lord's supper or any other time to wash feet because feet-washing is right for

saints to do. But to force them and say, I will not preach to you or serve you unless you wash feet, I dare not. Whatsoever is not of faith is sin. Suppose you force one to wash feet when he hath no heart to it is that feet-washing? We are to do nothing in strife nor for vain glorying. Show the spirit of feet-washing by forbearance towards your brethren, by laboring with them in love and meekness. Baptists ought never to do any thing in an underhanded way taking any advantage one of another. In love serve one another. Let every thing be done in the light and day or openly; you need not by hook or crook attempt to do any thing. The Lord will bring to pass whatever is right. Tarry one for another and pray one for another. Do not seek to get an advantage of your brethren or pastor while they or he is absent. Do not strive merely in the letter and in contention for a form of religion when there is no spirit of feet-washing there, but suffer for righteousness sake and by love serve one another. We desire no more written on this question now, but request that each one study the word of God and pray over this matter, and ask counsel of the Lord. Do not ask what the people of ten, fifteen, or twenty, or fifty years ago did; but look in the bible to see what is right, you will find all of the ancient landmarks in the bible and no where else.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER,  
You will please give your views through  
the LANDMARK on the 9:13, of Matt.

C. C. COCKERHAM,

Remarks.

"But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

The occasion that called out these gracious and blessed words from the friend of sinners was the objection the Pharisees urged against Jesus because he received and ate with publicans and sinners.

Jesus had called Matthew who was a Publican, from the receipt of custom. At once Matthew obeyed by leaving his politics and tax receiving business, and arose and followed Jesus. What power is displayed in the call of this publican who at once left all his official matters and followed Jesus. Instead too of feeling he had lost any thing by following Jesus, he made a great feast spending his money, and Jesus was present, and many publicans and sinners were there eating with Jesus, and he was eating with them. Among the Jews eating together was a clear expression of friendship and love. It gave the Pharisees great offence therefore to see Christ eating with sinners. They thought this furnished conclusive proof that he could not be the son of God; for that the son of God would not dwell with sinners, nor receive them at all. No doubt they thought they were entitled to the special attention of the son of God, and therefore that Jesus could not possibly be the son of God because he received sinners and ate with them. But Jesus came to fulfill the law and prophets, and all the Scripture. Therefore he tells them to go and learn what that scripture means, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Wisdom is justified of her children. All that know the truth that they are sinners rejoice at this saying of Jesus. How good and gracious are his words. He came not to call the righteous but sinners. The whole need not a physician, but they that be sick.

Hence Jesus came not into the world to condemn the world, but that the world might be saved. All the coming of Jesus is in mercy and mercy rejoices against judgment. Mercy prevails, Jesus is judged for his people and dies for them. Mercy is granted to them, and mercy reaches to the utmost limit and bounds of God's grace. While Pharisees who are righteous and wise in their own eyes despise Jesus because of his mercy to sinners, Jesus tells them to go and see for themselves, or go and learn what this scripture means. When one goes to the law and finds out this scripture then he sees the guilty and helpless condition of the sinner, and that himself is that sinner. Then there could be nothing sweeter or better than that mercy rejoices against judgment. Mercy rejoices. How good this is. The sinner is received by Jesus and saved. For what else did Jesus come to earth? The son of man is come to seek and to save that which was lost. He began to save them while he was on earth manifest in the flesh. Jesus came not to call righteous men to repentance, but to call sinners to repentance. Sinners need repentance. But righteous men need no repentance. Of course if one is righteous he would need no repentance. According to the view of those pharisees they were righteous in their own estimation. Jesus does not say they are righteous, or that any man is righteous, but he says a righteous man needs no repentance. Here is a lesson to be learned, go and learn what this meaneth. Jesus will have mercy and not sacrifice. Mercy, mercy, mercy is the glorious errand of Jesus. He came to grant repentance to sinners. He came to call sinners to repentance. What a saving power and good purpose in this. It is a faithful saying that Christ Jesus came into the world to

save sinners.

The prayer God, be merciful to me a sinner the is most acceptable that one can utter before God if it comes from the heart. This prayer is always heard. Jesus came to grant mercy to sinners. To repent of sin is to abhor one's-self and turn away from sin, turning to God that has mercy on sinners. I am glad that our dear brother Cockerham dwells with the people that feel they are sinners, and I trust he may eat and drink abundantly in this house of feasting with Jesus and his friends.

P. D. G.

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#### MAKE FRIENDS &c.,

Brother Josiah Eldridge requests my view of Luke 16: 9:

"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."

Jesus spake this to his disciples, not to an ungodly world, or to unbelievers. For this does not warrant the notion that a man can buy a seat in heaven with his money. But it instructs those who are already the Lord's people how to behave and manage worldly business or matters of worldly goods.

1st. The steward had wasted his lord's goods. Jesus does not commend him for this. For he that is not faithful in the unrighteous mammon or money shall not be entrusted with better things by men. What the unjust steward was commended for by his lord (not Jesus) was his sharp dealing in securing a home for himself when he lost his situation. He compromised while in authority with his lord's debtors, thus binding his lord and favoring the debtors, by giving them receipts in full when they paid only a part of their debts. This put them under obligation to give him a home after he was dismissed

sed by his lord.

2d. Now Jesus says to his disciples, make to yourselves friends of the mammon of unrighteousness, &c.,

(A) The mammon of unrighteousness means worldly goods, riches, &c., which men of corrupt minds love so much, and commit so much unrighteousness over, that it is called the mammon of unrighteousness. (B.) Friends are made by using it righteously. For when men see that you make a righteous use of that they decide that you are righteous, and when they see that you act dishonestly in that you are unrighteous; for they measure one's character by the way he uses mammon. Jesus says that he that is unjust in little is unjust in much, and he that is faithful in little will be faithful in much.

Not until you are faithful in that which is another's will that which is your own be committed to you. Tho' you may be a vessel of mercy, and grace given you in Christ before the world began, yet you will not realize the blessings of this grace until you become an honest man in your transactions before men, or you will not enjoy peace and pardon until you are led to repentance towards the Lord Jesus Christ. Nor will the church receive one into fellowship of the brethren until he manifests by righteous conduct that he is made honest in all his dealings with worldly goods. It is when one fails in the sense that he sees the vanity of all worldly goods, and that he cannot stand or hold his place that he once occupied, that he acts so righteously by making friends of the people of God by his honest dealings that these friends (the church) do receive him into their fellowship, which is an everlasting habitation. When the Lord called Zaccheus this man at once began to vow that the half of his goods

he gave to the poor, and if he had taken ought from any man wrongfully he restored him four-fold. This was proof to the disciples that Zaccheus was a new man, and their friendship was at once secured, and they received him into their fellowship as one that failed elsewhere, and here in church-fellowship he found an everlasting habitation.

P. D. G.

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NOW.

I am needing money for the regular expense of the publication of the LANDMARK. There are quite a number of subscribers to the LANDMARK behind in their payment. Brethren and friends, each one of you know whether you are behind or not. Please send on all, or if you cannot spare all send on a part, of what you are due and this will help me now.

P. D. G.

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DEAR ELDER GOLD:— I will at last try to write to the ZION'S LANDMARK, but have felt myself too ignorant to write to such a glorious people. I have a great desire to be like and to be one of them. When I was thirteen years old I united with the Christian Church. I knew not what I joined for, but I hope by the grace of God I have been troubled on the account of my sins, and have been released again, and am now with less hope than before. This trouble came, and I fear I am not one of his chosen. I have prayed that I might be enlightened, but my prayers were not granted.

I desire to be like Christ and be clear from this wicked mind, but it is beyond my power. But the Lord hath all power in Heaven and earth.

I think the Baptist Church is the only true church on the face of the earth. But I must close for I am so full of unbelief that I have not the power to continue. yours in faith.

F. M. FURNISH.

Valley Centre Kans,

## Remarks.

Our friend writes, "I love the brethren better than tongue can tell."

Why do you love them so? We are taught of God to love one another. He that loveth is born of God, for God is love. We know we have passed from death unto life because we love the brethren. Because you feel, that you are a sinner is no sign that you are not a child of God. If you did not feel that you were a sinner that would be proof that you are not a child of God. No one ever comes to Jesus that does not feel and know that he is a sinner.

Nor should your sense of ignorance cause you to feel that you have not obtained mercy. For Jesus knows how to have mercy on the ignorant and those that go astray, erring and blind. What one of us is not ignorant and needy, vile and sinful.

P. D. G.

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## Obituary.

IRA JOHNSON OEBRIANT.

I take my pen in hand to write the Obituary of my son. He was born April the 28th 1862, and died January the 26th 1890, making his stay on earth 27 years eight months and twenty-eight days.

While it is hard to part with those who are near and dear to us by the ties of nature, I believe he is resting in the happy home. Our dear son has from a child been the most obedient and dutiful son to his father and mother, and especially so of late. He married to Sarah L. Buchanan, November the 1st 1882. They had 3 children, 2 sons and one daughter; and it pleased the Lord to take his youngest son home on the 18th day of December 1889. He leaves a wife and two children, a father and mother, seven brothers, one sister to mourn his loss. His remains were interred in the church yard at Providence on the 27th of Jan. 1890 in the presence of a large concourse of friends

and relatives to mourn his loss; but we hope our loss is his eternal gain. Although he never united with any church, he was a strong believer in the Primitive Baptist faith of salvation by grace, to the exclusion of works. He suffered beyond expression. He never was heard to murmur one time at his afflictions, but was oftentimes heard begging the Lord to have mercy on him. He told his mother to stay with him, and he wanted his sister to stay with him too, for the time was not long, and begged her not to leave him, but told her he would soon leave her. Some three or four days before his death, when he was too weak to be disturbed, he sang two hymns distinctly. The first one was,

"Father I stretch my hands to thee."

After this, he rested awhile and sung again:

"Amazing grace how sweet the sound."

When he woke up he said to his sister and wife who were sitting by him, I heard some one singing all the time I was asleep, and it was so pretty. They said to him that it was himself, and when his mother and father came next morning he told his mother he had been to father's and saw several preachers there, and saw Mr. Jones, but looked up and says I will meet Mr. Jones again and seemed to smile as if he was pleased. On the next day I went to see him. I thought his time was short. I thought I would talk to him some, but Oh what a task it is to talk to one of your dear children when you know they are so near gone. I asked him how he was feeling and what hurt him, he said pa, I am just as well as I want to be. I am in no misery at all, and just let me lie on the middle of my bed for I want to go home. He told his sister on Friday morning to open the window, he wanted to see out one more time, and remarked what a beautiful morning it is, and looking back said it will soon be time I was going home. On Saturday evening he called his father to help him. I asked him what he wanted, I would do all I could but Oh there were two Doctors besides all his folks and friends, and none could do any good. It pleased the good Lord about 7 o'clock that night to take him home. He passed away from this world as easy as any one I ever saw. I have thought for sometime he was in trouble, and I learned from some of his nearest neighbors that religion

was his whole talk for sometime before he was sick, but Oh we miss him so much, but may we be resigned to the will of him who doeth all things well, and blessed be the Lord, may he be a husband to the widow and a father to the fatherless, granting them his sustaining grace according to their days.

JOHN AND NANCY H. OBRIANT,  
Person Co., N. C.

MARY F. BOWEN.

Wife of William L. Bowen who departed this life on the 19th day of August 1888. She was born in Beaufort Co. N. C. August the 26th, 1826, making her stay on earth sixty-two years, lacking seven days. She was afflicted many years before her death which terminated into bowel consumption. she was confined to her bed about five weeks before she died. To all appearance she died happy in the Lord. She was living with the writer and her only living child at the time of her death. She told us she was not afraid to die. She ask the writer to pray for her. A few hours before she died she tried to sing the glorious light of Zion is spread far and wide. My self and wife in company with other friends and relatives heard her say in a clear voice, I am happy. She grew weaker until she breathed her last breath. She joined the church at Moratock on the 16th day of May 1857, and died in good standing with the members. The writer of this notice married her only daughter in the date of 1866. I have known the beloved mother to love her from the above date. I truly beve she is gone to rest.

Yours fraternally,

N. H. HARRISON.

Plymouth, N. C.

RUFUS M. JOHNSON.

Rufus M. Johnson, third son of Elder John F. Johnson of Kentucky was born Oct. the 7th, 1833. He was received into the fellowship of the Lebanon church Henry Co., Ind., in August '71, and was baptized by Elder Joseph A. Johnson. His walk in the church was orderly and in his qualifications those for the office of Deacon were prominent, to which he was set apart, which office he filled well. Having removed to Ky., he was received by letter into the fellowship of Little Flock church, Anderson County Ky., on the 4th Saturday in November 1889.

He was united in marriage May 16th 1860 with Miss Martha Riggs of Madison co. Ind., which union was blessed with a pleasant family of children, two daughters and one son of which survive them. In the midst of a full share of both natural and spiritual blessings this happy little family was irreparably dissolved by the hand of God through the taking from its midst the wife and mother, who like all mothers formed the essential nucleus around which all other elements of the family in its natural relations gather, and from which flows as by inspiration the streams of love, making glad the entire household. The death of his beloved companion seemed to be more than he was able to bear, and from that event he seemed to entertain almost constantly an attitude of great depression of mind and loneliness. In his waking hours he devoted much of his time in solemn reflections on the vacuum in his soul and that which had in former days so thoroughly filled it. From this state he could not lift himself, nor be raised therefrom by loving hearts and willing hands. The foundation of life had been broken up, the fountain dried, all powers of mind and body suspended, so that nourishment for either body or mind was declined, and for a brief time he was dashed before the wind of the most dire affliction. The power of varied diseases which had permeated both body and mind for a time, refused to submit without resistance to the kindly and beneficial influences attempted to be brought to bear. Finally the Master of all powers approached this frail and perishing vessel, walking upon the ruthless waves that bore it upon their angry bosom, and with his small still voice said to the winds and the sea, "Peace, be still," and they obeyed him and there was a great calm. The power of faith asserted its superior influence, and the peace that passeth understanding reigned supreme, giving to our dear brother a happy passport to the realms of eternal happiness, which took place Jan. 29th, 1860 at the residence of his brother-in-law, Mr. P. H. Thomas in Lawrenceburg Kentucky.

Brother Johnson was a man of few words, but was full of good thoughts and was careful to maintain to a good degree the good works belonging to the people of God. He will be much missed by the family and the church, especially by his dear children. May the Lord keep them in his love, and finally bring them to himsel

where no doubt the brother and sister, father and mother are made like unto the glorious body of Christ, is the wish of their brother and friend,

P. G. LESTER.

Signs of the Times please copy.

JAMES M. GRAY.

Died at his residence in Floyd Co., Va., on the 23d of September 1889, Mr. James M. Gray. Mr. Gray was born on the 1st of May, 1840, in Floyd Co., Va., was married to Nancy Ellen Lester, in 1870, and resided in Floyd Co., until his death. He was stricken with Paralysis on Jan. 18th. 1889, and in the first month of his affliction he could not speak, after that was speechless, eight months or there about. But all his talk while he could express his feelings, was the love he had for the Primitive Baptists. He had bad health for eleven years, during which time he was under conviction, and he received a hope the 7th, of June, 1887, and was annexed to the Primitive Baptist church Saturday after the 2nd, Sunday in Nov. 1887. He bore his affliction with the greatest of patience. It seemed he smiled at his pains like he was willing to suffer all that was put upon him. He was resigned to the will of God, it seemed to him his time was set, and when it came he was willing to go. He would say that all his dread was to leave this world was to leave me behind. This poetry came in my mind when he was dying.

"Let your songs abound,  
And every tear be dry.

We are marching through Emanuel's land,  
To fairer worlds on high."

I tried to dry my tears and rejoice to think to know he was gone to rest, and we would meet again in a better land than this. "Blessed are the dead which die in the Lord."

NANCY ELLEN GRAY.

MISS LULA A. HALL.

I send you for publication the obituary of Miss Lula A. Hall, the daughter of Mr. John F. Hall, and my sister J. P. Hall, she was born Sept. 14th. 1871. and she died of Consumption Feb. the 17th. 1890. Lula was an obedient, kind child, and all who knew her and loved a good girl loved her. She had a hope about one year, and had a special love for the Baptists and the cause of Jesus,

tho' she never united with the church, but said she hated to feel like there was any thing required of her that she did not do. A few days before she died she was at my house teaching a private school, and taught up to Tuesday, and went home Wednesday, and went to bed on Thursday and died Sunday morning about 5 o'clock. When her mother asked her Saturday night, where she hurt, she said no-where. She asked her what she wanted, she said she was free enough now repeating it several times. The last words Lula spoke were, it is free it is free, and I am going over there.

Lula's chair we now can see,  
But Lula's voice we cannot hear.  
And may we all bear in mind,  
That Lula has left a good name behind.

To stay with us she was too kind,  
But better mansions she must find.  
With the Lord she now must be,  
And may we all go there and see.

Remember sisters remember brothers,  
Remember fathers, remember mothers.  
That when the young ones die in Jesus,  
We should never complain or think it grievous.

Yours in hope.

THOMAS N. WALTON.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

D. N. GORE.

Mill Branch, Columbus Co., N. C, Sat. & 1st Sun. in April

Pireway ..... Friday before 2d Sunday. Shallotte Station, Brunswick Co., N. C., Sat. & 2d Sunday in April.

School House near Wm. Stories'.... Mon. after Bethel in Brunswick Co., Tuesday & Wed. after Beaver Dam, Columbus Co.,... 3d Sun in April

B. GREENWOOD.

Durham, at night,.....	April 2
Sand Hill School house.....	3
Eno.....	4
Mount Lebanon.....	5 & 6
Blalock's School House.....	7
Flat River.....	8
Suri.....	9
Storie's Creek.....	10
Tar River.....	11
Camp's Creek.....	12 & 13
Shoo Fly.....	14
Dutchville.....	15
Cedar Grove.....	16

Neuse.....	17
Antioch.....	19&20
Hickory Rock.....	21
Castalia.....	22
Nashville, at night.....	23
Sappony.....	24
Spring Hope, at night.....	25
Sandy Grove.....	26 & 27

He will need conveyance.

J. E. ADAMS.

Bare Creek Church, Chatham Co., N. C.,...4th Sun. and Sat. before in April.

Monday after.....	Maple Spring
Tuesday.....	Mt. Tabor
Wednesday.....	Pleasant Hill
Thursday.....	Sugg's Creek
Friday.....	Big Creek
1st Sat. Sun. & Monday in May.....	Bare Creek

Association at Mountain Creek Church  
Wednesday after Pleasant Hill Church Iredell Co.  
Then up in the bounds of the Silver Creek Association. I have written brother W. R. Coffey in Caldwell co., to arrange.

Brethren of Bare Creek Church will please meet me at Richmond Depot, Yadkin Valley R. R., Saturday morning before 4th Sunday in April I shall go on the up train from Fayetteville. Conveyance needed when off the Railroad.

J. B. HARDEE.

Tyson's.....	Mon. after 2d Sunday in April.
Meadow.....	Tuesday
Mewborn's.....	Wednesday
LaGrange.....	Thursday
Sandy Bottom.....	Friday
Beaver Dam.....	Saturday
Haskins Chapel.....	3d Sund.
North East.....	Monday
White Oak.....	Tuesday
Madnot's Creek.....	Wednesday
Newport.....	Thursday
Sandy Grove.....	Friday
Blount's Creek.....	Saturday
Galloway's.....	4th Sunday

He will need conveyance.

THOS. BELL.

Simpson's Creek.....	1st Sun. in May
Tuesday.....	Hinson's S. C.
Wednesday.....	J. D. Sandsbury's
Friday and Sat.....	Mt. Pleasant
2d. Sund.....	Widow McGraw's
Tuesday.....	Gills Creek
Thursday.....	Mill Creek
Sat. & 3d Sun.....	Cool Spring
Tuesday.....	Mill Branch
Wednesday.....	Piraway

### ASSOCIATION.

The Bear Creek Primitive Baptists will hold their next Spring session with the church at Mountain Creek, eight miles north of Albemarle, three miles east of Bilesville, Stanly Co. N. C. to

commence Saturday before the first Sunday in May, 1890, also their fall or Annual Session with the Church at High Hill, Union County N. C. two miles north of Monroe, to commence Saturday before the first Sunday in Oct. 1890.

Visiting brethren, and specially ministers are invited to come and take seats with us, your brother.

A. F. HUNNEYCUTT.

### RECEIPTS.

Ala.—Elder N F Lipham 5 K F Proctor 1 50

ARK.—Eld P H James 50cts

FLA.—Wm Wiggins 2

GA.—C H Sikes 4 50 W T Hartline 2

ILL.—Mrs M C Simms 2

LA.—By L L Thomas 1

NC.—Mrs. L Taylor 50cts C C Rountree 2 Francis Jones 2 Mrs E Wardsworth 3 J W Howard 4 J A whitfield 3

25 Mrs C F Griffin 1 Mrs J S Mangum

2 50 D Abrams 1 50 A B Baines 2 S H

Thorn 2 J B Faircloth 4 50 Charles

Barnes 1 50 F R Ellis 2 By G W Carter

15 Eld J S Woodward 1 50 J A Barnes

2 G C Farthing 13 50 Eld I Jones 1 50

Eld D N Gore 1 50

N. Y.—Elder J D Hubbell 1 Mrs S

C Fancher 2

S. C.—Eld Thos Bell 6 50

TENN.—Mrs M Biggs 3

TEX.—J K Kirby 2

VA.—T Griffith 1 By Osborne Hawks 1

W. VA.—J H Ball 90cts

### MEDITATIONS ON THE WORD.

DEAR BROTHER GOLD:—I have a book of 400 pages now in press, entitled, "Meditations on portions of the Word," which will be ready by or before October the 10th, 1889. It contains selected articles which I have published in the *Signs of the Times*, and other papers since 1864. and which brethren have from time to time suggested that I should publish in book form. Price \$1.00, on receipt of which the book will be sent to any address. Your brother in hope of the gospel.

SILAS H. DURAND.

Southampton, Penn.

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Fall Session begins Monday, September 2nd 1889. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

Literary course of study is thorough and unusually comprehensive, extending through a primary, a preparatory and a collegiate department. Thoroughness of teaching is made an object of special attention. Promotion from lower to higher classes is based on the proficiency of pupils, as ascertained by careful and rigid examinations.

The Music Department is presided over by one of the most thorough and successful teachers in the State. Excellent advantages for the study of ART. Home advantages for boarding pupils.

Location healthy. Moderate charges. Send for catalogue and circulars,

SILAS E. WARREN,  
Wilson, N. C. Principal.

**WHITAKERS' ACADEMY**  
FOR BOTH SEXES, Whitakers, N. C.  
The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

## LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices:

- Plain sheep binding, single copy, by mail 60cts. Per dozen, by mail, \$6.00.
  - Morocco binding, plain edge, single copy, by mail, \$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 dozen rates.

Books sent to any part of the United States or 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.

Please do not send any postage stamps.

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Letters requiring answers should enclose necessary postage. Address

SILAS E. WARREN, Prop.,  
Lock Box 149, WILSON, N. C.

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

## TRAINS GOING SOUTH.

Dated Jan 13 '90	No. 23, Daily.	No. 47, Past Daily.	No. 41, Daily, ex Sunday.	No. 15, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.	11 16 p m
Arrive Rocky	1:46 "	.....	7:10 "	12 19 a m
Arrive Tarboro	* 3:45 p. m.	.....	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....	.....
Arrive Wilson	2:17 p. m.	7:00 p. m.	7:43 am	12 47 a m
Leave Wilson	* 2:30 p. m.	.....	.....	.....
Arrive Selma	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro	3:10 "	7:40 a. m.	3:35 a. m.	1 29 a m
Leave Magnolia	4:10 "	.....	9:34 "	2 21 "
Arrive Wilm'gton	5:50 "	7:40 p.	9:49 "	2 31 "
		.....	11:20 "	3 50 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex Sunday.	No. 66, Daily
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.	.....
Leave Magnolia	1:19 a. m.	10:31 "	5:30 "	12 35 p m
Arrive Warsaw	.....	10:43 "	5:53 "	.....
Arrive Goldsboro	2:18 a. m.	11:15 "	6:53 "	1 37 "
Leave Fayetteville	.....	* 3:40 a. m.	.....	.....
Arrive Selma	.....	11:00 "	.....	.....
Arrive Wilson	.....	12:10 "	.....	.....
Leave Wilson	2:59 a. m.	12:37 p. m.	7:47 p. m.	2 20 p m
Arrive Rocky Mt.	.....	1:10 "	8:18 "	2 50 p m
Arrive Tarboro	.....	* 3:45 p. m.	.....	3 45 "
Leave Tarboro	.....	10:20 a. m.	.....	10 20 "
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.	3 57 p m

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2.30 m., arrives Scotland Neck at 3.45 P. M., Riverton 6.10 P. M. Returning leaves Riverton 7.20 A. M., Scotland Neck at 10.20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4.00 P. M., Sunday, 3.00 P. M., arrive Williamson, N. C., 6.30 P. M., 4.20 P. M., Plymouth S. p. m. 5.40 p. m.; and returning leaves Plymouth, N. C., Daily except Sunday, 6.00 A. M., Sunday, 8.30 A. M., Williamson 7.25 A. M., 9.50 A. M., Arrive Tarboro, 9.50, A. M. 11.30 A. M.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6. A. M., arrive Smithfield, 7.30 A. M. Returning leaves Smithfield, 8. A. M. arrive Goldsboro, 9.30 A. M. Train on Nashville Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3.40 p. m., Spring Hope, 4.15 p. m. Returning leaves Spring Hope 10 a. m. Nashville 10.35 a. m., arrive Rocky Mt. 11.15, a m Daily, except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, Daily, except Sunday, at 6 p. m. and 11.10 a. m. Returning leaves Clinton at 5.20 a. m. and 3.10 p. m., connecting at Warsaw with nos. 41, 40, 33 and 78.

Southbound train on Wilson and 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 at Weldon for all points north via Richmond and Washington. All trains run solid between Wilmington and Washington and have Pullman Palace Sleepers attached.

Florida Special Vestibule Train No. 501 leaves Weldon Mondays, Wednesdays and Fridays 9.50 p. m., arriving Wilmington 2. a m. Tuesdays, Thursdays and Saturdays No. 500 leaves Wilmington 1.00 a. m., arriving at Weldon 5.33 a. m.

J. R. KENLY, Supt Trans. JNO. F. DIVINE, Gen' Supt  
T. M. EMERSON, General Passenger Agent.

## GILLIAM'S ACADEMY FOR BOTH SEXES

The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

The school, with increasing patronage, has been in successful operation ten years.

### TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made. One half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished: young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

Opportunities for the study of Phonetics, Spelling, Reading, Penmanship, Geography, Arithmetic, Algebra, Geometry, Book-keeping, Map-drawing, Eng. Grammar, History, Composition and Rhetoric, Physiology, Latin, Greek, Vocal, and Instrumental music will be given.

The Academy has been furnished with folding desks and additional wall maps.

Lectures on Physiology will be given by Dr. G. W. Kernodle.

Vocal Music will be taught by Prof. A. D. Madren.

The principal is persuaded that, as an Academical school, patrons will regard the opportunities offered as second to none. Strict discipline enforced.

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 28th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

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

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**H Y M N AND T U N E B O O K.** This book has been carefully compiled by Elders Silas H. Durand and P. G. Lester. No hymns unsound in sentiment have been admitted, and great care has been taken in the selection of soul-cheering, devotional tunes. The book contains 272 pages of print in all, printed on heavy No. 1 book, well bound in full cloth. Two kinds are printed, round notes and shaped notes. Be careful to name which kind is wanted.

Price post-paid, cloth, \$1.25; morocco, \$2.50; per dozen, purchaser to pay transportation, \$12.00. We have a few bound in Turkey morocco, price \$2.50. To any one sending us an order for a dozen, common binding, with the money, (\$12.00) we will send an extra copy.

Send draft, money order, or registered letter, to Silas H. Durand, Southampton, Bucks county, Pennsylvania.

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For Both Sexes.

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## TARBORO FEMALE ACADEMY.

The Fall Session of this Institution will commence September 6th, 1888, 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  
Send for Catalogue and Circular to

D. G. GILLESPIE, Principal,  
Tarboro, N. C.

## A TREATISE ON THE BOOK OF JOSHUA.

[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st chapt. Moses; 2nd Joshua. 3d, chapt. Arise; 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed; 23d, Snares and Traps; 24th, What Choice?; 25th Joseph's Bones.

This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

VOL. 23.

APRIL, 15, 1890.

NO. 11

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

# 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.

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 CAUSE OF JESUS.

PROVE ALL THINGS: HOLD  
FAST THAT WHICH  
IS GOOD

[1 THESS., 5. 21.]

[BY J. C. PHILPOT.,]

There are many that assume the ermine and put on the black cap, whose right place would be the criminal's bar; and lift up the sword of judgment when they ought to have the handcuffs on their own wrists. But a Christian has first to prove the genuineness of *his own* religion. Examine yourselves whether ye be in the faith; prove your own selves." (2 Cor. xiii. 5.) He has weighed it according to the word of truth, by the light of divine teaching in his heart, and by the working of bodily fear in his conscience. Thus he who would walk before God in truth with an upright heart, in the very light of his countenance, has much to do—yea he has everything to do. When we look at what is to be done, how vast the precept, how wide the exhortation, that he has to prove all things, well may we say, "Thy commandment is exceeding broad." To carry out a precept like this gives a Christian a daily, I may go further, an hourly task. As "all things" come before his eyes, rise up from time to time, without or within, in the church or in the world, in providence or in grace, if he is to act upon the apostolic exhortation, "Prove all things," and is to do it as I have pointed out, it will give him not only a sum to be done every day, but almost every hour of his life.

But as the expression "all things" is so wide, we shall lose ourselves in generals if I attempt to grasp the whole. We will then come to particulars; for unless I come to some stated points we

may lose ourselves in a labyrinth of confusion.

Let me then show some of the most marked of the "all things" which the saint of God has spiritually and experimentally to prove.

1. And, first, let us view him *as regards himself*:—

1. The first thing that he proves is the *very being of God*; for though he may have by tradition, by the dictates of God in creation, a faint glimmering light to see that there is a God, so as to cause a degree of fear and bondage towards that great and glorious Being of whom he has this dim trace, yet he has no real acquaintance with him such as dwells in a regenerate breast. Has not the Lord himself said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent?" (John xvii. 3.) And how can we first believe that he exists? And so the apostle speaks, "He that cometh to God must believe that he is." We have then to prove the very being of a God; that he searches and knows us; that he compasses our path and our lying down, and is acquainted with all our ways." (Psalm cxxxix. 1. 2. 3.) This is not a matter of reasoning, but a gracious feeling, a reverential conviction, an inward teaching, a divine persuasion communicated by the Spirit of God when he applies the word of truth to the conscience, and thus differs not so much in degree as in nature from any other knowledge of God's being such as the unregenerate may possess.

2. But we have to prove secondly, not only that God *is*, but that he is *what* the scripture has declared him to be: unspeakably *holy*, intrinsically *just*

and *pure* beyond all thought and all expression; so holy that the very heavens are not clean in his sight, and he chargeth his angels with folly; so pure that he cannot behold evil and cannot look on iniquity. (Hab. i. 13.)

There is no line of truth that the Holy Spirit writes upon the conscience with a firmer hand than this inward testimony to the holiness, purity, justice, and majesty of God. It enters into every gracious feeling concerning him; it forms the living breath of every warm petition, indeed, of all spiritual prayer and supplication; it bows down the saint upon his knee with holy reverence before the majesty of heaven, penetrating his soul with a godly fear and awe of the great and glorious self-existence I AM." Unless you were checked in drawing near to the mercy-seat by some believing apprehension of the greatness, glory, justice, holiness, and purity of God, you would rush into his presence in daring confidence and arrogant presumption. But knowing and feeling that he is a consuming fire, you serve him acceptably with reverence and godly fear. (Heb. xii. 28, 29.) And all this you daily prove by the word of God in your hands, the light of life in your heart, and the fear of God in your conscience.

3. The child of grace has also to prove that this great and glorious God has *revealed his justice and righteousness in a holy law*; that he has not left a knowledge of his justice and of his wrath against sin to mere impressions made upon the mind, to mere feelings that come and go, or to fluctuating sensations of guilt and fear that may spring up in the heart, for a measure of these the very heathen had; but that he has given a permanent record in the word of truth to his righteousness by revealing it in a holy law given with every accompaniment of terror from heaven. The justice of God dwelt in his eternal bosom before he gave it expression in a holy law. So in human legislature, justice exists in the bosom of parliament before an act is passed to embody it. Some new crime, for instance, bursts forth which must be punished and sup-

pressed. This is done by a law passed against it; but the justice which condemns the crime existed in the breast of Parliament before expression was given to it in a written statute. So it is with the law of God. The law is the expression of God's holiness—the declaration of God's justice; and as all laws must have penalties for disobedience, this also has its penalty, for the divine Law-giver declares as in a voice of thunder, "Cursed is every one who continueth not in all things that are written in the book of the law to do them." When, then, the Spirit of God animates the law, puts breath into it, gives it a voice, and speaks through it to the conscience, then it becomes the living expression of the justice and holiness of God, and the soul falls before it: condemned by this terrible sentence, it puts its mouth in the dust, and becomes guilty before God. Thus it proves that God is not only eternally and intrinsically just, but that he is just in a condemning law, as revealed in the scriptures, that unerring standard, shown to the conscience in the light and life of the Spirit, and felt therein by the inward operation of the fear of God.

4. The Christian also proves that nothing *escapes the eye* of this just and holy God; that he lays bare every secret thought, searches every-hidden purpose, and scrutinizes every desire and every movement of the mind. He thus discovers and brings to light all the secret sins of the heart. Men in general take no notice of heart sins: if they can keep from sins in life, from open acts of immorality, they are satisfied. What passes in the chambers of imagery they neither see nor feel. Not so with the child of grace; he knows the experience described in Psalm cxxxix. He carries about with him the secret conviction that the eye of God reads every thought. Every inward movement of pride and self-righteousness, lust, and wantonness; he inwardly feels that the eye of God reads all, condemns by his righteous law all, and because he is so intrinsically pure, hates and abhors all. Thus he proves, among the "all things," which are weighed up and measured in the in-

ward court of conscience by the unerring standard of the word of truth, the light of the Spirit's teaching, and the workings of godly fear, that he is a sinner before God, and that of a deeper dye and more crimson hue than any other transgressor, for he sees and knows his own heart, which nobody else can see or know. He is indeed aware that many may have sinned more deeply and grossly as regards outward acts; but he feels that no one can have sinned inwardly more foully and continually than he; and this makes him say with Job, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." (Job xlii. 5. 6.)

5. But he also proves that *he has no strength* to believe, to hope, or to love; and he is led, from the testimony of the Blessed Spirit, to see that in and by the Adam-fall he lost all power and all will God-ward, and become dead in trespasses and sins, without help or hope. He thus becomes deeply convinced that he cannot by any means save or deliver his own soul from eternal death; that if saved it must be by an act of sovereign grace; that mercy must come down to him, for he cannot come up to it; that the cord of love must be let down from heaven into his heart to lift him up into the bosom of God, for without it he must sink under the weight of his sins and the helplessness of his fallen corrupt nature.

6. But he has not only to prove that salvation is of sovereign grace, by being persuaded that it must be sovereign to reach him, and thns to learn it negatively; but he must advance a step further still in this training school of instruction, this proving-house of Christian warfare. He has to prove that *salvation is treasured up in the Person and work of the Son of God*. Hitherto he has been proving what salvation is not; now he has to prove what salvation is. The previous work was to bring him out of self, to lay him low in the dust, and thus make him a fit subject for mercy. But he has now to prove where mercy is to be found, through whom it comes, and whence it is to be obtained.

But he still proves it by the word of truth, the teaching of the Spirit, and the operations of godly fear. As then the Lord of the Spirit is pleased to enlighten the eyes of his understanding to see the Person and work of the Lord Jesus as revealed in the Scriptures, and to manifest him in some measure to his heart, he proves that there is salvation in the blood and obedience of God's dear Son, and in no other. As he has had to prove the justice of God in a broken law; so has he now in the same way to prove the mercy of God in a glorious gospel. He proves it by reading with believing eyes the testimony given to the Lord Jesus in the word of truth, the unerring standard; for his faith is founded upon nothing short of the inspired word of God. His faith in the Lord Jesus Christ is no passing fancy, no warm mental emotion; it is no swelling of enthusiasm, airy flight of imagination, or dreamy, visionary fanaticism built on shadows. His faith rests upon the solid word of God--the sacred, inspired record. And this he proves by finding the instability of everything else; that feelings come and go, rise and sink, flow and ebb, like the ever-moving sea; that in them, apart from the word of truth, therefore, there is no dependence. Being often deeply tried not only about his faith, but the very grounds of his belief, he feels that without a firm foothold, faith itself cannot stand. To build for eternity, faith must build on a rock which cannot be moved; or, to change the figure, like Noah's dove, it wants something to rest upon, suitable to its nature. The dove sent out of the ark could not, like the raven, settle upon the cold, dripping, foodless, shelterless mountain tops, though they were just emerging out of the general wreck. Upon the ark alone could she find rest for the sole of her foot; and when "Noah put forth his hand and pulled her in unto him in the ark," she found herself fully at home again in her beloved nest. So with faith. Faith can only rest upon the solid truth of God, as revealed in the Scriptures. And when it comes into the truth of God, as Noah's dove came into the ark as its own nest and

home, then it finds rest and peace. I wish to express myself clearly here, as many persons think we build our faith and hope, not on the Scriptures, but on some mental feelings, or fancies of our own, distinct from the word of God. I do not and cannot build my faith on anything but what is revealed in the Bible; and I must do it because I have no other foothold for it to stand upon. Do you not feel the same, you who know anything of the trial of faith? You have had many a tossing up and down, and have often wanted a foothold for your faith to stand upon. You have tried to believe this or that doctrine, or to get into this or that experience; but you kept still falling short, for you found that your faith wanted something stronger than the testimony of men; you needed a solid foundation on which to build for eternity; for the things to be believed were so invisible and so mysterious, that nothing but the word of God could suffice for your faith to stand upon and rest in. When, then in this trial of faith, the truth of God as it stands revealed in the Scripture was applied to your heart by a divine power, then you found that there was a foot-hold for belief, and that your faith could then rest upon the inspired word of God, as a rock on which to build, for life and death, time and eternity. It was so with Abraham. When Abraham was looking forward to the birth of the promised seed, many a doubt or fear might have arisen in his mind as to whether he should have a son by Sarah. But he rested upon the word of promise, and thus obtained a foothold for his faith. As the apostle speaks, "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be." (Rom. iv 18.) Our faith must in the same way rest on the word of promise, in which it was impossible for God to lie, we might have a strong consolation, for who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 18.) Here then is the strong foundation, that God cannot lie, and that

he has spoken by two immutable things, his word and his oath. Thus in the gospel which we hold in our hand, the Persons and work, the love, blood, and righteousness O believing eyes. By the operation of the Holy Spirit on your heart, you believe the testimony thus given of Jesus; you credit God's truth: and by an unction from above, it is made life and power to your soul. Faith is thus raised up and drawn forth, and embraces the Lord Jesus Christ as thus revealed; and so the gospel becomes to you "the power of God unto salvation," for it is so to "every one that believeth." (Rom. 1. 16.) You believe with your heart unto righteousness that the Lord Jesus Christ is the very and true, real and proper Son of God, and that being such by his very mode of subsistence, as a Person in the Godhead, he has taken into union with his own divine Person a sacred humanity, in which he has suffered, bled, and died, and by the offering of that sacred humanity upon upon the cross at Calvary, has finished the work which the Father gave him to do—which was, to bring in an everlasting righteousness, and to reconcile the church unto God.

7. But you went fully to prove *your interest therein*. You believe the doctrine which I have advanced to be true; you have no other hope, but what rests in and springs out of it; but you want to prove your clear interest in the blessing. When God the Spirit, then, is pleased to apply this glorious gospel to your heart; to reveal this precious Saviour to your soul; to sprinkle this atoning blood upon your conscience; to bring near this righteousness and to put it upon you, then you prove for yourself, that not only is Christ the Son of God, but that he is formed in you "the hope of glory;" that his blood not only cleanseth from all sin, but *you* from *your* sins: and that his righteousness justifies not only all the church of God, but your needy and naked soul, because you are a living member of that mystical body. And thus you prove the blessedness of the Gospel as a message of glad tidings, personally and individually, to yourself.

8. But there are other things which

you have to prove, as well as those which I have thus far mentioned. You have to prove that the way to heaven is *a way of trial, temptation, and tribulation*. It is not a smooth and easy, but a rough, rugged, and thorny road. Events in providence and trials in grace are continually springing up from without or from within, to teach us that lesson. Family afflictions, illness of body, painful bereavements, losses in property, and a path extremely rough and rugged in a variety of outward circumstances, are usually allotted to God's family. And to this rough path from without, there are generally added many painful trials from within. Thus they are in no uncertainty as to whether the path Zionward be a way of tribulation, for they find it to be so by almost daily experience; and when they examine it by the light of God's word they find it there revealed, that "through much tribulation we must enter the kingdom." As then, their minds are enlightened to see the way in which God's saints have trodden in all ages, as described in the scriptures, they find it true more or less of all that, "these are they which came out of great tribulation," and "washed their robes and made them white in the blood of the Lamb." And as the fear of God springs up in their heart they see that they too must suffer with Christ, that they may be also glorified together. Thus they prove that the way to heaven is a rough and thorny road by its harmonizing with what is declared of it in the lively oracles of God, corresponding with the experience of the saints, from the days of righteous Abel, and agreeing in which way the is Lord personally leading them.

(To be Continued.)

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### DYING BUT LIVING.

"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.—Gal. 2: 20."

This language was uttered by Paul the "chosen vessel unto the Gentiles" and I do not feel to possess the ability to deduce the same. However I believe I

have felt the special application of the language; therefore will attempt, by the aid of the Spirit, to write for publication, in ZION'S LANDMARK some of my thoughts for the consideration of the household of faith.

The above language was addressed to the churches of Galatia whose churches had been deluded and bewitched by anti-christian teachers. But Paul had the authority to rebuke them in-as-much as he was a minister unto the Gentiles; and on this occasion as well as on others he voluntarily or freely to'd them his experience. For he says in the preceding verse, "For I through the law am dead to the law that I might live unto God. "But what was Paul's experience? Is it not ours also. The truth then is the truth now and will continue to be the truth. And what Paul felt, realized and experienced; is it not the same with his followers. For he says, Be "ye followers of me, even as I am of Christ." And if the pattern experienced a miraculous change, and the trying conflicts that followed, do we not experience the same? I am persuaded that all of God's children receive a change similar to Paul. So, dear children of God, the days of miracles have not passed, but all the children of God are made to feel it was a miracle indeed for Jesus to condescend to send his Spirit into their hearts or even to look upon such sinful creatures as they are. My experience, and no doubt the experience of all others is, that when I felt my Saviour's pardoning love, and that voice declared to me, "Thy sins are all forgiven thee;" then what a peace ensued; then I thought my troubles had vanished forever, but how sadly mistaken. But now the Captain of our salvation hath chosen us for soldiers and there is no need of soldiers in times of peace; but some are crying peace, peace, and there is no peace; then dear brethren and sisters we must fight, and as the weapons of our warfare are not carnal, and as we are now enlisted, may God enable us to fight the *good fight of faith*. I am crucified with Christ. What a blessed privilege to be thus honored.

I have certainly felt the force and ap-

plication of this Scripture. Two or three years ago this passage was continually revolving in my mind, though the latter clause seemed to have the greatest weight. I rejoice in the glorious doctrine of salvation by grace, but my peace had not altogether subsided, but as I grew older, as a child of God I hope I believe I have experienced what the apostle here expresses. To be crucified is certainly excruciating and severely painful. Jesus was crucified and put to death in the flesh for our sins; not for crimes he had done, but he bore our sins in his own body on the tree of the Cross, the Just for the unjust. He was a man of sorrow and acquainted with grief while he lived here in the flesh; and he learned obedience by the things he suffered. But let us consider our condition. While Jesus was unjustly and wickedly condemned and put to death, our condemnation was just and we merited death and banishment from the presence of God. But His mercy endureth forever, for God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins hath quickened us together with Christ, and hath redeemed us from all iniquity.

But now the command was and is "As ye have received Christ Jesus the Lord, so walk ye in him." How many of us obey this injunction. This language is as binding as when written. Oh how rebellious and disobedient we are. How soon we forget God's mercies, and like Israel of old desire the "flesh pots of Egypt." But the word of the Lord shall not fail, and he will certainly perform what he has promised, he will not spare the rod. If my people obey not my laws, nor keep my statutes, I will visit their transgressors with a rod and their iniquities with stripes. So my son despise not the chastening of the Lord, and if we disobey his laws we must patiently submit to the chastening rod. I know we cannot perform the things we would, but I fear we do not perform as much as we could. I do not excuse myself. I have thought that I was more rebellious than any of the sons of God, if indeed I am one of his, and therefore

receive the bitterest scourging, for the hand of the Lord is often laid heavily on me and my trouble seems more than I could bear. But we are not permitted to see the end of God's just dispensation, for no chastisement for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

But now there is another phase of this subject we must consider. Altho' we might walk in God's laws and ordinances blameless, yet there is a thorn in the flesh, and the buffetings of satan which produces a strife, or warfare between the old and new man. We like Paul groan, being burdened, and desire that it be taken from us. We desire to be free from these buffetings and are made to cry out like Paul, "O wretched man that I am who shall deliver me from the body of this death." God's grace was sufficient for Paul, and if we are what we profess to be, it is sufficient for us. And when sore afflictions assail us let us remember that Jesus "Learned obedience by the things that he suffered, so it is with his children," it all works out for our good. They are called light afflictions by the apostles which are not to be compared to the glory which shall be revealed. Yes, dear brethren and sisters, we are troubled on every side, yet not distressed; we are perplexed yet not in despair, persecuted, but not forsaken; cast down but not destroyed. Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death, for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Cor. 4: 8, 11.

Dear children are you troubled, perplexed, persecuted, bearing about in your body the dying of Jesus and delivered unto death. Then you have the evidence that the life you now live in the flesh you live by the faith of the Son of God who loved you and gave himself for you. How precious the words; Live by the faith of the Son of God who loved me and gave himself

for me. The blessed Son of God has promised us life here and gives us life in the world to come. Because I live, ye shall also live, and they receive that living faith from the Author of every good and perfect gift. It is the "substance of things hoped for, the evidence of things not seen." The substance is not a myth or shadow, but that substance is, "Jesus in you the hope of glory," and that substance or living principle effectually actuates and thoroughly characterizes the character in possession of it. So we don't believe in a faith that mortal man can act, but in a faith that is implanted by the Spirit, and actuates or prompts the character to bring forth fruits of the Spirit. And these fruits demonstrate the fact that they live by the faith of the Son of God. May God enable us to "put off the old man with his deeds and put on the new man which after God is created in righteousness and true holiness" and manifest the life of Christ in us by an orderly walk and godly conversation the promise is I will never leave thee nor forsake thee and may we say with the apostle we are "crucified unto the world and it to us." In conclusion I will ask the Lord to bless all his children. Pray for your unworthy fellow-traveller. Yours in Gospel bonds.

P. H. James.

Wallaceburg, Ark.

ELDER P. D. GOLD,—Dear Brother, by a hand nervous from sickness, I pen the following. Find enclosed one dollar, this is a small donation to Elder S. Hassell to help pay the "Church History" debt. I will have to deny myself the pleasure of your precious journal to make this little donation. I have much sympathy for him in his sorrow and bereavements, but sympathy bears little of the burden. I part with the paper as with a friend. Can't make you sensible of the enjoyments I received in the various communications. It was company when lonely, and fed me with instruction when hungry, clothed me with spiritual truths when in need, and when under the influence of the Spirit stren-

gthened my love for the brotherhood. While tracing the lines I have shed the sympathetic tear, and have been able to prostrate myself in prayer for those in distress. Then I could more readily realize God's blessings in judgment, could more clearly see his divine goodness in removing the rubbish of our nature that grace might much more abound. For his mercies toward me and the fatherless children I can only thank him with groans indicative of language. He has filled the empty vessels with oil whereby I have been able to pay debts unjustly heaped on me, and lived of the rest. He has, I hope, poured the oil of grace in my heart that I might see my nothingness and his divine goodness. In my weakness I was made strong, then I could trust him with all my heart, and "Crown him Lord of all." What a noble husband, he cherishes me with his love. He gives me his arm to lean upon for strength, stays the fearful perplexities by day and is the soul cheering comfort by night. "What a friend we have in Jesus!" I have just finished reading your book; "Treatise on the Book of Joshua, and like it very much, especially the chapter on slackness, not one word in it do I disbelieve. How sorry I am to know by sad experience, the christian robs himself of so much of the goodly land. Learn we obedience by the things which we suffer. How can the truly devoted christian live without the fruit of that good land, which can only give rest and insure hope. True, the world has attractions and comforts to fill the requirements of nature, yet every sweet has its bitter, and every rose its thorn. But the joy and peace of the Canaan land satisfieth all requirements. Was it not for the oft' rehearsal of some sweet promise, and a divine revelation of God's love, life would be as dreary as the wilderness, to those who fell in a weary land. Pardon me for intruding on your time, it is so natural to linger near those we love. It is not expected that you remember me. I met you at Holly Grove, Va., (or Lambsburg) on your way from the Association. I much enjoyed the momentary introduction

when I read from the searching eye, truth, humility and honor. I hope to be able to have the pleasure of your paper again. I remain, yours in christian love,

NANCY J. BOOKER.

Round Peak, N. C.,

Dear Brethren:—I endeavor to write a few thoughts that may be noted by many. Among the different readers there may be a goodly number that have not confessed as yet their hope in Christ; but many that have, and by this means we can let our mind communicate one with another, though we may be hundreds of miles a part, in different countries, states and territories, of the love of the Father, the God of heaven. This plan so arranged and fixed for by which we can sit at home and talk to numbers of dear brethren and sisters at one time, and many that we never did see, nor ever will with our natural eyes; but yet when we pick up our LANDMARK, or our *Gospel Messenger*, and see or read a letter from some brother or sister we can say, a letter from brother A. C. or D. or sister &c.&c. from Pa, or N. C. just like we had known them all our lives, and the reason we are so well acquainted with them is this, their experience is ours, their travail is ours, their trouble is our trouble, their sorrows are our sorrow, and their joys are our joys, and that of God, all and in all. You will find in reading the Scriptures in different letters that we read of songs. Some of them may not be as sweet to us at one time as another. Some of them may not be quite as well worded as others. But they are all songs, and every son and daughter can sing them. The world cannot understand them. This song was sung by Jesus to his people that his Father gave him out of the world and they have been singing it ever since, and they will continue to sing it until it is made known unto the ends of earth. We may notice John where he said, behold what manner of love the Father hath bestowed upon us, that we the children should be called the sons of God. Therefore the world knoweth us not, because it knows him not: 1. John 3:

1. Peter an apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. 1 Peter 1: 1. "Elect according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied. 1 Peter 2. How eager we should be to gather up the crumbs that children drop. "Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed. Dear brethren and sisters, I love to think of you all. I love to read your writing, and love to talk with what few of you I can and am permitted to meet, and would love to try to write in my broken way if I could feel like I am worthy. But by doing these things I feel to hope to say that it causes my faith to grow in the love of Jesus our Saviour. When you have and feel the love of God in your heart and mind think of me. May the love of God be with all. Yours in hope.

H. L. Stevens.

ELDER P. D. GOLD;—DEAR BROTHER IN CHRIST:—Some time since I received a request for my views through the LANDMARK, upon Matt. 20 chap. 1. 7, verses, the letter was dated at Castoria N. C. but no name was signed. Did I know the name I would prefer to respond privately. At the time the request was made I was preparing an article upon the same theme by request also of some one unknown for the *Signs of the Times*. That article has now been published. I send it to you brother Gold and if you deem best you may copy it into the LANDMARK and publish this explanation with it. I remain your brother in a precious hope.

F. A. CHICK.

### MANY CALLED, BUT FEW CHOSEN.

"DEAR BRETHREN:—Not long ago I received a request from one unknown to me that I should say something through the SIGNS, upon the words quoted above. If I knew the name I would prefer responding by private letter, as I generally do to such requests. The words alluded to and quoted above occur twice in the gospel by Matthew; once in the twentieth chapter, at the close of the parable of the laborers in the vineyard, and once in the twenty-second chapter, at the close of the parable of the wedding supper. I am somewhat embarrassed in writing, as I do not know which place my unknown correspondent has alluded to. The words, though the same in both places, yet do not have the same meaning or application, but in each case are used to illustrate and set forth a special truth which has been taught in the preceding parable. My mind, however, is led to take up these words as they are used in the twentieth chapter of Matthew; and I hope that my mind has been led to this connection not in vain. May the pen of a ready writer be given me, and to those who read circumsised ears and a heart to understand.

First, I desire to say that it never is right to detach any words of Scripture from their connection, and judge their meaning just by what they may sound like in themselves. Many a truth has been needlessly bolstered up by a false application of some Scripture which sounded as though it meant this or that particular truth, when in reality it meant no such thing. This text has been used to sustain the blessed doctrine of personal, unconditional election, when the connection will show that it could have no bearing upon that principle of truth. Again, it has been used to support the baseless "general call" theory, when a close examination of the context will show that it could have no such meaning. The words themselves do not say that *all* are called, but *many*; but to point out what a text does not mean is very far from enough. We desire to know what it does mean. I have long

had the view of this text that I now hold, and I will try to present it as the Lord may enable me. I trust I shall not depart from the plain, simple truth in what I may say; and I trust my unknown friend and all others will examine for themselves.

Notice, first, that the text begins with the word "for," showing that it is given as a reason for what precedes. The preceding words are, "So the last shall be first, and the first last." The word "so," at the beginning of this sentence, shows that it is the summing up by the Savior of the parable which he had just spoken. Now, looking back to the parable itself, we find that it also begins with the word "for," which shows that it follows and grows out of something still preceding it. The parable was meant to illustrate what Jesus had been teaching just before. We cannot understand the words, "Many are called but few chosen," unless we understand the preceding parable; and we cannot understand the parable unless we see what it grew out of, as shown by the fact that it is begun by the word "for." We must look back to the sixteenth verse of the nineteenth chapter for the introduction of this whole subject. Let us briefly trace up what is said there.

One came to Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" In reply, Jesus referred him to the commandments. The young man said, "all these things have I kept from my youth up; what lack I yet?" Then Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." But we are told that the young man went away sorrowful, because he had great possessions. Then out of this incident, as a text, Jesus spoke words of care and warning to his disciples, embraced in verses 23-26 of the nineteenth chapter, which I will not pause to comment upon.

Now Peter answers and says to Jesus, "Behold, *we* have forsaken all, and followed thee; what shall we have therefore?" Let us pause for a moment. Why should the apostle say this? We

have the key to Peter's language in what precedes. This young man could not forsake all when the test was applied, but went away sorrowful. Peter and the other disciples had heard his conversation with Jesus, and had witnessed the result. They had been amazed when Jesus said to them that it was easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. Now Peter, having all this in mind, contrasts their course as disciples, with that of this young man, and says, "We have left all. This young man could not, but "we have." To this young man Jesus had said that if he would forsake all he should have treasure in heaven. Now Peter says, "What shall we have" for leaving all? Then follows that wonderful language of the Lord, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit ever-lasting life." I cannot pause to consider all this most wonderful and sublime series of promises, but will turn to consider the words of warning and caution that follow. But many that are first shall be last; and the last shall be first." Jesus, it seems to me, would say to Peter, All that I have said is true. These glorious blessings shall be given to those who have really forsaken all for my sake. But have you forsaken all? You have, it is true, outwardly left friends and houses and lands; but have you left them in spirit? Your question, "We have left all; what shall we have?" shows that you still are of a fleshly mind. It avails nothing in my kingdom if hope of greater advantage is the motive of those who outwardly follow me. The question, "What shall we have therefore?" shows that you are yet worldly in spirit—that you have not yet really left all. You have contrasted yourself with this young man. You have thought we are better than he. Yet

wherein is your spirit any better than his? If you have left all, your question shows that it is that you may make the greater gain. Is not this the motive of the most worldly? Self is at the bottom of your action as well as his. Beware of this spirit. Many that are first shall be last, and the last shall be first. That is, you who are counted first among my disciples, in point of time, labor, deprivation and persecution, may yet, when tested by the scales of the sanctuary, be found so worldly and fleshly in spirit, and so wanting in the meek and humble spirit of the kingdom of God, as to become last and least, instead of first. Great works, great zeal, great self-denials, great sufferings, may all be utterly spoiled by the presence of a boastful spirit; while he of humble and lowly spirit, though he has done no great work, nor suffered any great deprivation, may yet be counted first in my kingdom. You are now first; but one who now is not my disciple, and who, like this young man, has found himself unable to give up all for my sake, may yet be given such a spirit of humble repentance, and become my disciple after such a humble and lowly fashion, as shall make him first in my kingdom, while you may be last.

Thus I have given, under the form of a paraphrase, what I understand the Savior to mean by the words, "Many that are first shall be last; and the last shall be first."

Now, following right on, Jesus says, "For the kingdom of heaven is like unto a man that is an householder," &c. The things which Jesus had been saying were strange to their ears; they were contrary to every principle by which men were accustomed to be actuated. Now Jesus says that while they were contrary to the ideas of the world, they were yet in perfect keeping with the spirit and nature of his kingdom, which was in all things to be diverse from worldly kingdoms, and worldly principles by which men were accustomed to be actuated. Now Jesus says that while they were contrary to the ideas of the world, they were yet in perfect keeping with the spirit and nature of his king-

dom, which was in all things to be diverse from worldly kingdoms, and worldly principles and motives. His kingdom was to be like the events recorded in this parable. This parable was to show that many first should be last, and the last first.

I will not take time to consider every thought that may occur to me with regard to the parable, but will try to bring out what seems to me the chief purpose which the Saviour had in view. Notice, first, that when the householder goes out early in the morning to hire laborers he finds some standing idle, and with them he makes a bargain, agreeing to give them a penny for their day's labor. Notice again, that when he went out at the third, sixth, ninth, and eleventh hours, and sent men into his vineyard, he made no bargain with them. They left the reward which they should receive to his own favor and kindness. The first went on legal principles, and the others on gospel principles. God's own people are often chargeable with a legal spirit in their service; too often the spirit in them is, "What shall we have therefore?"

Notice in the parable again, that when the evening came, and the time of settlement, he began at the last instead of the first. Thus literally Jesus has shown that in his kingdom the last shall be first and the first last. Those children of God who serve upon gospel principles, trusting only to the mercy of God, and counting their labor as all unprofitable, are nearer to the heart of the Father, and their joy sooner, than is the case with his children who are actuated by the spirit of legality in their service. The service performed may be the same by each, and the legal service may be more abundant than the other; and yet the spirit of gospel service puts its possessor foremost, as is shown in the parable.

Notice, again, that the householder gave to each a penny; to those who had labored but one hour the same as to those who had wrought twelve hours. Surely this shows clearly that the spirit of the service is the chief thing in the eyes of the Lord. All this is in

harmony with the teaching of the Lord in the close of the preceding chapter; and it seems to me that upon no other view of the Savior's meaning can this parable be harmonized with the teaching at the close of the nineteenth chapter, or the teaching of the nineteenth chapter be shown to be one with the parable. Those who had been hired at the first found fault, because they should have received more than the others; and they were rebuked, just as the Lord, at the close of the nineteenth chapter, had rebuked Peter. Now whatever may be said concerning the business of this life, as to whether the course of the householder was just and equitable or not, our Lord shows clearly that in his kingdom he is the dispenser of all bounties; and all is of grace and none have any right to find fault at what he does with his own, seeing that none can ever have any claim upon him. The children of God are first or last in his kingdom, according as they count themselves unprofitable altogether, or suppose that they are more deserving than others. Where all are altogether undeserving, no one can in any way boast over another, nor inquire, What shall I have for my service? Having the spirit of the kingdom we shall be astonished to receive any favor at the hand of the Lord, and shall count it all grace; and so our Lord closes this parable with the same words which led to his uttering it, "So the last shall be first and the first last."

Again, I desire to enforce the truth that these words are the substance of the Savior's meaning in all this connection. The parable but enlarges upon them, and enforces the truth that is in them. Now all this leads up to the words to which my unknown correspondent called attention, "For many be called, but few chosen." If anything appears clearly from all that has been said, it is this, that the whole scope of the Saviour's teaching here is for disciples, and as a warning to disciples; and so these words relate to disciples also. There is a sense in which it is true of believers that "many be

called, but few chosen." There are choice ones among the chosen. The disciples of the Lord are all called into his free and willing service. All are called, not to serve in the oldness of the letter, but in newness of spirit. But how many are, like Peter, saying, "What shall we have therefore?" How few are led by the gospel spirit in what they do! What a choice spirit this is, wherever it is seen! Are we sent to preach, to show kindness to the needy, to minister of our goods to the poor, to visit the sick, how prone we are to feel a spirit of complacency rising up within, of which we do well to be ashamed, and which should lead us to abhor ourselves. It is the spirit which Satan exhibited when he said, "Dóth Job serve God for nought?" It is the spirit of pride, which is ever unwilling that we should take the place of sinners, receiving all and deserving nothing. I am often put to examining myself as to my motive in what I do. "The heart [my heart] is deceitful above all things," and I can never be sure, it seems to me, that it is right in anything. All the people of God are called to this pure gospel service; but how few rise above the spirit of legal asking, "What shall we have?" This, it seems to me, is the force of these words, taken in connection with all that precedes; and here I will leave the theme, and close with calling attention to one more striking thought that is in the parable, and that is that the Lord's call always precedes ours. The laborers did not seek the householder, but he sought them. This is a picture of the method of grace at all times. It is an illustration of the words of Jesus when he said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Grace will always wear the crown. Not only is it free grace that takes us to heaven, but when we serve God grace must be praised for all our service. The Lord calls us into his vineyard—we are not volunteers; and yet, if we are led by the Spirit of Christ, it is willing service that we render. May we be found serving in full freedom of

spirit, and not with self-seeking, and so be among the chosen ones in the sense of the text, even as we hope that we are among those who were chosen before the foundation of the world.

I remain your brother in the hope of Christ,

F. A. CHICK.

Reisterstown, Md.,

DEAR BROTHER LESTER :—Your kind favor was received in due time and highly appreciated. The only objection was its brevity. Your views in the LANDMARK on woman's rights were so much to the purpose. I feel it would be good grounds to withdraw from the church if my wife could not be heard in church when necessary. You asked me to write something for the LANDMARK when I felt like it, and you could read it. My dear brother, I hope I have a desire to gratify you and all God's children. If I could only write to the comforting of them as you do. I have thought for a good while my age and imperfections forbid that I should write any more, but it seems I have not quite quit, nor do I write to my satisfaction. I know that the way of man is not in himself. It is not in man that walketh to direct his steps, O Lord, correct me but with judgment, not in thine anger lest thou bring me to nought. I am here as it were in a desert land, where few seem to know of my indwelling sins, and therefore cannot derive much comfort from them: but if the Lord will only be with me I shall not want. I sometimes have a little hope he has led me by the still waters, and in his pastures of love, and then how loth to have to fall back into the elements of the world to be buffeted and cast out as evil; but if Jesus is only my leader I shall not want. He has said the flames shall not hurt thee. I only design thy dross to consume and thy gold to refine. Dear brother, I feel it is too big a thing for me to try to interest the people of God, and you whom he has called and qualified to stand on the walls of Zion. Though it has not been my privilege to hear you

only from your pen. If you will bear with me a little I will relate a dream I had a few nights ago. I thought I was standing in a small assembly and they were expecting me to say something. I felt so bad I even trembled at the thought, though I did not speak of them; after a little while I commenced by speaking of the depravity of man, what condition they are in by nature, and what a deplorable condition they would be in without the mercy and grace of God. After talking awhile I felt relieved and dropped off to sleep. When I woke in the morning it was the first thing on my mind. What a great mystery when asleep and knowing nothing of their surroundings that the mind is in exercise and when waking up one should remember,

Except the Lord build the house they labor in vain that build it. The great trouble with me is am I in that great mystical building. If I am why am I thus, so tossed to and fro. The Lord does not receive any material in his building only what has been hewn out and polished for his Glory, and it comes together with out the sound of a hammer. What is my material that I can hope for. John said, bring forth fruit meet for repentance. I cannot see the good fruit, but I have thorns and beriers a plenty and to spare. I am here and now but the eye of Jehovah sees my indwelling sins, and my path has been of old, and is now so grown up with large growth and thistles, and the signboard is missing, and I cannot see ahead, and am often out of the way, and night is fast approaching with me, and where I shall find shelter the good Lord only knows. All my hope is mercy. I pray that he may watch over me for good, and his name have all the praise. I have written more than I expected, and perhaps more than will be edifying. Pray for me. May he who called you out of darkness to his marvelous light be with you and all Israel. Affectionately, Farewell.

A. REED.

## ZION'S LANDMARK

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

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

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### Editorial.

#### A TRUE TEST.

A dear sister recently asked my views of James 1; 27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

James applies the test that determines the character of ones religion. For there are different kinds of religion; one is pure and undefiled, and another is impure and defiled; one is vain and false, another righteous and true. There are many vain talkers, says James, men who seem to be religious from the tongue out, always talking about what ought to be done, and what they are doing; but they deceive themselves; *yes, they deceive their own hearts.* That is far worse than to deceive other people. Men that prate on their good deeds do not much deceive the spiritual minded, for such know that vain talkers are always unreliable, and that much talking, good words and fair speeches, deceive none but the simple; but such vain talkers deceive their own hearts.

What is wanted is doers of the word, performers, not promisers. When the father of two sons said to the elder go, work in my vineyard to day, the elder son said I go sir, but he went not. Then

the father said to the younger, go, and he said, I go not, but afterward he repented and went. Which did better? The man that repented did better. You say it would have been better to promise well and then perform. But that is not the question here. The question here is which is better, words or deeds. True both ought to be right. For by thy words thou shalt be justified, if they are right words; and by thy words thou shalt be condemned, if they are wrong words. But suppose one talks when he does not mean what he says, is he not a liar and a deceiver?

Make the tree good and his fruit will be good. If one is born of God he will manifest it by good works, or by being a doer of the works. We cannot do any thing we please and style it good works, but we must be doers of the work of God. This is pure and undefiled religion before God and the Father, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. That one that is born of God will do this. For those born of God do the will of God. Every one that doeth righteousness is born of God and loveth his brother. While the principles and lusts of nature lead one to self-seeking, or if he does what appear to be good works it is that he may have the praise of man, or that he may depend on what he does as a ground of justification before God, saying that for such good works he hopes for a high seat in heaven. While one that is born of God loves the fatherless and the widows, or loves the characters here represented by the fatherless and the widows, and loves them so that he visits them in their affliction, not merely by going to their places of abode, but by going to them in their distress, and with such mercy and such pity, love and sympa-

thy that it is as bearing part of their burden and sorrow. It is more than to go to ones place of abode in his affliction or weeping with them that weep. By affliction is embraced more than natural sickness, for soul and heart trouble, such as none but the Lord's people have, is also meant. To relieve the suffering is included in this work. To minister of your worldly goods to the needy is a good work, and is one of the ways that pure and undefiled religion shows itself. But who loves an afflicted, poor child of God but another child of God? None others. This love will draw one to another child of God in his distress. If one have this world's goods and see his brother have need, and shut his bowels of compassion from him, how dwells the love of God in him? I cannot see.

*To keep himself unspotted from the world.* Many think that if they give some money to one destitute of daily food this is very meritorious, and they will plunge into active worldly business by hook and crook thinking if they can make money thus and give it to the needy that will atone for all their violations of law, and of their trespassing or trampling on the rights of others. But remember one must keep himself unspotted from the world. That does not mean that he must seclude himself from all contact with men and become a hermit, and conceal himself from mortal gaze: but that he must keep himself so that the wicked one touch him not, or he must not touch, taste or handle that which defiles and corrupts, or spots and stains a child of God. To be kept unspotted from the world is to avoid and shun all that is corrupt and filthy in the world, and walk in white by shunning that which is evil, and performing that which is good and right in

the sight of God. To oppress the poor, to withhold more than is meet, to rob, cheat, deceive or defraud the poor, not to pity the fatherless and the widow are things that shuld not be so much as once named among God's people. To render that which is just and right in your dealings, and especially to pity the helpless, poor and needy is good work. To withdraw from every one that walks disorderly, and to not be partaker of other men's sins, but to keep thyself pure is doing the work of God, and is pure religion. A religion that does not prove its self by good works is vain. Faith is vain or nothing, only a pretense, if it be without good works.

P. D. G.

#### WHAT SORT OF SALVATION.

A subscriber request my view of Rom. 11 : 14 : "If by any means I may provoke to emulation them which are my flesh and might save some of them."

The subject matter here under consideration by Paul is the Jews directly, and the Gentiles incidentally. Those that are his flesh are the Jews, yet he is the apostle of the Gentiles. His being sent as the apostle to the Gentiles never lessened his love for the Jews. Even though he magnified his office as the apostle of the Gentiles, counting it his greatest favor to be thus sent to preach to the heathen, still it never for one moment abated his love and devotion to his own people. He said, I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart.

For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh who are Israelites; and by his brethren here he

did not mean his natural brothers, first cousins and them only, but he included all the Jews of his day that were not believers in Jesus.

What a wonderful man Paul was. He was in the true sense a peace maker. His patriotism or love of his race and nation was unbounded. It mattered not if the unbelieving Jews reviled and persecuted him, he loved them none the less. Though he was the apostle of the Gentiles, and surpassed all others in his love and service to them, still that never cooled his love for the Jews. Such a man is a peace maker. He can rightly consider the interests of all parties.

Paul was a servant of all men (all kinds or classes and races of men) that he might gain the more. Unto the Jews he became as a Jew that he might gain the Jew. He felt their difficulties, being brought up in their worship and devoted to the law and its form of worship, which would in their perverted state blind them to Christ crucified. He therefore could appreciate their difficulty in receiving Christ, and labored with them accordingly, or became as a Jew that he might gain the Jews. To them that were under the law, finding it a yoke that they could not bear nor escape from while under its burdens, he also became as one under the law, or came to them in weakness that he might gain them. To the Gentiles or such as were without law and under no restraints, he became as one without law knowing that one is not justified by the law of Moses; however he was not immoral, but was under law to Christ, the law of love which worketh no ill to any, that he might gain them that are without law. To the weak he became as weak to gain the weak. He did not despise the weak or ignorant,

but became as they to gain them, that he might by all means save some. 1st. Cor. 9: 19—23. Here is a true servant of Jesus, a peace maker, one that harmonizes differences, removes hindrances, condescends to men of low estate, appreciates the difficulties of others, serves them, goes to them, becomes as they in the good sense, that by all such good means or service to them he might save some. Not save any Christ did not die for, nor be the prime cause of their eternal salvation, nor change the purpose of the Lord, but as a true servant of Jesus Christ labor for his people to remove from them what was hurtful, and teach them in what is needful that they all might be partakers of the benefits of salvation in Jesus.

There are some people professing to believe in salvation by grace who yet are careless about their own conduct, and seem to think that because God works all things according to the counsel of his own will that it relieves them of all carefulness about their own conduct, so that it does not matter what they do, or that because Jesus died for his people therefore we need not have any carefulness about putting stumbling blocks in the way of others, nor need we have any concern about whether the gospel is preached to others or not, or whether we should try to do that which is right toward others. Some I fear think too it does not matter how badly they act towards one that is not a believer.

What evidence has one that he is a servant of Jesus Christ that does not feel and act as God's servants, as set forth in the scriptures. To serve Jesus is to deny self and follow him. To seek the salvation of others is to remove stumbling stones or blocks and

make straight paths for the weak, halt, lame, and trembling, and thus seek to save them.

Who held forth more fully the predestination and sovereignty of God than Paul did or does? Yet who was a greater servant of all men and labored more sincerely than he did, as though he must do this, yet depending altogether on the Lord to bless. Any confession of faith in God's predestination that slackens the hand in diligence, or paralyzes labor in good work is an untrue confession; while all labor that is not in the Lord or is not preformed in entire dependance on the Lord to bless is in vain. The world charges us with holding that if we are to be saved we will be saved any how, and therefore it does not matter how we live. But such a life as Paul led will refute that and deprive it of all appearance of truthfulness; yet no other sort of life will or can disarm such a charge of seeming reality. It is true that those men that have most truly believed in the election of grace have been the most careful to maintain good works, and the most self-denying in their devotion to truth, and it requires all this to let our light so shine before men that they may see our good works and glorify our Father in heaven.

The Lord embraces means in his purpose of salvation. That by means of death for the redemption of transgressions which are under the first testament they which are called might receive the promise of eternal inheritance. He devises means whereby his ransomed be not expelled from him. But it is the Lord and not men that devises the means for this. All these means are set forth in the scriptures. Chief among them, so far as our conduct or duty is involved is, that

we serve the Lord Jesus in the gospel, by seeking the things that make for peace and whereby one may edify another.

Paul knew that the Jews were blinded. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see &c. And David saith, let their table (their worship) be made a snare &c. Let their eyes be darkened that they (the Jews) may not see, and bow down their back alway. I say then have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them (the Jews, to jealousy).

Now if the fall of them (the Jews) be the riches of the world (the Gentiles,) and the diminishing of them be the riches of the Gentiles, how much more their fulness. How much more would the fulness or salvation of the Jews be the riches of the Gentiles. I speak thus to you Gentiles in-as-much as I am your apostle, and magnify my office, if by any means I might provoke the Jews to emulation through you Gentiles, Rom, 11: 7: 14.

As though Paul would say, if the Jews could be provoked through my labor among Gentiles to emulation or to emulate the obedient in Jesus so that I might thereby save some; for if the casting away of the Jews be the reconciling of the world or Gentiles, what shall the receiving of them be but life from the dead. It is through the fall of the Jews that salvation is come to the Gentiles to provoke the Jews. Paul knew that he was to be sent to the Gentiles, but not till after the Jews put the kingdom of God from them. But Paul also knew that the Jews are the first fruit and still beloved of God.

The Jew is the root and first fruit and therefore holy, the good olive tree, and though some of its natural branches were broken off, that the Gentiles (the wild branches by nature) might be grafted into the native, good olive tree, the Jew, therefore the Gentiles should not boast as though they were the good root, for they are not. The root, the Jew, bears them, therefore they are not to be high minded but to fear. If God spared not the natural branches take heed that he spare not you. See the goodness and severity of God. Goodness to the Gentiles, severity to the Jews. If you by nature wild were grafted into the good olive tree, how much more shall the Jews which be the natural branches be grafted into their own good olive tree. Do not be puffed up or blinded in your own conceits, for blindness in part is happened to Israel until the fulness of the Gentiles become in, then God will turn to the Jews again and so all Israel shall be saved. For God will turn ungodliness from Jacob. As touching the gospel the Jews are enemies for the sake of the Gentiles that the Gentiles might be saved; but as touching the election they the Jews are beloved for the sake of the fathers, such as Abaham, Isaac and Jacob. For the gifts and callings of God are without repentance, that is God will not repent or change, but will yet save all these elect Jews though now they are enemies for the gospel's sake, that the fulness of the Gentiles might be brought in. God does not save his people without their repentance. It is manifested to them through repentance. He grants repentance to his people. When it says the gifts and callings of God are without repentance it means that God never changes, but those he loves he loves to the end, and that the Jews as touching election are beloved, and

though now the gospel is taken from them, yet God has given them grace in Christ Jesus, and he will not repent or change and recall it or withhold it.

For as the Gentiles in times past have not believed God, yet now have obtained mercy through the unbelief of the Jews, even so now have the Jews not believed that through the mercy granted to the Gentiles they the Jews also might obtain mercy. For God hath concluded all Jews and Gentiles in unbelief that he might have mercy on both Jews and Gentiles. What a depth of riches is this, and how strangely Jews and Gentiles, that by nature are so diverse and hostile to each other, yet are so connected and interdependent, that one cannot be without the other. Then too how wonderful that Paul by nature and natural religion such a Jew should be made the apostle of the Gentiles and be such friend to both, and that God should leave on record through his writings such clear statements of the ultimate salvation of the Jews, and that hence Paul so strove by all means if possible to provok the Jews to emulation so that if possible he might save some.

Also the same inquirer requests my view of 1st. Cor. 7:14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy."

The special case here considered is explained in the 12th and 13th verses of this chapter. Suppose a brother has a wife that does not believe, if she is pleased to dwell with him let him not put her away or leave her, or if a believing woman has a husband that does not believe, if he is pleased to

dwell with her, let her not leave him. In no case has the believer a right to leave the unbelieving. (The church has nothing to do with a case where both are unbelievers; it does not judge those that are without.)

If you are called to follow Jesus and your companion (husband or wife) is an unbeliever, but is content to live with you, then you should remain and live with such as husband or wife, as the case may be, each abiding in the lot where the Lord has called him. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the husband that believes. Grace is above nature and reigns.

This does not mean that a believing wife saves an unbelieving husband eternally, or is the ground and cause of his eternal salvation, or that a believing husband can give eternal life to an unbelieving wife; but that the believing one so sanctifies the unbelieving one in the matter of marriage that the children are holy, or lawful and proper, or clean in the sense that they, the marriage and its issue, is good and proper, or clean and lawful, and thus holy—not holy in the sense of being spiritual though, but they are not unclean or unlawful.

The sense in which one can save another is not that sense in which Jesus saves his people from their sins and justifies them, but in a limited or secondary sense one saves another by righteous living, wise reproofs and careful teaching, or righteous conduct towards another, or in truly serving the Lord according to his word. Such things we should all be careful to do. I will, says Paul, that thou affirm constantly that they that believe should be careful to maintain good works which are good and profitable unto men.

P. D. G.

## UNTAMABLE : TO BE BRIDLED.

Brother W. R. E. Oates of Ga. desires to know how James 1: 26 can be reconciled with James 3: 5-10. In the one James says, if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. In the other James says, the tongue can no man tame. For every kind of beast, bird, and serpent has been tamed of mankind, but the tongue can no man tame; it is an unruly member, full of deadly poison &c.

But is there any contradiction? I see none in James, nor in any other writers of the bible with any other or with themselves. So that no reconciliation is needed. Now if James had said we ought to tame our tongues, and then had said, no man can do this, then there would be contradiction. But James does not say that we should tame our tongue. The bible does not require impossibilities of the people of God. Nor is it said any where in scripture that the Lord changes the old tongue, or removes it; but he gives a new tongue, or his people speak with new tongues as the Spirit gives them utterance. This does not mean that another piece of flesh called a literal tongue is also put in ones mouth, so that there are two tongues, the old and the new one both. This would make one double-tongued indeed. But a new life-principle controls, or a new spirit, the spirit of truth, gives utterance to truth.

The reason that out of the same mouth proceedeth blessing and cursing, or that with the same tongue bless we God and curse we men is that what James commads is not observed by us.

What does he say to do with this tongue so full of deadly poison that no man hath tamed? He says *bridle it*, or

that if a man bridle not his tongue his religion is vain.

Even if you consider your horse gentle and safe to work you put the bridle bit in his mouth before you use him. Suppose you wish to use a wild horse would you think of doing so without bit or bridle? Would you not desire a strong bit and good reins, and then you would aim to keep a close watch and steady grip on such a horse. Suppose you have a wild beast, such as a panther, on your premises, would you not want him caged safely and then watched? Now we have a member always with us—we cannot get away from it—that never has been tamed, nor can it ever be, and in that sense it is far more dangerous than any wild beast or reptile. Then shall we not seek to keep a bridle on this unruly member so full of deadly poison? Will we not also pray that the Lord put a bridle in our lips and keep us from the strife of tongues? In proportion as we are ourselves unable to control our tongues will we, if we hate a false tongue, pray the Lord to keep our tongue from evil and our lips from guile. Indeed it is good for us to know our own weakness and constant need of divine help. The watch is best set, and the curbing bit is most surely placed on the tongue as we feel constantly the need of the bridle of restraint laid on our deceitful tongues. In proportion as there is danger in this unruly member should the bridle be used. One need not conclude that because he is born again, and has a new heart given him and speaks with new tongue, therefore the deceitful heart is destroyed, and this unruly tongue is dead or gone. Such is not the case. One must watch as well as pray, and while life lasts there is need of watching and also of bridling the tongue.

P. D. G.

## SPIRITUAL ADDITION.

"And to Knowledge Temperance."

The former exercise in faith and the consequent addition bring forth a proper appreciation of temperance. The idea of temperance seems to be almost entirely confined to the use of ardent spirits, which idea is run beyond all meaning of temperance into that which in itself constitutes the worst kind of intemperance, which is total abstinence. We are exhorted to be "temperate in all things." Now if temperance means total abstinence, then we must totally abstain from all things. All things here undoubtedly mean those things authorized by the word of God. While godly temperance also legitimately produces moral temperance, yet I do not understand that simply moral temperance is referred to here, but more properly that of the things pertaining to the kingdom of God in a church sense. Paul expresses the same idea when he says, "Let your moderation be known to all men." He is here, as in the text, talking to the children of God and refers to their character and conduct as such. The same is expressed in the sentence, "keeping the unity of the Spirit in the bond of peace." Again, "Prove all things, hold fast that which is good," moderate, temperate, consistent, prudent. Nothing is to be added to nor taken from the word nor that which it authorizes. We are not to be extreme in going forward nor lagging back. We are to turn neither to the right hand nor to the left in either doctrine, faith, order or practice, but be temperate in all things. Moderation is one of the beauties in the christian's life. The fact that our moderation is to be fully exhibited, supposes the idea that we possess that gift, and in showing it in every way connected with our lives we add temperance to

knowledge in the experience of its benefits. Temperance excludes all extremes and maintains true consistency. One idea of temperance is seen in the consistency which should exist in the relation of practice to preaching. One may preach by practice, but cannot practice by preaching. One may make a very loud profession in word but his actions may be such as to contradict his words. He had better make no profession unless he endeavors to live up to it. "Either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt." The tree is known by its fruit and not by its mere blossom. The action should be suited to the profession. The meditation of the heart and the words of the mouth should go together, and are alike acceptable in the sight of God, or are rejected so far as can be known by those observing. If one has a meditation of heart he should speak it; if he has an impulse to action he should act in harmony with that impulse, when the word declares such meditation and action to be proper. We are not to act out every impulse, but are required to try the spirits whether they be of God, and to examine ourselves whether we be in the faith. The true and only rule of faith and practice is found fully and clearly set forth in the scriptures as well as the metes and bounds of the privileges and duties of all the children of God, in thought, word and action. Prohibition, total abstinence, forced action and voluntary over-indulgence are alike unauthorized by the word of God. Temperance only in all things is required and authorized by it. The various points which might be enumerated are too numerous to be instanced in this article, but I hope I have presented enough to indicate the drift of

my understanding, not desiring to be intemperate by writing too lengthy, nor by being too brief to be understood. I never believed it to be the duty of the preacher to chew for the hearer, nor to hand out the food as nuts uncracked, nor to pick out the kernels, but to simply crack the nut and let the children do their part by picking out the bits of kernel and do their own chewing.

Children should never be allowed to cry for bread, nor be gorged with that which is not meat.

"And to Temperance Patience."

Among the christian graces there are none more wonderful than that of patience. It is a brilliant that shines only from the element of darkness or those things which are accompanied by darkness. It is a gift that sheds its radiance upon and sends its comforts to, and draws admiration from another, rather than the one in whom it is manifested and exercised, and who is required to add it to his temperance. Temperance is the immediate fore-runner of patience and is an indispensable prerequisite to the possession and addition thereof. No one can be truly patient who is not truly temperate. It will be noticed that these things are not to be each added to faith, that virtue only is added to faith and that the others are added to each other respectively, and that faith is the only one which is not added. Patience seems to exert its power and exhibit its greater beauty under the greater difficulties. With what wonder are we made to admire the patience of those who manifest it so fully, while bound by bands of affliction and overwhelmed with floods of grief and sorrow. While we may not feel to claim such a gift in ourselves, and they do not claim they are really patient, yet we behold their patience and wonder whether we under similar circumstances could be so fully resigned to our situation. I do not mean that one who is not afflicted has not or could not have, or should not have patience, but that it shows its beauty more under adverse circumstan-

ces. We should have patience at all times, and present the fact in such a way as to encourage others in the appreciation of the same. It is in our patience that we are to possess our souls. In this the idea of endurance is most prominent. Enduring hardness as good soldiers for Christ. Permanency is shown by endurance. By it the certainty of salvation is made manifest. He that endureth to the end shall be saved. Trusting also prominently enters into the composition of patience. Let come what may we are under all circumstances required to trust the Lord for his grace. And this is one of the inherent principles of the divine nature which can never fail to trust in the Lord Jehovah, knowing that in him is everlasting strength. Waiting is also prominent in this idea of patience, "I waited patiently on the Lord, and he inclined unto me and heard my cry." Enduring, waiting, trusting, confiding, believing, hoping, all combine to make up and exemplify patience in all of its character and beauty, and with all diligence should this sublime combination be added to temperance. Patience does not imply negligence, slothfulness or indifference, but it is to be maintained with all diligence, perseverance and prudence.

P. G. L.

[To be continued.]

#### NOT TRUE.

There is no truth whatever in the report that some Old Baptist preachers in Brushy Mountain, or any where else, are or were preaching that the world will end this year. There is no such preacher of our order as Israel Holler who it was said was a leader in the matter.

The world will no doubt come to an end soon with many of us, that is we shall soon die and go the way of all the earth. For what any of us know the world may end before a month, we know not the day or the hour. The great thing is to be ready. Watch and pray.

P. D. G.

ELD. P. D. GOLD, DEAR BROTHER :—  
The Old "Rock Academy" has been newly repaired and fitted up for the benefit of the Primitive Baptists, and ministering bretheren of that faith and order are invited to give us an appointment when convenient. Elder Jas. S. Dameron will speak the fourth Sundays, and the house will be used at present as an arm of Lickfork church. The neighbors and friends helped liberally to repair and fit up this house and we feel to thank them for their aid.  
Yours &c.

ALLEN HOWARD.

### ASSOCIATION'S.

#### THE NEW RIVER ASSOCIATION.

The next session of this Association is appointed to be held with the church at Pilgrim's Rest, Pulaski Co. Va, one mile from Alisionia, on the Cripple Creek branch of N. W. R. R. and to commence on Friday before the 1st Sunday in June.

The next session of Pig River Association meets with the church at Old Quaker, 10 miles south of Liberty, in Bedford Co., Va., commencing on Friday before the 1st Sunday in May.

The Bear Creek Primitive Baptists will hold their next Spring session with the church at Mountain Creek, eight miles north of Albemarle, three miles east of Bilesville, Stanly Co. N. C. to commence Saturday before the first Sunday in May, 1890, also their fall or Annual Session with the Church at High Hill, Union County N. C. two miles north of Monroe, to commence Saturday before the first Sunday in Oct. 1890.

Visiting brethren, and specially ministers are invited to come and take seats with us, your brother.

A. F. HUNNEYCUTT.

## Obituary.

WILLIAM T. LESTER.

My father, WILLIAM T. LESTER was born January the 18th. 1818, and died of Pneumonia after La-Grippe, march the 1st. 1890, aged 72 years 1 month and 13 days. He was a son of John and Mary Ann Lester. He lived and died in Floyd County, Va. near where he was raised. His qualifications for business were fairly good, but not being fully gifted in all the prerequisites to success in life, he met with reverses in early life from which he never recovered. Prior to the war he was for years Captain of a Company of Militia in his county, and during the war was a Lieutenant in the reserves of the 54th. Reg. of Va.

About the time of the close of the war I trust he was led by the goodness of God to repentance and the obtaining of a good hope through grace in Christ. He joined the church about the year 1868, and for some time talked some little in a public way, but finally desisted from further attempt in that direction. While he was able, he was a regular attendant at his church meetings, and for several years was clerk of the church. For several years prior to his death his health was very indifferent, and much of the time he was a great sufferer. During his final illness his sufferings were very severe. He frequently spoke of his departure, and seemed unwilling to go. At the time of the death of my mother he was in feeble health, and after her death he seemed to lose very much of his interest in the affairs of this life, and never seemed afterwards to be himself as in former days. Mother's absence from the old home, and his manifest lonely condition because she was not, often brought me to deeply meditate upon the real meaning of that familiar saying, "What is home without a mother?" We may print these words as mottos and incorporate them in our songs, but none are so impressive as when these are written upon our hearts. While I am not an infant, nor am I destitute, neither am I, apart from this bereavement, and my sins, afflicted, yet I trust I know more than I ever knew before of that other saying, "that ye visit the fatherless and the widow in their affliction." In caring for them in their last years I tried to make them comfortable, but I fear some times that I can not adopt that beau-

tiful saying of the master, "she hath done what she could," and say, I have done what I could. But I do rest in this saying that, "He hath done all things well," having a good hope that they are at rest with Jesus.

P. G. L.

ARMASA DAVENPORT.

Was born in Tyrrell Co, N. C. in the year of our Lord, A. D. 1801, and died the 20th. day of October 1889. He was a son of Asa Davenport and wife. His father died when he was a small boy. He was raised by his relatives. About the date of 1824 he was married to Penny Garrett. They were blessed with only one child, C. G. Davenport who lives in Edgecombe Co. N. C. In the date of 1865 he lost his first wife, and married the second time about the date of 1866, to Charlotte Ward, who survives him. In the date of 1870, he joined the church at Morrattock. He told the brethren he had been blessed with a good hope for many years, but felt unworthy to unite with the church. His reputation as a christian, father, and neighbor was as near stainless as any man in the State. He raised, and helped to raise, more poor children than any man in this county. He worked hard and gave his only son a fine education. He lived and died in the full assurance of a blissful immortality beyond this vale of tears. God grant that his neighbors and brethren may imitate his example. The writer of this notice would pray God to bless his wife and only child.

N. H. HARRISON.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Durham..... Sat. & 4th, Sun. in April  
 Mt Lebanon..... Monday  
 Surles..... Tuesday  
 Flat River..... Wednesday  
 Stories Creek..... Thursday  
 Ebenezer..... Friday  
 Wheelers..... Sat. & 1st Sunday in May  
 Prospect Hill..... Monday  
 Lynchs Creek..... Tuesday  
 Arbor..... Wednesday  
 Country Line..... Thursday  
 Pleasant Grove..... Friday  
 Wolf Island..... Sat. & 2nd Sunday  
 Lick Fork..... Monday  
 Dan River..... Tuesday

Good Will..... Wednesday  
 Matrimony..... Thursday  
 Buffalo..... Friday  
 Thence to Mayo Association at Snow Creek.  
 Mr. A. J. Tilley will please a range for three days after the Association.

Pleasant Grove..... Friday  
 Spoon Creek..... Sat. & 4th, Sunday  
 Senter..... Monday  
 Reed Creek..... Tuesday  
 Town Creek..... Wednesday  
 Camp Branch..... Thursday  
 Leatherwood..... Friday

Will Elder Win Minter arrange appointments for him from thence to 4th, Sunday in June. He would like to go to Malmaison and Mill and close at Cane Creek.

He will need conveyance.

N. P. REED.

Durham..... 4th Sunday in April at house of worship for colored brethren.

JAMES S. CORBETT.

Cross Roads..... 4th Sunday in April  
 Mewborns..... Monday  
 La Grange..... Tuesday  
 Sandy Bottom..... Wednesday  
 Beaver Dam..... Thursday  
 Haskell's Chapel..... Friday  
 White Oak..... Saturday  
 Hadnot Creek..... 1st Sunday in May  
 Newport..... Monday  
 Morehead..... Tuesday  
 Rest..... Wednesday  
 North River..... Thursday  
 Straits..... Friday  
 Davis Shore..... Saturday  
 Hunting Quarter..... 2nd Sunday

The following week he wishes to spend with the brethren at the Quarter and Portsmouth and Cedar Island.

Cedar Island..... Sat. & 3rd Sunday  
 Travel..... Monday  
 Bethel..... Tuesday  
 Sandy Grove..... Wednesday  
 Goose Creek Island..... Thursday  
 Rest..... Friday  
 Beulah in Hyde Co..... Sat. & 4th Sunday  
 Rose Bay..... Monday  
 Tiny Oak..... Tuesday  
 Juniper Bay..... Wednesday  
 Englehard..... Thursday  
 North Lake..... Friday  
 Mason's Point..... Sat. & 1st Sunday in June  
 Shallops Creek..... Monday  
 Head of Pungo..... Tuesday  
 North Creek..... Wednesday  
 White Plains..... Thursday  
 Marratock..... Friday  
 Jamesville..... Saturday  
 Skewarkey..... 2nd Sunday  
 Smithwicks Creek..... Monday  
 Bare Grass..... Tuesday  
 Briery Swamp..... Wednesday  
 Flat Swamp..... Thursday  
 Cross Roads..... Friday  
 Little Creek..... Saturday  
 Great Swamp..... 3rd Sunday

He will need conveyance.

## THOS. BELL.

Simpson's Creek.....1st Sun. in May  
 Tuesday.....Hinson's S. C.  
 Wednesday.....J. D. Sandsbury's  
 Friday and Sat.....Mt. Pleasant  
 2d. Sund.....Widow McGraw's  
 Tuesday.....Gills Creek  
 Thursday.....Mill Creek  
 Sat. & 3d Sun.....Cool Spring  
 Tuesday.....Mill Branch  
 Wednesday.....Pireway

## J. E. ADAMS.

Bare Creek Church, Chatham Co., N. C.....4th  
 Sun. and Sat. before in April.

Monday after.....Maple Spring  
 Tuesday.....Mt. Tabor  
 Wednesday.....Pleasant Hill  
 Thursday.....Sugg's Creek  
 Friday.....Big Creek  
 1st Sat. Sun. & Monday in May.....Bare Creek  
 Association at Mountain Creek Church  
 Wednesday after Pleasant Hill church Iredell Co.  
 Then up in the bounds of the Silver Creek Association.  
 I have written brother W. R. Coffey in  
 Caldwell co., to arrange.

Brethren of Bare Creek Church will please  
 meet me at Richmond Depot, Yadkin Valley R.  
 R., Saturday morning before 4th Sunday in April  
 I shall go on the up train from Fayetteville.  
 Conveyance needed when off the Railroad.

## J. E. MARSHALL &amp; F. P. BRANSCOME.

State Line.....Thurs. before 3rd Sun. in May  
 Russell Creek.....Friday May 16th  
 Thence to the "Mayo Association," 17, 18, 19.

## RECEIPTS.

ARK.—L E Pearson 3  
 ALA.—S G Higgins 3 20 By W G  
 Abel Jr. 5  
 CAL.—Miss E A Hinshaw 1 50  
 COL.—W C Perdue 1 50  
 FLA.—J F Burtshaw 4 By Elder  
 Jesse Tyre 7  
 GA.—J S Franklin 5 J T Green 1 50  
 M B Pitt 1 50 By Eld J R Respess 6  
 J C Huff 1 50  
 IND.—J V Armstrong 2  
 LA.—By F M Vining 3  
 MON.—Theo. Hoagland 5 T P Nel-  
 son 1 50 A Brown 2 25  
 N. C.—M Simpson 1 Mrs E L Burch  
 1 James Tomlinson 2 J. R. Parker 1.50  
 A B Wooten 150 W. B Jenkins 1 J  
 W Gilliam 1.50 John Malone 2 B I  
 Allsbook 3 Elder J B Hardee 1.50 G T  
 House 2 Mrs J T Howard 2 G T Daniel  
 1.50 Mrs Hulda L Dickson 1.50 J T  
 Dunn 1 Wm. Hodes 1.50 N M Worsely  
 1 Elder A M Denny 150 C C Aydlett

T E Ausborn 3 James Thigpen 2 Mrs  
 M. H. Gurganu 1 Mrs Emma V  
 Stallings 4 Amanada S Edwards 150  
 Solomon Payne 1 50 Mrs Ann Kings-  
 more 2 Wm Barnes 10 J T Grime 250  
 Mrs A Barron 2 Mrs B W Strickland  
 150 W W Vick 2 Frank Causey 2 Mrs  
 S M Carlile 150 Emeriah Redmond 2  
 Mrs G Thigpen 2 Mrs M B Taylor 2  
 Elder W R Wiggins 75 J A H Tucker  
 150 J C Hill 3 Peter Jones 2 Mary A  
 Warren 2 J B. Barnes 2 "By Elder J A  
 Burch 2 "W F Norwood 2 "Elder D A  
 Mewborn 375 "W B Coffey 3 "Mrs  
 Lydie Dixon 4 "J W Harris 21 By W  
 P Grogan 4 50 by Elder J C Hudgins  
 3 "J A Lovelace 3 "Elder Geo. Rober-  
 son 1 50 "Elder W. A. Ross 150  
 S. W. "Otterbridge 150 H Hatcher  
 150 S W Otterbridge 6 J L Godwin 6  
 TEX.—Elder Thos Cooper 2 W  
 Gilrease 50

TENN.—Elder W W Sammons 3 J C  
 Walton 1

Va.—Mrs E Fox 1 50 Dr A J Almond  
 1 50 E J Davis 3 I L Spencer 1 E  
 Stallings 1 C C Cannon 5 Wm L  
 Simmons 50

OHIO.—G W Fulkerson 2

## FOR CHURCH HISTORY DEBT.

ARK.—J B King 1  
 FLA.—J F Burtshaw 50cts. J S  
 Massey 1  
 N C—Mrs Bettie Whiley 2 25 A  
 Friend 2 Mrs Mary J Booker 1

DEAR BROTHER GOLD:—I have a  
 book of 400 pages now in press entit-  
 led, "Meditations on portions of the  
 Word," which will be ready by or be-  
 fore October the 10th, 1889. It contains  
 selected articles which I have publish-  
 ed in the *Signs of the Times*, and other  
 papers since 1864. and which brethren  
 have from time to time suggested that  
 I should publish in book form. Price  
 \$1.00, on receipt of which the book  
 will be sent to any address. Your  
 brother in hope of the gospel.

SILAS H. DURAND,

Southampton, Penn.

# WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

Full Session begins Monday, September 2nd 1889. Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

Literary course of study is thorough and unusually comprehensive, extending through a primary, a preparatory and a collegiate department. Thoroughness of teaching is made an object of special attention. Promotion from lower to higher classes is based on the proficiency of pupils, as ascertained by careful and rigid examinations.

The Music Department is presided over by one of the most thorough and successful teachers in the State. Excellent advantages for the study of ART. Home advantages for boarding pupils.

Location healthy. Moderate charges. Send for catalogue and circulars.

SILAS E. WARREN,  
Wilson, N. C. Principal.

## WHITAKERS' ACADEMY

FOR BOTH SEXES, Whitakers, N. C.

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

## LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices:

- Plain sheep binding, single copy, by mail 60cts. Per dozen, by mail, \$6.00.
  - Morocco binding, plain edge, single copy, by mail, \$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 dozen rates.

Books sent to any part of the United States or 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.

Please do not send any postage stamps.

## DO YOU WISH TO EMPLOY

A TEACHER?  
DO YOU DESIRE A SITUATION AS  
TEACHER?

THE WARREN SOUTHERN TEACHERS' AGENCY makes a specialty of supplying schools and families with Teachers, free of charge, and of securing situations for Teachers at moderate cost. School property sold or rented. Send for blanks, &c.

Letters requiring answers should enclose necessary postage. Address

SILAS E. WARREN, Prop.,  
Lock Box 149, WILSON, N. C.

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

## TRAINS GOING SOUTH.

Dated Jan. 13 '90	No. 26, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex Sunday.	No. 14, Daily
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.	12 16 p m
Arrive Rocky	1:45 "	"	7:10 "	12 19 a m
Arrive Tarboro	3:45 p. m.	"	"	"
Leave Tarboro	4:20 a. m.	"	"	"
Arrive Wilson	4:17 p. m.	7:00 p. m.	7:43 am	12 47 a m
Leave Wilson	2:30 p. m.	"	"	"
Arrive Selma	3:40 "	"	"	"
Arrive Fayetteville	6:00 "	"	"	"
Leave Goldsboro	4:10 "	7:40 p. m.	8:35 a. m.	1 29 a m
Leave Warsaw	4:10 "	"	9 34 "	2 21 "
Leave Magnolia	4:24 "	8:40 p.	9 49 "	2 34 "
Arrive Wilmington	5:50 "	"	11:20 "	3 56 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 28 Daily.	No. 40, Daily, ex Sunday.	No. 66 Daily
Leave Wilmington	12:01 a. m.	9:00 a. m.	4:00 p. m.	11 20 a m
Leave Magnolia	1:19 a. m.	10:34 "	5:35 "	12 38 p m
Arrive Warsaw	"	10:48 "	5:53 "	"
Arrive Goldsboro	2:28 a. m.	11:45 "	6:53 "	1 37 "
Leave Fayetteville	3:10 "	8:40 a. m.	"	"
Arrive Selma	"	11:00 "	"	"
Arrive Wilson	"	12:10 "	"	"
Leave Wilson	2:59 a. m.	12:37 p. m.	7:47 p. m.	2 20 p m
Arrive Rocky Mt.	"	1:10 "	8:18 "	2 30 p m
Arrive Tarboro	"	3:45 p. m.	"	3 45 "
Leave Tarboro	"	10:30 a. m.	"	10 30 "
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:10 p. m.	1 57 p m

\*Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax at 2:30 m., arrives Scotland Neck at 3:45 P. M., Riverton 6:10 P. M. Returning leaves Riverton 7:30 A. M., Scotland Neck at 10:20 A. M., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle and Raleigh R. R. Daily except Sunday, 4:00 P. M., Sunday, 3:00 P. M., arrive Williamston, N. C., 6:30 P. M., 4:20 P. M., Plymouth 8, p. m. 5:40 p. m.; and returning leaves Plymouth, N. C., Daily except Sunday, 6:00 A. M., Sunday, 8:30 A. M., Williamston 7:25 A. M., 9:50 A. M., Arrive Tarboro, 9:50, A. M. 11:30 A. M.

Train on Midland Branch leaves Goldsboro, Daily except Sunday, 6 A. M., arrive Smithfield, 7:30 A. M. Returning leaves Smithfield, 8 A. M. arrive Goldsboro, 9:30 A. M.

Train on Nashville Branch leaves Rocky Mount at 3 p. m. arrives at Nashville 3:40 p. m., Spring Hope, 4:15 p. m. Returning leaves Spring Hope 10 a. m Nashville 10:35 a. m, arrive Rocky Mt. 11:15 a. m Daily, except Sunday.

Train on Clinton branch leaves Warsaw, for Clinton, Daily, except Sunday, at 6 p. m. and 11.10 a. m. Returning leaves Clinton at 8.20 a. m. and 3.10 p. m., connecting at Warsaw with nos. 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville Branch is no. 51. northbound is no. 60. \*Daily except Sunday.

Train no. 27 South will stop only at Wilson, Goldsboro and Magnolia.

Train no. 28 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 at Weldon for all points north via Richmond and Washington.

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

Florida Special Vestibule Train No. 501 leaves Weldon Mondays, Wednesdays and Fridays 9.50 p. m., arriving Wilmington 2 a. m. Tuesdays, Thursdays and Saturdays No. 500 leave Wilmington 1.00 a. m., arriving at Weldon 5.33 a. m.

J. R. KENLY, JNO. F. DIVINE.  
Supt. Trains. Genl Supt

T. M. EMERSON General Passenger Agent.

## GILLIAM'S ACADEMY For BOTH SEXES

The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

The school, with increasing patronage, has been in successful operation ten years.

### TUITION:

Primary, per month.	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished: young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

Opportunities for the study of Phonetics, Spelling, Reading, Penmanship, Geography, Arithmetic, Algebra, Geometry, Book-keeping, Map-drawing, Eng. Grammar, History, Composition and Rhetoric, Physiology, Latin, Greek, Vocal, and Instrumental music will be given.

The Academy has been furnished with folding desks and additional wall maps.

Lectures on Physiology will be given by Dr. G. W. Kernodle.

Vocal Music will be taught by Prof. A. D. Madren.

The principal is persuaded that, as an Academical school, patrons will regard the opportunities offered as second to none. Strict discipline enforced.

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 28th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

For further particulars address,

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

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# Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

# 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 CAUSE OF JESUS.

## Poetry.

### LAMENTATION.

Come, my dear friends, both great and small,  
I have some words to say to all,  
Come, bear with me while I relate  
Some troubles I have seen of late.

I had a wife, a lovely wife,  
The dearest idol of my life;  
She was so good and kind to me,  
As tender as a wife could be.

Her voice was like the blessed dove,  
All seasoned with grace and toned with love,  
She wore a smile upon her face,  
Which all her words and actions graced.

Her eye imparted solid truth,  
Which told for her ever from her youth  
That piety and tenderness  
Dwelt richly in her christian breast.

She did her part my cross to bear:  
Our mutual burdens she did share;  
And often soothed my aching heart  
By kindness which she did impart.

So thus she was to me as dear  
As my own life I do declare,  
As dear as my own life could be,  
A dear little darling wife to me.

For thirteen years she lived in health,  
Was more to me than golden wealth,  
Much peace and comfort we did find,  
Which gave great courage to my mind.

But oh, at last affliction came,  
I saw at once my comforts done.  
Consumption laid its fatal hand,  
And thus defied the skill of man.

Her cheeks which were so bright and fair  
Showed symptoms of a sad decay.  
Her eye which was so sharp and strong  
Began to sink and to despond.

Her voice which was so sweet and mild,  
Becoming hoarse and thus declined,  
Her strength and nerve began to fail,  
And all her countenance grew pale.

Thus in affliction low she lay,  
And weaker grew from day to day.  
No power on earth could check the hand,  
Nor the great power of death command.

But never did her precious lips  
Give vent to murmuring or complaint:  
But like the lamb of God she lay,  
Without a murmuring word to say.

Till death the mighty monster came,  
And bound her with his iron chain,  
He stamped his image on her brow,  
Which gives the grave the victory,

And Oh my friends behold and see,  
What a sad fate this is to me,  
I'm left without a bosom friend,  
Oh where will this great conflict end.

Two little ones I have in charge,  
O how my heart doth now enlarge:  
Great God, have mercy I do pray  
On them while in this world they stay.

They'r left without a mother now,  
Oh for them may I ever bow,  
O Jesus keep them near thy cross,  
And comfort them in their great loss.

Without a mother they do roam.  
They look and wish she would come home.  
They look and wonder where she is,  
No mother ever comes to me.

Oh pa, are we thus alone,  
O why don't mother ever come home.  
And Oh the tears that for them flow,  
There's none on this earth may ever know.

No one can weigh my load of grief,  
Nor tell how much I need relief;  
Save they who like me have to part  
With one who lies so near their heart.

My heart is broke, Oh awful thought,  
Can ever the price of love be bought?  
No, not with rubies, nor with gold,  
Nor can it's worth by tongue be told.

My suffering can't be told in rhyme,  
No pen can search this heart of mine,  
No poet can reach my misery,  
Nor tell half my history.

But still a precious hope survives,  
That though death takes our mortal lives,  
It can't rob Christ of his reward,  
As in his word he has declared.

I soon shall quit this world of sin,  
And then I hope with Christ to reign,  
And there my loving wife I'll meet,  
In rapturous joy at Jesus feet.

And there we'll live forever free,  
From death and all its misery,  
No more to fear consumption's pangs,  
Nor ever dread death's iron chains.

But live with Jesus near the throne,  
And sing salvation both as one,  
Where love's complete and joy's supreme,  
With all the saints of God redeemed.

O blessed Jesus, who hath broke  
Death's iron chain and bore the yoke,  
And brought salvation in thy name,  
For us poor suffering sinners slain.

So hasten on ye wheels of time,  
Roll on, the victory is mine;  
I long to meet my dear one where  
In her presence rest shall share.

And join to sing one common song  
With all that happy, happy throng;  
Salvation will the chorus be,  
Salvation the Lamb to me.

A. M. DENNY.

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### EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR FRIENDS:—I have a desire or an impression, and have had for some time. I hardly know how to give a reason for making this attempt, as I have a mind to write on different subjects. I have a mind to tell you some of my feelings, or something about what I have felt and seen. I for years have been more or less concerned about the welfare of my soul. The time of its appearing I cannot tell. But I became concerned about having no hope, and a great fear fell upon me that there was no chance for me even to have a hope. I saw that I was as helpless as anything on earth as to meriting Salvation. So I went on trying to hope that the Lord would see fit to have mercy on me before I died, but saw no chance at all for it. My trouble increased day and night. I went to bed night after night hoping to see something in a dream to give me some hope. I got so I tried to pray to the Lord to show me where I was and whether or not there was any chance for me. I would go off and try to pray and hardly could utter a word, some times not speak out at all, then on leaving the place ask the Lord to have mercy on me for pretending to call for mercy when I had never done anything worthy of his mercy. I com-

menced to keep the law. I read the Scripture, but could not find any promise at all only condemnation. I called on the Lord to have mercy day and night, and thought there was no mercy for me. I then began to fully believe in predestination, for I thought I was one the Lord never knew. I thought my name was left out of the Lamb's Book of life, so I mourned day and night. I tried to ask the Lord to make it known to me if I was for ever lost so I could finally give it up. I went to bed asking the Lord to show me my condition before the sun rose again, and I was as it seemed to me that night in or by a house in prayer, and there was a severe sentence passed on me. Some one came and told me and I saw no chance, but I plead for favor, but saw that it had to be so. Next day I was in more trouble than before, so I desired another sign the next night, and it was nearly the same over again. I shall never tell my condition. Some one talked to me and told me that I would soon pass through the trouble, that it was the way they had been. I some times had a little hope that it was the work of the Lord, but was fearful that it was only shown to me to torment me in this world, and to show me that I had no hope. I died to enjoyments of life. I had no use for companions I had once delighted to meet to have a good time of laughter and fun with. My joy was gone. I got so my family was no pleasure to me, only a burden, for it seemed to me every thing was against me. I had no charge against them, but had lost all. I lost sight of every thing I possessed. I had but little care for work or business of any kind. My desire, was Lord have mercy on my poor soul. I traveled the road trying to pray and crying to God till I was afraid I had committed a great sin. I talked with some of the Lord's people as I believe, and then was sorry that I ever had mentioned it to them, for I thought that I had lied to the Lord's people. O then I thought I would go and ask them to forgive me for what I had told them, but did not: so I passed on for some time. My trouble would

increase by spells and wear off a little : till at last it came on so severe that I could not rest much day or night. I would leave my bed, go to my Bible to read, but found the promises to some one else and I gave up all for lost. I was impressed to talk with a neighbor of mine who had been in trouble and he told my feelings so plain that I felt better, but by the time I got home I was miserable again. It appeared to me I must die. Not one good deed could I claim. I felt that if I was sent to torment it was just, and could not murmur a word. I lay on my bed. I rolled and cried. It seemed that my very bones were in torment. I wanted nothing but the mercy of God. All human help had failed. I rose from my bed, walked out, and in a short time I felt some better. During the day it seemed that I had a view of the Saviour standing by me, and some words applied to my mind which I will never forget while I have presence of any mind. I have never from that day had that trouble as before. I went on a while without a burden or a hope, not knowing what had been the matter. I had no time of great joy when I was relieved, so I tried to make it out imagination, but after a while I found the hymns and the Bible read different to me, and I had some little hope, and some comfort at time. I commenced having thoughts on joining the church which have been so strong at times I could not hold myself still when the chance was given, but this impression has left me, still there is no one else to me like a dutiful christian, or Primitive Baptist. I remain a mystery to myself and others. I must close, hoping you will pray for me to be directed in the right way. As I am too unworthy for my name to appear, I beg to be your friend. Please deal with this as seems good to you and all will be well.

Remarks.

Do I know of a single Primitive Baptist that would not fellowship such an experience? I think not. It is this painful, lingering, crucifying death to

sinful self that we must pass through that we may be taught that salvation is of the Lord.

My friend should have followed that impression to go and tell the church or people of God what great things had been done for her. Grieve not the Holy Spirit whereby ye are sealed unto to the day of redemption. It is only those that have that Spirit of God that can grieve him, or it is only the children of God that may thus sin.

We are to confess the name of Jesus before men, or tell the church what great things the Lord has done for us. When we sin against God then we are left in coldness and darkness, and cry out my leanness, my leanness.

Sin no more less a worse thing befall thee. Let my friend go and tell her friends, the people of God, the reason of her hope, and be baptized and go on her way rejoicing, and follow Jesus through evil as well as good report.

P. D. G.

The Dan River Union met with this church to-day. Elder Wm. S. Minter preached the introductory sermon from the 4th chapter and 16th verse of Paul to Timothy. "Take heed unto the doctrine; continue in them, &c.," After an intermission of ten minutes the Presbytery composed of Elders A. L. Moore, Wm. S. Minter, and R. W. Dix, which the church had called for the purpose of ordaining, or setting apart to the work of the ministry Brother J. M. Lewis, met. Deacons present were invited to seats and to take part in the work, and brethren Green Dix, and Robert Pruett from Dan River church; B. M Cahill from Goodwill church, and Jerry W. Griggs from Matrimony church took seats as part of the Presbytery. They then proceeded to organize and chose Elder A. L. Moore Moderator, and J. W. Griggs Clerk.

Brother Lewis was then requested to give or relate his experience and his call

to the ministry. All being done to the satisfaction of the Presbytery, and after some examination in regard to the doctrine they proceeded by singing and prayer by Elder R. W. Dix, and the laying on of the hands. Brother A. L. Moore then delivered the charge, exhorting brother Lewis to observe closely the teachings of the text, which had been preached from, and by so doing he would save himself and them that hear him.

A. L. MOORE, Mod

J. W. GRIGGS Clerk

Good-will Meeting House, Mar. 28, 1890.

For the Benefit of those who may feel an interest in Primitive Baptists in upper S. C., I will state that there was a Primitive Baptist Church organized seven miles east of the City of Columbia, November 26th 1889, and called by the name of Gills Creek.

Also November the 30th, a Primitive Baptist Church was organized 12 miles West of Williamston, S. C. in Anderson County, and called by the name of Mill Creek. These Churches are destitute of preaching. Will not some of our brethren going to and from the western states call and see these dear brethren. I will state for the benefit of those who may feel concerned, I reached home in due time, and found my family well. I am suffering from rheumatism now.

Yours to serve.

THOS BELL.

ELDER P. D. GOLD DEAR BROTHER IN HOPE OF ETERNAL LIFE—I have been permitted to read the LANDMARK and also the *Gospel Messenger* by which I have become acquainted with many, that is with their faith in Christ, which sometimes makes my poor soul overflow with joy. Among all the writers of our religious papers I have seen but a very few in the flesh, yet their faces seem to be very familiar, and it seems as though I have always been acquainted with them. It appears sometimes so strange that in reading the writings of another that we have never seen, nor had any conversation

with, that there should be such a familiar feeling, and such a uniting as of two drops of water. Such has been my experience in reading the communications in ZION'S LANDMARK and the *Gospel Messenger* I should above all things common love to see and grasp the hand in friendship and in fellowship of the gospel of our Mster very many of his dear saints that dwell in what is called the Southern States, but I have no hope that this my earnest and heart-felt desire will ever be gratified in this time world, but hope through the atoning blood and resurrection of the lamb of God that taketh away the sin of the world that I will be permitted to meet you, one and all, where parting shall be no more, and sorrow cannot come. In the journey of this life we have many things to oppress and dark seasons and trials of various kinds, yet we have one great consolation, that is this little spark of a hope that Jesus died for poor sinners, and we know that we are poor, weak sinners. Knowing that Jesus did die for poor sinners gives our hope strength.

ELDER GOLD, may the Lord God of all the earth and the heavens above remember you and yours in his most tender mercy and keep the entire household of faith from evil, and the God of Israel protect Elder P. G. Lester in the National Congress is my prayer for Christ's sake. Hoping we may meet in heaven if not permitted to meet on earth I subscribe myself.

W. O. WILKINS.

#### EXPERIENCE.

DEAR BROTHER GOLD:—For some time I have had an impression to write the brethren and sisters what I believe to be the dealings of the Lord with me. I trust the impression is of the Lord. I have been brought up by very strict parents, and not permitted to associate with bad company, nor visit places apt to lead young men into mischief and sin. My mother has been a member of the Primitive Baptist church for several years; and my father, a strong believer in their faith though not a

member. Under their council I was restrained from many of the idle and corrupt habits of young men. When I would look back over my life I would think myself as righteous as those who profess a hope in Christ Jesus. I had never been drunk, never sworn an oath, nor violated the laws of our land. Many of the members of the church say they have been terrible sinners committing evils of which I had never been guilty, am not I better than they? I thought I had kept the commandments. What lack I yet.

About two years ago it pleased God to throw off my cloak of self righteousness and show me the blackness of my soul by reason of sin. The wildest and most corrupt part of my life was just before Christ pardoned my sins, if he ever did. When I was shown my sin and transgression, I had violated the whole law, had sinned against the only true and living God, believing myself more righteous than those Christ had cleansed, thus making myself a greater Savior than Christ. I then began to make me aprons of fig leaves (men's works) to cover my iniquity. I vowed to my God to live a righteous life the remainder of my days, but every vow was broken. I only grew worse. I was teaching school at this time but felt myself unworthy of the position: felt too vile to be an instructor to little children. My burden of sin was so heavy I was ashamed to be in the presence of my parents and friends, but tried to keep these things hid from every view, Oh, wretched me! I had done all that I could and still Justice is proclaiming, Cut him down! Lord save, I perish!

One day at noon I went to a friend's to secure a horse to ride home the next evening. On my return my eyes were fixed on the ground, and my mind on some worldly matter. All at once at the time most unexpected to me, my eyes were raised from the earth, and every thing seemed filled with the glory of God. The sun seemed to shine brighter than I had ever seen it before. All nature seemed praising her great maker. The birds seemed to say "Praise ye the Lord, for his mercy en-

dureth for ever"! My burden was gone and I joined them in their praise. I went on to my school, praising God for his goodness and mercy. Of all the joys I have ever witnessed this excels them all. I felt assured that the God of heaven had stopped me in my wild career, pardoned my sins, freed me from iniquity, and set my soul at liberty. I thought I would never commit another sin. But alas! how mistaken I was! The Tempter came and I yielded.

I sin daily, yet I find my sin a grief and burden. The things I would do I do not and the things I would not, those I do. I often doubt my hope in Christ Jesus, because I am so sinful, I don't doubt eternal life if I have been born again, but fear I am deceived, and yet in my sins. The question is this, will a child of God do what I do? Still I can truly say, "The things I once loved I now hate, and the things I once hated, I now love." I love the brethren and sisters, and my greatest joys are when in their presence. From this I often have hope. If I am saved at all, it is a sinner saved by grace and for no good things that I have done.

I now felt an impression to join the church, but the question came, What church? The Primitive Baptist church was too foggy, and too far behind time to suit me, and I did not believe in any other denomination I had ever heard. So I was in search of a church which would suit my peculiar selfish notions. Jesus Christ did not modify the Baptist church to suit me but I believe he modified me to suit it. I had been in the habit of joking mother about her and her church old foggy ways. On Saturday of the Sandlick meeting my mind was rambling from one thing to another, and I could not be contented any where, and was into every mischief I could think of trying to satisfy my mind. My brother suggested that we go to church. I replied, "Well I am doing nothing here, and don't care to go down and hear what the old babblers have to say." Thought I might hear some thing to tease mother about. When I entered the door a solemn

atmosphere seemed to surround me, and I no longer studied about hearing the old babblers say something for me to tease mother about, but was shown what I was doing. Speaking evil of dignities, gain-saying against God's elect church. The brethren sang a song which seemed to be directed personally to me. Eld S. C. Caudill opened the services, and his prayer seemed pleading with God in behalf of poor me. Eld Peter Adkins preached and his words reached the most secret chambers of my heart. When the church door was opened I went forward and told the church something similar to what I have told you and they received me. Mother did not go to the meeting that day, and when I went home and told her that I had joined the church she replied, "I reckon you are a little better reconciled to us old Baptists now. At next meeting on Sunday I was baptized and have ever since felt myself at home. Since then I have not doubted the Primitive Baptist church being good enough for me, but often doubt my worthiness to belong to it. This my hope in Christ is small, but it is greater than justice would have given me, and I would not exchange it for this world were it in my power to do so. Your Brother in Hope.

J. W. FAIRCHILD.

Whitesburg, Ky.

DEAR BRO.:—I have been impressed for some time to write upon the subject of the young man which is found in the 18, chap. of Matt. "There was one came to Jesus and said, Good Master what good thing shall I do that I may have eternal life." Now it appears to me that to say what Jesus says to him, and the answers that he makes to Jesus shows that he was a tempter, or in other words that he was not a fit subject of God's grace. Jesus tells him to keep the commandments. The young man said, I have kept them from my youth up. That is just the way that the Pharisee talks in this day and time. Now I want to ask my brethren and sisters if that young man's answer is the answer that you could make when you came to

Jesus? I say not, I say not. I came pleading, and so did you come confessing guilt in all parts. Nothing in hand for justification when the Lord shows us our sinful condition. We can't plead innocence. We cry out guilty, guilty, instead of saying, that we have kept the commandments of God. Another proof that he was not Christ's subject was when Christ tells him to go and sell all that he hath and give it to the poor, he goes away sorrowful because he was a man of great possessions. This shows that he was not cut loose from the world. God's people are killed to the world according to my experience, and the type of Job proves the same. All he had was taken from him naturally so to speak, and thousand of other witnesses we could mention, such as the rich men that wanted his servant healed. He claimed that he was not worthy that Christ should enter his door. But Christ says, "I have not found such great faith, no not in Israel." Brethren I am not sure that this impression came from the Lord. I am impressed and I trust it is from God. Take this scribble, and do as you think best with it. Your unworthy brother, if one at all.

W. F. COVIL.

Pollards, Onslow Co, N. C.

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WHAT THE BIBLE SAYS ABOUT  
THE CREATION OF ADAM,  
AND WHAT IS TO BE  
LEARNED THERE-  
BY.

DEAR BROTHER GOLD:— With your permission, I desire to offer some thoughts through the LANDMARK, on the above named subject, and if what I write is not sustained by the Scriptures it will of course be worthless. I have no special revelation on this or any other subject that I wish to make known to the brethren apart from what is revealed in the inspired word of truth to the spiritual understanding of the Lord's people. The rule that should govern every writer concerning any bible truth should be the bible itself and not some special, individual revelation. Many, I fear, have vain speculative notions, imagina-

tions and conjectures about divine things, and claim them as special revelations from God. "To the law and to the testimony" is the Lord's rule for us to speak and write by. "If they speak not according to this word, it is because there is no light in them," Isa. 8.-20. In summing up what the bible says about the creation of Adam we quote as follows; namely: "And God said, let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him; male and female created he them." Gen 1; 26; 27. "In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created;" Gen. 5; 1-2. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. 9; 6.

"Lo this only have I found, that God hath made man upright, but they have sought out many inventions" Eccles. 7; 29. And James tells us that man was "Made after the similitude of God" Jas. 3 : 9. "And God saw every thing that he had made, and behold it was very good." Gen. 1; 31. There is one Scripture that is generally applied to the creation of Adam, which in my judgement, has not the remotest bearing upon it. Namely, "For the creature was made subject to vanity, not willingly," &c. Rom. 8; 20. The apostle in using that language had under consideration the children of God in their sufferings in this life, and their complete deliverance from the same in the glorious change that will take place in the creature, the mortal body of the saints, in the morning of the resurrection, called the "redemption of the body;" from the grave, the apostle would have us to understand, "because," said he, "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation (every heaven-born creature in the past, present) groaneth and travaileth in pain together until now. "And not only they but ourselves also, (of the Jews) which have the first fruits of the

Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." The "earnest expectation of the creature," that creature which was made, or subjected to vanity, folly and unfruitfulness, after regeneration or the new birth, which causes so much groaning, and longing to be clothed upon, and to be freed from such corruptions, "waiteth for the manifestation of the Sons of God that will take place in the resurrection and change of the creature or mortal body of the saint from the grave, and free him forever from all the vanities, and suffering of this creature state or mode of existence. The regenerated sinner is not willing to be subjected to the vanities and sufferings of this life, for herein is tribulation, distress, anguish of soul, inexpressible groanings. No it is not according to his will that he is so subjected, but according to God's will "who hath subjected the same in hope," even in the hope of the glorious resurrection. I think it would be as easy to prove by Rom. 8; 20. that Adam had a say-so in his creation as to prove that it applies to his creation at all, for if it has reference to his creation then we have it stated as a fact that said creation was against his will, and would also prove that Adam had a will before he was created, which is absurd: after he was created he made no complaint about it, if so we have no record of it. In truth he had no cause to complain, for he was "good," "very good" and was created in the *image, likeness and similitude* of God. But is there not a cause for the groanings and the sufferings of the regenerated sinner, who, though Christ is in him the hope of glory, yet his body is dead because of sin, and though he delights in the law of God after the inward man, he sees another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members, and though with the mind he serves the law of God, yet with his flesh he serves the law of sin, making him a wretched man. What is the cause of this? Subjection to vanity, which embraces all the trials of this creature state life in this world.

When brethren apply Rom. 8: 20, to the creation of Adam it seems to me that they are impressed with the erroneous belief that man is a sinner, not because of the disobedience of one man (Adam) as the Bible clearly teaches, but because God made or created him a sinner when he created Adam. That he created him with the elements of sin in him, and having a sinful disposition he could not help falling, and Ro. 1. 8: 20, is relied on to prove it, that "made subject to vanity" means that God created Adam a sinful nature and disposition to the end he should fall, and that the fall was proof of what was in him by creation before the fall, all of which I think is grossly erroneous and hurtful to the cause of truth, and the peace of Zion. This leads us to consider the second part of the heading of this article, namely, that which we are to learn and teach by what the bible says about the creation of Adam as to what he was before the fall. From what is said about his creation we learn, and must teach it, that Adam before the fall was not a sinner in any shape or form, for he was *good, very good*, which could not have been said of him unless there is such a thing as a good sinner, and good and very good man good *to sin, good to do wickedly*, like I have heard some say, about the devil, that "he was just so good a devil as the Lord wanted him to be when he made him." So if that were true we can say that a man is just as wicked and mean as the Lord wants him that way, and then with a flourish quote Rom. 9. 20. applying it in that way, and say, "Nay but O, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus." We see in this the proneness of fallen man to charge God with his ruin, because God did not so create Adam that it would be *impossible* for him to fall. We not only learn that Adam was created good, but that he was *upright, made upright*: So he was a good, very good and upright man. Next we learn that he was created in the *image, likeness, and similitude* of God. The image, likeness and similitude of anything is the resem-

blance of the image &c, to that thing whatever it may be, and now we view Adam before the fall as being in the image of God, and whatever God is now, has ever been and ever will or must be, Adam was in figure, or image &c. Is God a Spirit, everlasting, holy just and right, innocent and pure, all wise and all powerful. Has he choice, will and purpose? In all this Adam was the *image* of his Maker, if the ordinary meaning of image, likeness, and similitude will apply here. Have I made it too literal, too strong? If so I do not want it. Let us see. While Adam was not a Spiritual being himself yet he was the *image* of a Spiritual being. While Adam was not from everlasting to everlasting, yet he was the image of the eternal God, and therefore has a spirit in him that is everlasting in duration. While he was not in a state of absolute holiness, he was in the likeness of it, and though he was not infallibly just, innocent and pure he was in the likeness of them, and while he did not have the wisdom, will, choice and power of God he was in the likeness of them, for he had enough to cause him to resemble his Maker in them. So I repeat whatever God is Adam was in *likeness* only and so exalted was he in this that the bible says "he was made a little lower than the angels" and was given dominion over land and sea, over every living thing in them and in the air. Next we learn that Adam was an accountable being; that his continuance in the image of God depended on his obedience to the command God gave him concerning the tree of the knowledge of good and evil. The knowledge of good was all he had; to know evil would be his ruin, and the ruin of the whole race of mankind that was created in him. So God positively commanded him not to eat of that which would be to his ruin, but Adam did not obey that command, and it is contended by some that he did not have the *power* to obey, and therefore was *compelled* to fall, which seems to me a very erroneous view of the matter, and is equal to charging God with folly. For a Sovereign to *command* a subject to do something that he cannot do, and never had

the power to do, does not accord with the principles of right and justice. And the Bible gives us to understand that God who is the judge of all the earth *will* do right, and he has set up the standard of right and I cannot believe that he will act contrary to that standard, never has and never will. I have heard brethren say that because God is a sovereign, and is not under law to any one that he could cause men to lie, steal and murder, and it would be right in him to do it. God has said "Thou shalt not steal, thou shalt not bear false witness, and thou shalt not kill." This is the standard the Lord himself set up, and I cannot believe that he acts contrary to it, nor that he would regard it as right to act contrary to it because he is the sovereign of the universe and works all things after the council of his own will. It is written "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1.-13. God hates sin in all its forms, and the punishment of the wicked even here is terrible, whether of nations, or individuals, or his stiff necked, and rebellious people, "For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness." &c. Rom, 1:18. It is a mercy that any are saved from the wrath to come, for if the whole race of mankind had been consigned to perdition, it would have been just and right. I think there is a great deal of unprofitable speculation about the fall of man. One attributes it to his natural weakness, another to a sinful disposition, another to God's predestination, and another to his love for Eve, all of which is speculative, conjectural and traditional, for there is not a thus saith the Lord for any of them. Adam said Eve was the cause of his disobedience, that she gave to him of the tree and he did eat, and the Lord regarded that as the truth, for in pronouncing the curse on Adam, and the reason for so doing he said:—"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, thou shalt not eat of it, cursed is the ground for thy sake," &c., Gen. 3 : 17. What therefore God acknowledged

to be true, poor, puny, vain man, should not endeavor to set aside and substitute in the stead thereof vain conjecture and speculations, for in the end they become hurtful traditions, and one generation will believe it and contend for it because former generations did so. The Bible fails to tell us why Adam hearkened to the voice of Eve, that he was not deceived we learn from the apostle Paul; but what power and influence she exercised over Adam that caused him to hearken to her voice we may never know. It is not necessary for us to know it. It is enough for us to know that he did fall, and to realize the dreadful consequences of it. There is a tradition among us that Eve in her fallen condition is the figure of the church in her fallen condition, but if Eve ever was set up by the Lord as the figure of the church I have failed to find the evidence of it in the Bible. Because Adam was the figure of Christ is no reason for saying that Eve was the figure of the church, and that is the best reason I ever heard for it. However I feel to hope that I am open to conviction on this point as well as on every other Bible subject. I do not want to believe anything religiously that is not clearly set forth as a fact in the Bible. I find in the Bible that the church is compared to a virgin, while the false church is compared to an impure, fallen woman, and is called the "Synagogue of satan," and the "whore of Babylon." Adam may have loved Eve, and he may have so loved her that he could not bear the thought of separation from her, and it sounds well to the ear of carnal reason and fleshly sympathy to say so, but we cannot prove it by the Scriptures, at least I cannot, and I do not think it can be done by any one. It is really astonishing how many things we believe as Bible facts and truths that we cannot prove by the Bible. How careful we ought to be in these things and never set up our conjectures, speculations, and imaginations as special revelations from the Lord. Far better would it be for the peace, union and fellowship of Zion, if every writer and every speaker

ker who is of the Lord would confine himself to what he can prove by the Bible. It would be useless to request or expect any who are not of the Lord to do this, but the Lord's people can and it is their duty to do so.

In concluding this article I desire to say that my reason for writing it is an earnest desire to see the conflicting views of brethren about the creation and fall of Adam harmonized and brought to a oneness by confining ourselves to what the Bible says about it. To that end this article is contributed, and if I have erred from the Bible on any point concerning it, my best friend is he who will show me my error and save me from it. Above all things on earth, if I know myself, I desire to be right religiously and hold no belief and no position that cannot be maintained by the Bible in a fair interpretation of its bearing on that belief or position. Let us reason together as brethren, and like brethren should do seek to dwell together in unity and the bonds of peace.

J. H. PURIFOY.

Opelika, Ala.,

### EXPERIENCE

ELDERS GOLD AND LESTER, DEAR BRETHREN:—As I have been requested to write my experience, I will now make the attempt, hoping that the Lord will guide my pen. I know that I cannot write anything that will edify or comfort any one of God's dear children without his assistance.

I was born March the 20, 1857, and lived without God and without hope in the world until I hope it pleased God to show me my lost and ruined condition. When I was very young I went with my father to the Association at Prospect Hill. After I returned home I felt sad, something got the matter with me. I would go to the woods and ask the Lord to have mercy on me. I went on in this way until I was grown, some times begging the Lord for mercy, and some times rolling sin as a sweet morsel under my tongue. I have lain on my bed, and would go to sleep begging the Lord for mercy. I was in

this condition until the summer of 1882 when I had a dream. I dreamed the world had come to an end. I thought I was saved. This dream did not have much weight on my mind, but in the summer of 1883 I had a dream in which I saw the judgment day, and saw Christ descend, and I saw the saints raised up, and the white robes given them, and I was sitting beside a house with many other people. I dreamed that I was caught up, and a white robe was given me. About this time I awoke, and after I had this dream I was in great trouble. I thought I was going to die, and if I do in this condition, where God and his Son is I can never go in peace. Dear brethren and sisters, the trouble I was in no tongue could tell. The Association was coming on at Old Harmony church in August. I begged the Lord to enable me to go to the Association. I thought if I could get to go to that Association I could die better satisfied. I went and on Monday myself and others were singing the 613 hymn, "My christian friends in bonds of love," when I was overcome in my feelings. I could not control myself. I left the tent and went to the woods to try to pray. I did not get to the spot where I had started, when these words came to my mind, "You know you have passed from death unto life because you love the brethren." I then went back to the stand to hear preaching. I felt that I loved every body. I did not take that for a change. I was not relieved of my burden. I went on in this condition until the fourth Sunday night in November I went to the woods to beg the Lord for mercy. I got on my knees; but could not pray. I went back to the house, and laid down begging the Lord for mercy. When I awoke next morning my burden of sin was gone, my soul was filled with love and praise, my wife had prepared breakfast, but I could not eat any thing. I was so full of praise I wanted to talk and tell what the Lord had done for my poor soul. I was in this frame of rejoicing for a month. I could work in the field and converse with my saviour.

The church was presented to my mind. I wanted to be with God's people. These words came into my mind, "Come out from among them, be not partaker of her sins." So one night I went out to ask the Lord to show me where the church was, and that night I dreamed of being at Prospect Hill church, and saw brother Andrew Hall and brother Monk, with several of the brethren and sisters, and telling them the reason of my hope, and thought I was received. So I did not have any more doubts about going to the church. I went to the church and told the reason of my hope, and was received just like I saw it in my dream, and since that time, brethren and sisters, I have many doubts and fears. I know if I am saved it is the mercy and grace of God., and not any works of righteousness which I have done. For, if I was rewarded for my sins I would be cut off forever, but God is a God of mercy and long forbearance. I was mistaken in regard to a christian. I thought they were changed both soul and body, but I soon found out better. I found when I would do good evil was present with me, which made me cry out Oh! wretched man that I am, who shall deliver me from the body of this death; but thanks be to God who has given us the victory through our Lord and Saviour Jesus Christ. Brethren and sisters pray for me. Your little brother if one at all.

JOHN S. WARD

Big Falls, Alamance County, N. C.

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### EXPERIENCE.

Through the blessing of a kind providence I am now permitted to pen down what I believe the Lord has done for my soul. When I was but a girl it seemed to me there was something out of sight I had to do. I would get in trouble about it on up to my 24th year, when the Lord was pleased to show me what it was. I got in so much trouble I thought I could not live, and I was not fit to die. Though unworthy I felt I carried all my grief to the Lord, and begged him, if it could be his will, to be

merciful to me a sinner. I grew worse instead of better. I wished I could change life with the brute creature then I would have no soul to be saved or lost. I thought there once had been a time when the Lord would have forgiven me, but alas the day of grace is past, now it is too late, and I must be forever banished from the presence of the Lord. I thought if I could have my enjoyment in the world as I once had I could enjoy myself while I lived, for I would have no peace after death: then I thought this, I can but perish if I go, I am resolved to try; for if I stay away I know I must forever die. I remained in this deplorable condition for 16 months, I felt like I had no friends in the world, and the Lord was against me. I said Lord, if thou hast forsaken me to whom shall I go? A voice said to me, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. This relieved me a little while then I thought it was all imagination. This was on Wednesday and on Saturday after, Sept. 6, 1873 all my troubles came upon me: my burden was heavier than before. I thought surely the Lord did not know I was here, or I was one born out of due time, for I believed the Lord had a chosen people in the world, and I was left out. I saw my condemnation was just. Now, O Lord, I humbly beseech thee to be merciful to me a sinner, and these words came to me, even the very hairs of your heads are all numbered: then I thought if the Lord cared enough for every one else to number the hairs of their heads he surely knew I was here. I remembered Jesus said, come unto me all you that labour and are heavy laden, and I will give you rest. I went and as I was going a voice spoke to me which said, you boast you have lived a virtuous, honest and truthful life all your days, if you have it is no more than your moral duty. All sin must become exceeding sinful before God. I felt ashamed and wondered why I never thought of it before now. All my self-righteousness became as filthy rags. I saw there was nothing good I had done

or could do to be saved. I begged the Lord to do his will with me, for I saw my condemnation was just. I heard a voice say, they that love husband or children more than me shall not be my disciple, and are not worthy of me. I was not only willing to give them up but myself also. I wanted the Lord to take us all in his own hands and do as he pleased with us. In the twinkling of an eye my load of guilt was gone. I do not know whether I ran or walked for a few steps, but I had to stand still and see the salvation of God. The element opened in front of me and a light shined in my breast, and a voice said unto me, look to the Lord for assistance, for vain is the help of man. I replied, thanks be to the Lord forever and ever, for almighty power lieth in thine own hands, thou canst work and none can hinder. The element closed up. Then my soul was filled with joy. I praised the Lord with all my heart and soul. I wanted every body to help me praise his holy name. I thought I never should see any more trouble. I felt like I was made perfect, soul and body. In a short time I lost sight of it. Then I thought I was deceived. I begged the Lord to teach me how to pray, and if it was the grace of God that moved that heavy burden off my breast to convince me by showing me baptism in a dream. That night I dreamed I was at Snow Creek, and all the members of the church were there, and no body else. They conducted me to a seat. I told them as near as I could my condition, and they received me gladly. Next I found myself at a beautiful river and was baptised by brother R. W. Hill. I thought in my sleep that I knew it was the grace of God. I waked and was happy and staid so two days and a half. I thought surely I would not doubt any more, but I have the same doubts and fears up to this day. On Saturday before the 4th Sunday in June 1874 I talked to the church at Snow Creek and was recieved according to my dream, and was baptised by brother R. W. Hill on Sunday. My membership still remains at Snow Creek. How glad I would be

if I only could be with the members of Snow Creek now. I am surrounded by many temptations, and have many hard trials and oppositions on every side, but the grace of God has brought me thus far, and grace will lead me home. People here think it strange that I run not with them to their excess of riot speaking evil of me. Peter says, Beloved think it not strange concerning the fiery trial which is to try you. I humbly beg the prayers of all God's children in my behalf to bear me up that I may earnestly contend for the faith once delivered to the saints. Your unworthy sister in Christ, if one at all.

JULIA A. MARTIN, (col.)

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#### THINKING OF MOTHER.

What a charm rests upon the endearing name mother.

When I think of that name so dear to every child's heart, it brings up so many sweet associations, happy days, pretty flowers, joys and melodious songs with the days curtained in night, flowers withered, joys all gone, and songs hushed in the stillness of the grave.

O how sad and lonely I have been without mother; yet while sad a glad thought springs up that she is with Christ sitting at the right hand of God, and the thought causes me to remember that it is not mother I should mourn for but myself, not knowing what is to be my lot here, and so small a hope of hereafter.

Last night I found myself leaning on the marble slab that marks my mother's last resting place, and the trees seemed to look down in grief, and as the winds softly blew the branches of the tall old cedar, and the moss covered beech seemed to whisper a mournful requiem in my ear. I thought of mother, father, brothers and sister, all there beneath the sod. O what a struggle. My grief was so heavy and yet I could not weep. All, all have been taken away, even my tears. I looked all around for one of the loved ones to come to me, yet all was still, but the soft murmur of the winds, the hoot of an owl, and in

the distance the bark of a farm dog.

"I saw the silent city,  
 Where the weary are at rest :  
 When the earthland in the beauty  
 Of her nightly robe was drest.  
 When the moon was shining brightly,  
 And the stars were in the sky,  
 And I thought the scene too lovely,  
 For the young or aged to die.

I saw the marble tablets,  
 And the sod with wild flowers drest,  
 And the weeping willow waving  
 O'er the loved ones gone to rest.  
 And I knew for one sleeping  
 There numbered with the dead,  
 Our household had been smitten,  
 Our human hearts had bled."

I looked farther still and saw the place where I first knew the Lord, and all at once my grief and troubles were gone, and I felt like rejoicing to know that when our lives pass out into great eternity there will be no sad hearts, no death, for it shall all be swallowed up in victory.

How meek and humble I felt. How low one must come to feel that Christ is near. He was poor and afflicted, a man of sorrows and acquainted with grief. As he was so are we in the world. And I think we can say if mother is gone, Christ is ever present to sympathize, comfort and instruct us. And O how I love to contemplate the thought that God is our Father, and Jesus is our elder brother and that the heavenly Jerusalem which is from above and is free is our mother. Then again sad thought: have I ever been born of this mother? I greatly fear I have not; yet I have never felt in the least sufficient of myself to even think a good thought, but I trust I have always felt an utter dependence upon him who commanded the light to shine out of darkness.

LUCIE.

March 9, 1890.

MARRIED.

March 20th, 1890 by Mr. G. M. Fetter at Dawson, Colfax Co., New Mexico, at the residence of the brides' Grandfather Mr. T. B. Dawson, Mr. James Hanna of Pa., to Miss Lula D. Curtjs of New Mexico.

ZION'S LANDMARK.

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

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

VOLUME XXIII . . . . . No. 13

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Editorial.

VIEWS REQUESTED.

E. R. A. of Ala. requests my veiw of Math. 23: 13, 14, 15.

"But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kindom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation.

Woe unto you, scribes and 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."

Here is the divine and truthful expression of the judgment of God on a class of men claiming to be God's servants and doing his divine will. There were no men in that day as busy in carrying on the Lord's work and working for the Lord as were these men.

They sat in Moses' seat, or occupied the chief position as rulers and leaders in the Israelitish nation. Hence Jesus said, the scribes and Pharisees sit in Moses' seat. All therefore whatsoever thy bid you do that observe and do, but do ye not after them : for they say and do not. Men are more apt to talk right than they are to do right. Many give good advice to others but how poorly they manage themselves. Not every one that saith unto Jesus Lord, Lord, shall enter into the kingdom of God, but he that doeth the will

God in heaven.

The office is greater than the man, and the office must be respected even though the man filling it is an offender. The seat of Moses must be respected. Even in a temporal or political kingdom we are to give honor to the office, and submit to the powers that be as ordained of God, even though wicked men rule, or pervert the law and misrule. For when the people are corrupt the Lord ordains wicked rulers for correction. We are not to act as such wicked rulers do, but we are to obey the laws serving the Lord.

The way that wicked men rule is to bind heavy burdens on others which they carry not themselves. They also make a great show of honesty and morality, but it is all for pretence. For they oppress the poor and rob and plunder for the sake of gain, and enact wicked laws, or change the laws to suit their nefarious plans for power and gain.

As to the scribes and Pharisees they taught that men should bear great burdens, yet they did not carry any part of these burdens themselves. They invented many traditions thereby attempting to change the law that was given by Moses. They devoured widows' houses, or robbed the poor and helpless, and for a show or pretense made long prayers. They made a fair show of religion; for the more they devoured the widow and orphan the longer were their prayers. They also could be known as teachers of this religion by the cut of their coat, or style of their dress. For they made broad their phylacteries, and enlarged the borders of their garments. Whenever you see a man dressed in preacher style saying, look at me, see I am a preacher, behold the cut of my coat, and style of my dress, I am holy,

see my gown or frock, and how holy I am, take care, you may cry out Pharisee.

Such also love the chief seats or places of honor among assemblies of men. They are also very fond of such titles as Rev. D. D., Doctor of Divinity &c. or to be called of men Rabbi, that is they love honor and power because they are not humble and meek.

Jesus tells his disciples to call no man master, father or Rabbi. No man in his right mind desires to be so called. All God's people are brethren, one no better than another, all equal. They all have one and the same master even Jesus.

They shut up the kingdom of heaven against men &c. They do this by corrupting the way of truth and by teaching error for truth. True teachers set forth the right way by example as well as precept, and all are themselves in the way of righteousness. But false teachers are not themselves in the true way, and shut out such as would enter, by teaching a false way and blinding their followers to the true way. If the blind lead the blind they all fall in the ditch together. Such teachers make empty the soul of the hungry and thirsty. There is perhaps no greater curse on mankind than false teachers, blind guides, Pharisees and hypocrites.

These hypocrites devour widows' houses, and for a pretense make long prayers. To appear clad in robes of salvation to do the dirty work of damnation is the greater sin. Hypocrisy in any matter embodies the meanest forms of wickedness: but a devil disguised in the garb of a true servant of the Lord and devouring the houses of helpless widows and orphans, and then endeavoring to cover up these dark deeds by long prayers is perhaps one of the worst forms of wickedness. Therefore

such as do this shall receive the greater damnation.

The religion of heaven is not based on money, nor do any of the true servants of God exact money as a condition of salvation, nor do they extort it by threat, false plea, or improper inducement from the widow or the rich, nor do they ever teach that if money enough is given they will convert the world. The love of money is the root of all evil, and it shows its poisonous root in the garb and name of religion, wherein men teach corrupt things for filthy lucre's sake, making merchandise of mankind, leading captive silly women, and devouring the houses of widows.

"Woe unto you &c. For ye compass sea and land to make one proselyte." They go every where by sea and land to make one proselyte even. This is great zeal. They expend immense sums of money to convert one to their faith. Among the Jews the making of proselytes was the converting of *Gentiles* to their faith. The Jews nationally were God's people, while the *Gentiles* were not under the law. Therefore to be a Jew gave an advantage over *Gentiles*. But a corrupt Jew was one fold the child of hell, that is his corruption of the religion of his fathers made him one fold the child of hell. When therefore this corrupt Jew made a *Gentile* a proselyte to his corrupt religion that made him worse than the Jew who converted him, for by nature he was a *Gentile* and thus worse than a Jew, and he had imbibed the false religion of his corrupt teacher or Missionary, and hence he is doubly as bad as the Jew, as he has all the badness of the Jew's false religion and his own *Gentile* uncleanness, and hence is two-fold more the child of hell than the Jewish teachers. Then the more of

such corrupt work these Pharisees do the worse for them and for others deceived by them.

Evil men shall wax worse and worse deceiving and being deceived. It is bad enough to go to hell when you make no pretension to religion, but to be deceived and expect heaven on your good works and thus be exalted to heaven, and then to be cast down down to hell is still worse. The more the people do if they are wrong the worse for them. If one is sick and takes the wrong medicine the more of it he takes the worse for him. If on the road leading away from the place he desires to go, the longer he travels that road the further he is from the place he desires to visit. If one's own works destroy him the more of such works he has the worse is his condition.

How solemn a matter this is. There is not another instance among the teaching of Jesus where severer denunciations are uttered against any class of men than these hypocrites. Well may one long enquire of the true way and earnestly pray that he be not led into temptations or led forth with the workers of iniquity.

P. D. G.

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DEAR ELDER P. D. GOLD:—As weak as I feel to be, I have for some time had a mind to ask you and all God's people to pray for me. For I feel that the prayer of the righteous availeth much. I have been greatly afflicted both in body and mind, and suffer much yet. Ask God to resign me to his will. I think sometimes if I was in health and feel as I do I then would have hope. I sometimes feel if it was the Lord's will to restore me to health, if I was fit or good enough, I'd like to be baptised before I died. If not deceived I love the joyful sound which you preach. I had a mind to ask your views, if it would be right, on the lean

kine that come up out of the water and devoured the fat kine. Dear Elder Gold, if you have any word of comfort I would gladly hear, and if you ever get where you can't go forward nor backward, nor do any thing then think of me. Yours. I. E. A.

#### Remarks.

Does any one except a subject of grace ever desire the righteous to pray for him? Do any except the people of God ever love the righteous? To desire that one should pray for me I must have love for that one. Surely we prefer others when we desire that they pray for us. It does not occur to me that I am worthy to pray for any one. It is Jesus, the truly righteous one, that makes intercession for his people. Tho' the people of God do and should pray one for another.

It is the Lord that heals all our diseases, and I have thought if we would depend less on physicians and more on the Lord it would be better for us. But why should our friend wait until recovered of natural sickness before joining the church of Jesus Christ? Bake the first cake for the prophet, and live of the balance. The first fruit belongs to the Lord.

Pharaoh's lean kine that Joseph saw, and which God showed to his faithful soul in interpretation, as that which eats up all the fat kine and yet is in no better condition or appearance than before, is on our friend's mind.

Well, the years of plenty come first and the famine follows. Naturally we had our years of plenty when we are satisfied with what we have, but after that there arose years of famine, and then all was consumed and we were still empty. So the fat cattle and the lean ones, the first denoting fulness, plenty, and the other devouring all. In the days of ones fleshly confidence he

has enough righteousness and is content or hungers not, and appears fat and well-favored in his own view. There is nothing lean and ugly in his walk or conduct, but all is sleek and well-favored.

But in the days of famine, when the soul is smitten with sin, and we learn that in us, that is in our flesh, there dwells no good thing, then all our substance is devoured, and our leanness is the grief. How unsightly, ugly and ill-formed we appear. All the good we once thought we possessed is consumed and we get no better but rather worse. It is then we seek to Joseph for corn; for we find that he has all the treasures and Jesus only has provided food for the famishing; for in him are hid all the treasures of wisdom and knowledge.

What a blessing that he, the bread of life, is as a fruitful bough running over the wall, and has provided every needed spiritual blessing in the treasure house of knowledge of Christ Jesus the Lord, and that all these famishing prodigals that cry out my leanness, my leanness, are sure to find bread in this house of Bethlehem.

It is in Egypt that we feel and realize this leanness and famine, right where naturally there is such plenty; but the Lord calls all his people out of Egypt as he called his Son out of Egypt and it is as they are coming out of this furnace of affliction that each one comes to a place he can go neither backward nor forward, but must stand still under the guidance of Moses until the Lord bids go forward then at the word of Jesus, who is the end of the law for righteousness to every one that believeth, we go through the Red Sea dryshod, and sing the song of Moses the servant of the Lord and of the Lamb.

P. D. G

## MOSES' WIFE.

Brother R. F. Temple requests my view of Moses marrying an Ethiopian woman, Miriam and Aaron speaking against him for that; Number 12: 1.

The exalted character of Moses, and the honor that God put upon him provoked the hostility of his sister and brother: for such judgments befel the people under the law that it occasioned a display of their enmity towards him. The law worketh wrath, or the law works on and stirs up the enmity of the carnal heart. It is not that the law creates wrath, but it works it. Fire does not create wood, but when they meet the fire feeds upon that and thus displays its nature and power. Where there is no law there is no transgression: where there is no fuel the fire is not felt. When the commandment comes it is then that sin revives. It is not that the holy and just law of God and sin are at all congenial or similar. They are as antagonistic as light and darkness: but one manifests the other. The strength of sin is the law. So that where there is no law there is no transgression.

The law came by Moses. When the judgments would break out on rebellious Israel they murmur against Moses. It was on an occasion of this sort that Miriam and Aaron his own sister and brother murmured against Moses, and spake against him because of the Ethiopian woman he had married, and they said, hath the Lord indeed spoken only by Moses? Hath he not spoken also by us, or are we not as good as he is? They envied him and made an attack upon him at what they considered a vulnerable point of his conduct and character, namely for marrying a woman who was not only not a Jewess, but was also an Ethiopian woman, one very un-

clean, one that was black we may suppose or dark colored, whether she was a negro woman or not I shall not attempt to decide, but she was not of the Jewish race, and was of a dark race that the Jews considered far inferior to themselves, and therefore that Moses should not have married this woman, and hence that the Lord was not speaking specially to him more than to them.

Moses is also a type of Christ Jesus the Lord. For Moses said, a prophet will the Lord God raise up unto you of your brethren like unto me. Him shall ye hear in all things. Moses was faithful in all his house as a servant and a type of those things that were to be spoken and done after. The Lord said to Miriam and Aaron, were ye not afraid to speak against my servant Moses! For the Lord did not teach him as he did other prophets by dreams or visions, or in dark sayings, but with Moses the Lord spake face to face, even apparently, or with open face. Now the Lord never thus spake to any other man. Then the man Moses was the meekest of all men, and in this respect he was also a type of the Lord Jesus. So that Moses a figure of Christ marries this Ethiopian woman, and thus represents the Gentile church, or that Jesus receives sinners and eats with them, or marries a bride of the Gentiles black and polluted in nature. For the church of God by nature are children of wrath even as others. The Jews have always considered themselves as a superior race and nation to others, and regarded the Gentiles as dogs. Take a man that has natural notions of election or choice, but glorie in the flesh or in his ideas of predestination, and he becomes puffed up in his vain mind and considers himself as holier than others. Mark the Pharisees,

or the self-righteous people of the Jews in the days that Christ was on earth, and see how they honored themselves and despised others, and specially objected to Christ because he received sinners and ate with them.

What would be the hope of such black and filthy sinners as you and I if Jesus did not relieve us and have mercy on us, but if God be for us who can be against us. As you need not care to more easily and quickly offend a man than by attacking his wife, so he that touches one of these little one that believe in Jesus it were better for him that a millstone were hanged about his neck and be cast into the depth of the sea. Behold how the Lord smote Miriam with leprosy when she thus accused Moses. It was the Lord that defended Moses and avenged his cause so that Miriam was shut off from the camp for awhile and thus rebuked: and while she was thus imprisoned the people could not march but must tarry for her. How careful each Israelite should be to do that which is right, and not occasion a grievance or folly to be wrought in Israel. For if one member suffers the entire body feels it or is lame. But what a good thing is the reproof of wisdom to put away iniquity out of the camp or land.

To this day see how the Jews are rejected as leprous, and this cleaves to them as a people and they are in blindness unto this day, while the Gentile receives the love and affection of her glorious head and husband, the redeemer and Lord of the whole earth.

P. D. G.

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#### REMARKS ON ACTS 10: 29.

"Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me."

1st. Peter had been shown that there is no difference naturally between men. As a Jew he had before this regarded Gentiles as unclean, and that it would pollute a Jew to eat with Gentiles, or dwell with them. In this opinion he was sincere and it was deep-seated. Nothing less than a revelation from God could remove this tradition so deeply rooted in his nature. But as the appointed time drew nigh when God would visit the Gentiles to take out of them a people for himself, he shows Peter by infallible signs, namely a vision and voice from heaven. In the vision Peter is shown the Gentiles as four-footed beasts and unclean things enclosed in a net knit at the four corners, and coming from heaven, or let down from heaven; and he also sees all of this taken up into heaven afterward. These are Gentile sinners by nature, and to a Jew unclean. But a voice from heaven commands Peter to rise, slay and eat. But Peter objects with the declaration that nothing common or unclean had ever entered his mouth. To this the voice from heaven answers, "What God hath cleansed that call not thou common or unclean." This was done thrice, and the vessel received up into heaven again. This revelation swept away forever all of Peter's Jewish notions concerning the uncleanness of what God had cleansed, and he was ready then to visit Gentiles and preach to them; for God had made him willing. 2d, Then the messengers of Cornelius are sent to him with the good news that Cornelius, a Gentile vessel of mercy, receives answer from God that his prayers are heard, and his alms were had in remembrance before God, and that he shall send for Simon Peter and hear words from his mouth whereby he shall be saved. This God works, and none can hinder. Peter therefore

is ready to go when sent for to preach to Cornelius. Observe that Peter said, as soon as you sent for me I was ready to come without gain-saying. Peter had unmistakeable evidence. God had sent him to Cornelius, and he was assured that this Gentile was a chosen vessel of mercy and was seeking truth.

We do not thus go gathering assuredly that God hath sent us to one until we see some sign that one is concerned in his salvation, or are in some other way assured of his concern about his salvation. While Peter declares that God had shown him that he should call no man common or unclean, yet we do not find him going into the house of every unbeliever preaching to him as he preached to Cornelius. The poor have the gospel preached to them. For though we are to call no man common or unclean, yet we cannot prophesy good of any one until we behold the sign and proofs of such hungering after righteousness.

3d. The preaching of Peter was not to cause Cornelius to be a chosen vessel of God, for he was elect before that; nor was it the cause of his conviction, or of his concern about his salvation; for he was concerned before he sent for Peter.

Yet it was necessary that Cornelius should hear words from Peter's mouth whereby he should be saved, or the knowledge of his salvation should be thus given to him. God so ordained that Peter should thus preach to Cornelius, and what could defeat this purpose of God? Nothing. Nor have I ever heard of the defeat of a single case where the Lord failed of performing. They shall hear, and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. But how shall they hear without a preacher,

and how shall they preach except they be sent. That is except the Lord saved them it is all in vain. Our dear brother is placed where the Lord appoints. While a Primitive Baptist feels it lonely and trying to be separated from his brethren, and thrown among those that do not see and feel as he does; yet let that brother or sister set his candle or light on a bushel, or endure as seeing the invisible one, who can deliver whether with many or few

P. D. G.

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### GOOD PREACHING.

Mr. J. E. Hines requests my view of Matt. 3 : 2.

"And saying, repent ye; for the kingdom of heaven is at hand."

This was the preaching of John the Baptist. Never was man born of woman greater than John the Baptist, and his preaching is the marrow and fatness of good news. How different is the preaching of John from the teaching of Moses, and yet there is no contradiction, for Moses spake of Jesus. But the business of Moses was to show the necessity of a redeemer by teaching that by the deeds of the law no flesh living shall be justified; and he was to show it by what the quickened sinner should learn in the school of failure, sorrow and death to fleshly righteousness. None ever know that in them, that is in their flesh, dwells no good thing until the commandment or law comes as a command, that is in power of conviction and condemnation; but when the commandment thus comes sin revives, and then that one thus convicted dies, or is taught in his own heart and by experience that by the law is the knowledge of sin. It is not that Moses and Jesus or the law and the gospel contradict. On the contrary,

the law or Moses is never satisfied until Jesus is acknowledged. This the soul experiences as it is brought out of bondage and curses of the law into the life and sweet liberty of the gospel. For the the two great elements of spiritual existence are revealed through the law and the gospel—the law to kill, and the gospel to make alive, or the law to show the justice of God in condemning, and the gospel to reveal the righteousness of God in saving sinners.

Moses or the law is then a witness unto Christ, and is fulfilled or satisfied in Jesus and rests in him. For there is no condemnation to them which are in Christ Jesus.

John preached as no other ever had done the dawning and actual coming of Jesus. For this he received a preparation given to none before him. His coming was unlike that of any other. With no worldly preparation whatever, but having the Holy Ghost before he was born of his mother, which is never said of any other man born of woman, so that he received from God directly all that he said. All that John said of Jesus was truth. He spake of Jesus and preached him as an eye witness of his glorious majesty and grace and cried, behold the lamb of God that taketh away the sin of the world.

Prophets foretold of the coming of Jesus in the distance, and while their prophecies were true, they left the hearers still under the law of Moses that made nothing perfect. There was a remedy foretold by them, but it was far off, and still they must wait for his salvation. But John preached or cried as if proclaiming with a loud voice, with no uncertain sound, that Jesus is come, the kingdom of heaven is at hand. The word preached is well applied to John the Baptist. He was the first man that

ever thus preached. The word preaching or preach is used in a peculiar sense in scripture. While it is applied to others than to Jesus as the subject matter of what is preached, for instance Moses hath in every city them that preach him, yet preaching is a very forcible word, and in its good sense it is used to set forth or bring forth Christ Crucified and risen, the way, the truth and the life. To preach peace is more than to speak of peace, because it tells what is *already done*. Hence John preached that men should repent. Why? because the kingdom of heaven is at hand. It is right here. It is come, therefore receive it. There is nothing one more joyfully and humbly does than to repent when repentance is granted in the name of Jesus Christ.

When one is shown the evil of his former course, and the great good to come from a change or new state of matters, the repentance that is caused is the joyful work that flows out of this blessed change of things. The law gave no repentance, but when the gospel comes that brings repentance, and the soul that loathes sin is shown the blessed estate of those born of God, then how gladly that soul receives the joyful news that salvation is of the Lord.

When Peter on the day of Pentecost preached to those Jews who pricked in their heart cried out men and brethren what shall we do, for they saw what a guilty, wretched condition they were in as having killed the prince of life, the preaching of Peter who said to them repent and be baptized every one of you, was a joyful message to those distressed souls. It was as if one sent to declare to a condemned criminal looking every moment for death, that he is pardoned and may at once walk out of the prison a free man.

It is the goodness of God that leads us to repentance. John preached this. He was prepared and sent of God to

baptize and make ready a people prepared for the Lord.

John preached the baptism of repentance. That is he preached that those that repent should at once be baptized. Come out, straight out of the water. You should and follow Jesus ever after,

All gospel preachers should and do preach repentance towards God, and faith toward our Lord Jesus. The disciples went and preached every where that men should repent.

A man never repents of what he is not sorry of having done, but when one has godly sorrow in his heart for his wrong then he repents or turns away as the result and fruit of the sorrow he has felt for wrong doing.

P. D. G.

Friend S. I. Thomas of Va., request my view of Matt. 8 : 22 :

"But Jesus said unto him, follow me ; and let the dead bury their dead."

According to nature it would be impossible for the dead to bury the dead. For the dead know not any thing, and cannot perform any labor as a matter of course.

According to modern Arminianism there are none dead except such as are corporeally dead. For they say that every man is alive, or has a spark of grace in him, and that none are dead in trespasses and sins, and therefore this scripture can have no signification nor use now. By the way, how much of the bible they are trying to reject now. Recently one of their preachers they are almost breaking their necks to get to, and taking their money from the payment of their debts and giving to in large amounts, said publicly, "All this stuff about predestination—so many chosen—I wouldn't have an almanac with that stuff in it. \* \* \* And all the people are changing from old doctrine on that point." If they could have things the way they desire there

would be but little of the true bible left.

One man while Jesus was on earth volunteered to go to him and said, I will follow thee whithersoever thou goest. He was a *volunteer*, one of these good fellows, that thinks he can do great work for the Lord, and that the Lord will be under many obligations to him and give him great reward for his service. He has no question about his being able to follow Jesus any where, hence he says, I will go with you any where you go. It does not matter who else leaves you I will never.

The answer of Jesus is quite unexpected and chilling to him. The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. This man was a scribe and there is no proof that he called any of the scribes to follow him while he was on earth that I remember.

Another, and he was a disciple of Jesus, said, Lord suffer me first to go and bury my father. This man had a difficulty in the way and did it not look like a good one? Was it not right for him to bury his father?

There is always a difficulty in the way of God's people. They never get ready of themselves to leave all and follow Jesus. Christ said to him, follow me ; and let the dead bury their dead. This is suitable work for the dead to do, but not for the living. Those that are dead in sins are the proper ones to bury or put in their graves such as are naturally and corporeally dead. Observe it says, let the dead bury *their* dead. Then these thus dead own the ones they are to bury ; but God is not the God of the dead but of the living, for all (all his people) live unto him. He that believeth in Jesus shall never

die. There is no death in Christ, and he that keeps his sayings shall never see death. For Jesus tasted death for all these or for every man. Jesus delivered his people from sin and therefore from death. The people of God are dead and risen with Christ. It is in Christ Jesus there is no death. It is in Adam or the sinner that death reigns.

Now let those that are of the flesh or dead bury their dead. The burying the dead is not confined to the literal act of burying dead bodies in graves, but it includes the general dead works of fleshly service and its righteousness. All manner of false religion, idolatrous worship, serving the flesh, and seeking the praise of men is the work that ends in death. The putting away of the dead or burying them, the efforts of work-mongers to hide or bury their sinful deeds and dead bodies, is a fitting business for the dead. When there is killing and wars it is a great task to bury the dead. When sickness rages fatally their must be a burial and its sad work is necessary to remove the putrid bodies that give such offense. The bodies of the dead is the most expressive type of sin and its foul ravages that the senses of man can perceive. What sad work then to bury the dead, and what a wretched work it would be for one alive unto God to be assigned to the defiling labor of putting away and burying the corrupt dead. There is no life in such work. For one to be doomed to preach and teach the dead religion of human works, human goodness and creature ability, would be as dead works and burying the dead.

Yet even God's people are prone to cleave to the earth and work in old father Adam, or to bury their father. We wish to get better and hence we would go to digging in the flesh for

something good, or seek for some excuse for not following Jesus. Oh says one, I cannot preach until I get rid of this vile nature or bury my father. But there is no excuse. How much better is the labor of preaching the gospel. To follow Jesus where there is no death, to preach the gospel, or the good news that unto us a son is given, and the government is on his shoulder, that his name is wonderful, counselor, the mighty God, the everlasting Father, and the prince of peace, is a labor of love. To preach Jesus, the resurrection and the life, who was dead but is alive and liveth forever-more, who only hath immortality dwelling in light, whom no man hath seen or can see, and who has power over death and hell, and who must reign until the last enemy is put under his feet, and the last enemy is death and that in him is eternal life, is surely a more glorious work than to be burying the dead. It is the opposite; for in the gospel the way of life from death is preached.

When one is baptized with water, or buried by baptism into the likeness of the death of Jesus, it shows that the one baptized is already dead and is risen with Christ; and hence nothing but a burial of the body in water can be a baptism, and it must be done in the name of the Father, Son and Holy Ghost, or in the faith of Christ or it cannot be a valid baptism; hence it must be performed by one sent to baptize. Paul said the Lord sent him not to baptize, but to preach the gospel; but this shows that the Lord must send all that are prepared to baptize with water truly.

When we eat the Lord's supper we show that Jesus has already died, and that he our passover is sacrificed or slain for us, and that we are redeemed from death; and every time we eat and drink discerning the body and blood of Jesus we show forth his death till he come.

To preach the gospel is, to proclaim life—not death, resurrection, not burial, peace—not confusion, holiness-not cor-

YOUNG LADIES—NON-SECTARIAN

ruption, joy begins Monday, September 2nd not mourning its present management, the pat- gospel are no school has steadily increased, and works or doct: the corps of teachers has been im- arged, touch the use of study is thorough and un- versive, extending through a pri- tory and a collegiate department.

This is a holy teaching is made an object of God, and they t. Promotion from lower to have clean hands as<sup>d</sup> on the proficiency of pupils, or vessel to the king and<sup>d</sup> and rigid examinations, king's business. Cup bearers in<sup>d</sup> teachers i. be in the sad business of mourning<sup>d</sup> study of the dead, nor in the defiling work<sup>d</sup> pupils. burying the dead. P. D. G.

Obituary.

ISAAC DANIEL.

I send you for publication the obituary of brother Isaac Daniel who departed this life on the 12,th of March 1890. He was born Febuary 22,nd 1840. Brother Daniel was received to baptism with the church at Aycock Saturday before the 4th. Sunday in October 1886. The brother lived the life of an humble and devoted christian always filling his seat. He never missed a meeting from the time he joined until his death, and he had the fellowship of all the brethren and sisters. He always took a deep interest in the welfare of the church. He leaves a heart stricken wife to mourn his loss, and three children. I hope the Lord will enable them to walk in the straight and narrow way that leads to life, and that they may have his presence to guide and direct them through this life of affliction and trouble and that their last days on earth might be their best days, and spent in the service of the Lord. His funeral was largely attended and an appropriate discourse preached on the occasion by Elder Wm. Woodard, after which his remains were interred in the family grave-yard. Yours in hope. THOMAS CLARK.

THOMAS WARE.

In memory of our dear departed uncle Thomas Ware who was born in Caswell Co, N. C. April the 11th, 1798, and died at his residence August the 21st, 1885, making his stay on earth 87. years, 4, months and 10. days. He was married to Nancy Ware his cousin, in 1819, who survived him only thirteen months. Ten children were born to them. They raised

TRAINS GOING SOUTH.

Dated	Apr 20 '90	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sundav.
Leave Weldon	12:30p. m.	5:43 p. m.	6:00 a. m.	
Arrive Rocky	1:40 "		7:10 "	
Arrive Tarboro..	* 2:30 p. m.			
Leave Tarboro...	10:20 a. m.			
Arrive Wilson...	1:20 p. m.		7:00 p. m.	7:43 am
Leave Weldon....	* 2:30p. m.			
Arrive Selma....	3:40 "			
Arrive Fayette'le	6:00 "			
Leave Goldsboro.	3:15 "		7:40 p. m.	8:35 a. m.
Leave Warsaw...	4 10 "			9 34 "
Leave Magnolia.	4:24 "		8:40 p m	9:49 "
Arrive Wilm'gton	5:50 "		9:55 1/2 m.	11:20 "

TRAINS GOING NORTH.

	No. 14, Daily.	No. 18, Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00p. m.
Leave Magnolia.	1:31 a. m.	10:34 "	5:36 "
Arrive Warsaw.		10:48 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:25 "	6:53 "

near neighbors. He lived near us, and during mother's illness, which lasted nearly three years, he came to see her often, and on one occasion, when she was talking to him, she asked him if he had a hope, he shed tears freely, and he told her he could not say that he did. She then exhorted him to pray; he told her he did try to pray and said it was nearly always on his mind and said he tried to pray as he walked the road. For some years before he died when he came to see us we could hear him before he got to the house groaning and calling upon the Lord to have mercy upon him, and the same thing when he started off, and when at home he would go in a room to himself and close the door and could be heard praying. The last several years of his life he seemed most of the time to be in trouble, cast down and sad. I have often felt sorry for him, and thought he was the most humble looking man I ever saw. It was so hard for us to give him up. We do miss him so much, he was our last dear uncle; we have not another uncle on earth.

I have heard him wish he was a fit subject to join the church. His neighbors generally, as well as myself, thought he was a changed man. His walk and conversation was that of a christian. It seemed his delight to accommodate his friends and neighbors. His door was ever open to his many friends, and words of welcome always greeted them. He raised and educated not only his children, but the most of his grand children and a good part towards his great grand children. He

die. There is no death in Christ, and he that keeps his sayings shall never see death. For Jesus tasted death for all these or for every man. Jesus delivered his people from sin and therefore from death. The people of God are dead and risen with Christ. It is in Christ Jesus there is no death. It is in Adam or the sinner that death reigns.

Now let those that are of the flesh or dead bury their dead. The burying the dead is not confined to the literal act of burying dead bodies in graves, but it includés the general dead works of fleshly service and its righteousness. All manner of false religion, idolatry, worship, serving the flesh, and seekom the praise of men is the work that hope and believe he is now at rest, and the time is not far distant when we shall bid adieu this vain world also. His Niece,  
SUSAN T. WHITE.

MARRIED.

On March 30th, 1890, at New Hope, N. C. by R. Amis Esq., Capt. W. H. Royster and Mrs. M. H. Bagby of Mecklenburg co., Va.

Elder Isaac Jones requests Elder Minter to arrange appointments for him only until the 1st Sunday in June, instead of the 4th Sunday in June.

CHANGE OF TIME.

The time of holding the Eno Association has been changed. It is expected to meet in the town of Durham on Friday before the 2d Sunday in August.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Wolf Island.....Sat. & 2nd Sun. in May  
Lick Fork.....Monday  
Dan River.....Tuesday  
Good Will.....Wednesday  
Matrimony.....Thursday  
Buffalo.....Friday

something good, or seek  
excuse for not following Jesus  
one, I cannot preach until  
this vile nature or bury my  
there is no excuse. How  
is the labor of preaching  
follow Jesus where ther.  
to preach the gospel,  
that unto us a

government  
name  
migli  
the  
n River  
Un cord  
Bell Spur  
Laurel Fork  
Fellowship  
Wyatt is crippled at this time and cannot ride horseback. He will need conveyance on a vehicle.

JAMES S. CORBETT.

Hunting Quarter.....2nd Sunday in May  
The following week he wishes to spend with the brethren at the Quarter and Portsmouth and Cedar Island.....Sat. & 3rd Sunday  
Travel.....Monday  
Bethel.....Tuesday  
Sandy Grove.....Wednesday  
Goose Creek Island.....Thursday  
Rest.....Friday  
Beulah in Hyde Co.....Sat. & 4th Sunday  
Rose Bay.....Monday  
Tiny Oak.....Tuesday  
Juniper Bay.....Wednesday  
Englehard.....Thursday  
North Lake.....Friday  
Mason's Point.....Sat. & 1st Sunday in June  
Shallops Creek.....Monday  
Head of Pungo.....Tuesday  
North Creek.....Wednesday  
White Plains.....Thursday  
Marratock.....Friday  
Jamesville.....Saturday  
Skewarkey.....2nd Sunday  
Smithwicks Creek.....Monday  
Bare Grass.....Tuesday  
Briery Swamp.....Wednesday  
Flat Swamp.....Thursday  
Cross Roads.....Friday  
Little Creek.....Saturday  
Great Swamp.....3rd Sunday  
He will need conveyance.

B. H. WOOTEN.

Sardis.....May 20th  
Hillsdale.....Wednesday  
Saints Delight.....Thursday  
Abbotts Creek.....Friday  
Pine.....Saturday  
Toms Creek.....4th Sunday  
Union.....Monday  
New Shepherd.....Tuesday  
Mt. Tabor.....Wednesday  
Sandy Creek.....Thursday  
He will need conveyance.

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

## TRAINS GOING SOUTH.

Dated Apr 20 '90	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41. Daily, ex- Sunday.
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:46 "	.....	7:10 "
Arrive Tarboro	* 2:30 p. m.	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....
Arrive Wilson	2:20 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	* 2:30 p. m.	.....	.....
Arrive Selma	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro	3:15 "	7:40 p. m.	8:35 a. m.
Leave Warsaw	4:10 "	.....	9:34 "
Leave Magnolia	4:24 "	8:40 p. m.	9:49 "
Arrive Wilm'gton	5:50 "	9:55 p. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14. Daily.	No. 78. Daily.	No. 40. Daily, ex Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	7:21 a. m.	10:31 "	5:30 "
Arrive Warsaw	.....	10:48 "	5:53 "
Arrive Goldsboro	8:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	* 3:40 a. m.	.....
Arrive Selma	.....	11:00 "	.....
Arrive Wilson	.....	* 2:10 "	.....
Leave Wilson	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:15 "
Arrive Tarboro	.....	* 2:30 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax 2:30 p. m., arrives Scotland Neck at 3:45 p. m., Greenville 6:20 p. m. Returning leaves Greenville 7:00 a. m., Halifax at 11:25 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albermarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 6:30 p. m., 4:20 p. m. Plymouth 7:50 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 9:00 a. m., Sunday, 9:20 a. m., Williams ton, 7:10 a. m., 9:58 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

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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English, Graded Lessons,	2 50
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Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made.

One-half due at middle of session, remainder at close.

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Vocal Music will be taught by Prof. A. D. Madren.

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.

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# Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

JTR:Journalism  
1890

# 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 CAUSE OF JESUS.

## THE CHRISTIANS PROPERTY AND POSSESSIONS.

BY J. C. PHILPOT.

A Sermon, Preached at North-St. Chapel, Stamford, Eng., on Lord's Day Morning, April, 18th, 1858.

### Chapter I.

*Therefore, let no man glory in men. For all things are your's;*

*"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;*

*And ye are Christ's; and Christ is God's".*

ON an ever memorable night, at a poor village, in a lowly stable, there being no room for such humble guests in the inn, a babe was born of a pure Virgin. I need not tell you who this babe was; you well know that it was no other than the son of God in our flesh. But who on that memorable night, when in fulfilment of ancient prophecy, the child was born and the son given, knew what a momentous event had taken place? Who from Herod on the throne to the captive in the dungeon, from the high priest at the altar to the slave grinding at the mill, knew or thought anything of that babe whom his weary mother, in the hour of woman's trouble, had just brought forth, and had then wrapped in swaddling clothes, and laid in a manger! What did the kings and princes of this world, sitting in their royal state, know about that babe of Bethlehem, the King of kings and Lord of lords, who, like the mystic man child in the Revelation, was to rule them with a rod of iron, and dash them in pieces like a potter's vessel (Psal 11. 9

Rev. 12. 5)? What knew the Scribes and Pharisees and the great men of Jerusalem of the dignity of that babe who was even then born King of Zion, that he might put down the mighty from their seats and exalt them of lowly degree? It is true that God did not suffer him to be without honour even in that lowly stable. He sent a choir of angels to announce his nativity to the shepherds and placed a brilliant star in the sky that it might be a guiding light to bring the wise men of the east to worship him and present unto him their gifts, gold and frankincense and myrrh. But to most then living in Jerusalem, the babe—though the Son of God, the great Creator of the world and all things in it; the Sovereign Judge of all men—was a poor, weak, despised infant, lying in a manger, when his mother's arms did not hold him. And so from the manger to the cross. Not only in his infancy, when marked out for slaughter by Herod, but during his whole continuance here below, he had in the eyes of the world no form nor comeliness, and when it saw him there was no beauty that it should desire him (Isaiah 53; 2). As he was "a man of sorrows and acquainted with grief," the scornful men, whether professing or profane, which ruled the people in Jerusalem (Isaiah 18. 14) hid their faces from him, so that he was despised and they esteemed him not. So with his Saints. They are despised, in this day of great profession, as their master was before them. The world scarcely knows there is such a people: or if it cannot altogether ignore their existence—if a few stray ones meet its averted eye, it looks down upon them with supreme contempt, and

scarcely thinks them worthy even of a passing glance. As, however, now and then they must cross its path, it bestows upon them behind their back sometimes a hearty curse, and sometimes a mocking word; or if the lips be silent, it scorns them as poor deluded creatures, whose head is crazed with thinking too much about religion. How little do these scoffers think that those whom they thus ignorantly despise, are heirs of God and joint heirs with with Christ, and shall sit one day upon a throne of glory, when they will outshine the sun in the firmament, and clad with immortality and fully conformed to the image of Christ, glitter like the stars for ever and ever.

These thoughts suggest themselves to my mind in connection with the words before us, where the apostle seems to labor for language to set forth the blessings and privileges of the saints of God. He uses what one might almost call unless we understood it experimentally and spiritually extraordinary language. He tells the Corinthian believers that all things are theirs. As speaking with power and authority from God, he puts everything into their hands—proclaims their title to give them a vested interest in the whole universe; for does he not plainly say—“All things are your's; Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours?” Is not this as if he said—“All these without exception are given to you; they are all put into your hand, all laid at your feet, and you have them for your own full, entire, and indefeasible possession?” But why is this? How can this be? Hear the reason. Because “Ye are Christ's.” And why has Christ all this to give? Because he is God's.

In opening up these words, therefore, I shall, with God's blessing, attempt to show—

I.—*first*, the meaning of the words ‘*Ye are Christ's.*’

II.—*Secondly*, how Christ is God's.

III.—*Thirdly*, what follows from these two grand truths, that *All things are the Christian's.*

IV.—*Fourthly*, what should be the fruit of this—“*Let no man glory in men.*”

I.—The Scripture lays it down in the clearest and broadest light—and what Scripture externally declares the testimony of the Holy spirit in the heart of God's saints internally seals—that with all the social distinctions that exist and necessarily exist in the world, of rank, class and station, there are really in the sight of God but two grand classes: the righteous and the wicked—the godly and the ungodly—the saint and the sinner—the wheat and the tares—those that are Christ's, and those that are the wicked one's. Now when our eyes are first opened to see this grand fact, and by the communication of light and life by the Holy Ghost to our conscience, we begin so have some personal feeling upon the matter, so as to be anxious to know on which side of the line we stand—whether we are bound for heaven or hell; whether our happy lot will be with the saints in eternal bliss, or our miserable portion be with the lost in eternal woe, we need no angel from heaven to tell us there are but two classes. Our eyes see distinctly, our consciences tell us feelingly, that there are but these two grand divisions of the sons of men. As eternal realities press with more and more power upon our mind, we begin to feel more and more anxious and more disturbed about our own state, to know in which class we stand—whether we have any evidence to believe we have passed from death unto life, and are among the saints of God, or are still in our sins. Nor is this a mere matter of dry speculation, as a man may set himself to examine a mathematical problem or a disputed point in history. The question is too important, the matter too urgent for any such cold inquiry. Heaven and hell are at stake; eternity is in the balance; and we feel that it is a terrible thing for a man to deceive himself on this important matter, and that it is the worst and most dangerous of all delusions to take it for granted that he is a saint and a child of God without any evidence, or at least any that the Scriptures or a tender conscience warrants as genuine. If a man come

forward into the midst of a company and say, "I am a peer of the realm: Lord So-and-so is my title"—a title not in the peerage—we may reasonably ask, "Where is your patent of nobility?" If he answer "I have none; but I chose to call myself, and expect you to call me, "My Lord,"—we are certainly not bound to deceive his pretensions and may reasonably think him a monomaniac or an impostor. Or if another man say, "I am a member of Parliament," and we ask "Well, what county or borough were you chosen for?" and he name some place not represented in Parliament, we are not required to receive his claim. Or if a third should say "I have a large estate in Yorkshire: will you lend me a thousand pounds upon it?" a banker may ask "Where are your title deeds?" None but lunatics or swindlers talk in this way. The world will not suffer men to make pretences to rank and property unless they are based on solid and reasonable or generally received grounds. Apply this to the things of God. How will you stand, with any false pretences, claiming to be what you are not, before the eyes of him who cannot be deceived and who will not be mocked? But whatever others may think or say, you who know that you have a soul which is worth to you more than a million of worlds—the value of which never can be indeed estimated at anything short of eternity—you cannot and will not take it for granted that you are a child of God unless you have some testimony on which you can rest; in a word, unless God himself has been pleased to certify it in your conscience.

When the apostle says to the Corinthian believers, "*Ye are Christ's,*" he of course means to include all believers as possessing the same privileges and as favoured with the same blessings. The words are very full, large and comprehensive, so that I feel I can scarcely grasp them; but they clearly mean that the saints of God are Christ's property, his possessions, his inheritance; that they belong to him and are his, as a man's estate or wife and children are his. If you can find any other word or figure, to convey the idea of full, entire

and absolute right, possession and enjoyment, do so. No words, no figure can be too strong to express Christ's property in his people. But they are his in three different ways.

1. They are his *by gift*. God, in his infinite wisdom and in the boundless depths of his love and grace, chose from all eternity a vast number, yea, an innumerable multitude of the human race unto eternal life. But though he chose them individually, he did not choose them distinct from the Son of his love, for we are expressly told that "he chose them in Christ before the foundation of the world." (Eph. i. 4.) Having chosen them he gave them to his only begotten Son, that they might be his kingdom, his inheritance, his everlasting possession. Let no one then think that when they are all assembled together the number of Christ's will be few. On the contrary, they are called "a multitude which no man can number," and from their vast assemblage, as well as their purity and beauty in Christ, they are compared in Scripture to the dewdrops of the early morn:—"Thy people shall be willing in the day of thy power, in the beauties of holiness from [*margin,* "more than"] the womb of the morning: thou hast the dew of thy youth." (Ps. cx. 3.) How beautiful, how expressive, the figure! Walk into the meadows in summer's early morn, and see how the dew-drops bespangle the grass. How pure, how bright, as they reflect the rays of the rising sun, each drop a miniature rainbow, but how countless! So it is with the innumerable multitude given by the Father to the Son: no human tongue could ever count—no human pen could ever write that number down. But innumerable as they are, the Lord can count them, for he knoweth them that are his (2 Tim. i. 19.), and as expressly said, "I know my sheep." With what filial affection, with what meek humility, and yet with what firm assurance, did the blessed Lord say to his heavenly Father, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were,

and thou gavest them me; and they have kept thy word." (John xvii. 6.) And again—"That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none." (John xvii. 9.) What language can be more expressive? With such words sounding in our ears, can we doubt that those who are Christ's are Christ's by gift? They are the Father's by absolute right.

(To be continued.)

DEAR BROTHER GOLD:—My mind has been considerably exercised since reading the notice which you gave in regard to Eld. Harmon about the scripture, "They went out from us but they were not of us; for if they had been of us no doubt they would have continued with us." I heartily agree with you dear brother that all that are among us who prefer the world instead of the church we are more than willing to let all such go. You may take a natural man and put him in Primitive Baptist company and he will be a natural man still.

They may baptize him and he may hear no other preaching but Primitive preaching and he will still be an Arminian because the natural man receiveth not the things of the Spirit, because they are foolishness to him, neither can he know them because they are spiritually discerned. A child of God loves the truth whenever they hear it, as a dear old sister whom I baptized yesterday remarked that she had belonged to the Methodists twenty-five years, but was never satisfied with them, but she said that she believed that whenever one heard the Primitive Baptists who had been spiritually taught that they loved them: for she had only been acquainted a short time and could not stay away from them. No doubt there are Judases that get into the church to *spy* out our liberty to-day, and they do not love the doctrine nor practice of the church, but will want to *brother* the world and introduce their institutions into the church. But thanks be unto God that every plant that our heavenly Father hath not

planted shall be rooted up. Hence we need not expect those institutions and natural men to remain, for such stuff does not belong to Zion but to the Mother of harlots.

I read a communication from Mr. H. where he said that God used the crying of a child, the profanity of the wicked and thousand other instruments for salvation of sinners, but Israel does not worship that kind of a God: her God speaks and its done, he commands and it stands fast. I do rejoice when such men leave the Primitive Baptists. It has almost made my heart bleed for the Primitive Baptists to keep such men among them who would participate in Sunday Schools and Arminian protracted (distracted) meetings as I learn Mr. H. has. Brethren you should watch your pulpits and always endeavor to keep a sound orthodox ministry.

Sound preaching keeps the church in a healthy condition and whenever the Lord uses the sound gospel fan (ministry) he fans the chaff (such as Mr. H.) out of Zion for they are not the planting of the Lord. I hear Mr. Harmon on one occasion use as a text Rom. 8: 29. 30. and say that he was going to "*harmonize predestination and free moral agency.*" You may know he made a mess of it. You had as well undertake to harmonize light and darkness and mix oil and water, and in fact make a world as to undertake such a task, for predestination is as far above "free moral agency" as the heavens are above the earth: for they are as far apart as east and west or north and south. It is congenial with man's depraved nature to believe in human agencies or instrumentality.

No doubt that is the reason Mr. H. wanted to get among a natural element where he could exhibit his carnal free will instrumental, God-dishonoring and devil-pleasing theories. The Lord knows the O. S. Baptists have no use for the chaff so the world is welcome to it.

May the Lord ever enable Zion to stand aloof from every error and withdraw herself from every false way. If the world wants secret societies, men-made institutions let them have them,

but the church of Christ is a Monument of grace exalted above all the nations being established in the top of the mountain. She is the house of the Lord, a banqueting house that Wisdom hath built and all the inhabitants are called faithful and chosen. God has exalted her, yet she is very poor and needy, still she does not want. The eternal God is her refuge and underneath are the everlasting arms which keep her up far above all the doctrines of men and demons and the salvation of every one of the chosen family is as safe or secure as if they were now in the eternal paradise of God. Jesus hath forever put away sin by the sacrifice of himself. "By one offering he hath forever perfected them that are sanctified (ordained.)" "The blood of Jesus Christ his son cleanseth us (his elect) from all sin." "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." The foregoing clearly shows to our minds that all of our sins were laid upon him, the iniquity of us all: all of our sins are charged to him, and he hath paid all the debt and justice never demands the payment of a debt but one time. Hence their Salvation is secure, though men may persecute and abominate the truth; it is the truth still unmolested.

The Lord by his own almighty arm hath brought salvation and that arm gathers all his flock and brings them safely into the fold, teaching them all the same thing and hence they see eye to eye and speak the same thing; while unbelievers may lodge in her branches for awhile until the winds of doctrines come along, and it takes the Fullers, Harmones and all other Arminians out and they go out in the world because they are not of us, but the mustard stalk did not go. While the fowls lodge in the branches they do not receive life from the tree; so while Arminians stay among us they receive no life from the tree of life and only burden the church as the fowls do the mustard stalk. You may put a hog among sheep and he will be a hog still, you may wash him and scrub him but he is still a hog and does not

bleat or love the sheep, and when opportunity is afforded he is pretty apt to go back to his own gang of swine. He goes out from the sheep because he is not a sheep; if he were a sheep no doubt he would continue with the sheep for sheep love to stay together and are not apt to leave their fold to go off after hogs. The hog will eat corn but he can mix it all in the mud and eat corn and mud all together, so we see some wanting to harmonize predestination (corn) and free-will mud and mix it all together. The sheep want the corn in a clean place without any instrumentalities in it.

I have been scattering, but from the love to the editors and readers of the LANDMARK, I desire to write a few words occasionally to let them know that I most heartily endorse the sentiments contained therein. I feel that I have traveled through fiery trials this year having afflictions and darkness. The Lord will do all things well. Yours in hope.

LEE HANCKS.

DEAR BROTHER GOLD:-- I feel very sad and lonely this evening, as one that cannot take pleasure with the world, and feel to be a stumbling block to the brethren in the church, but I love them and want to be with them. I was so comforted from reading a piece in the LANDMARK of (Dec. 1st,) I was impressed to write a few lines myself, but feel so weak and so imperfect that my heart almost fails me to make the attempt. To read the great revelations that sister Buckner has had makes me feel less than nothing in the sight of God. I was made acquainted with the sister a short while before the close of the Association at Dutchville, and haven't had the pleasure of seeing her since. But she has been a loved sister with me ever since I came home from the Association. I wrote her part of my experience in a private letter, and she wrote back part of hers to me which I have before me now, and it has been a great comfort to me to read it. I greatly sympathize with the sister in her afflictions since that time, but God is able to

deliver the children out of all their troubles. Brother Gold, it looks like the blessings of God have followed me all the days of my life, for which I hope I feel thankful, but this world and the things thereof are no pleasure to me, but am like the lonesome dove. I go mourning all the day but have a little hope that when these troubles end I shall be with Jesus, if so that will doubly pay me for all. Brother Gold, I have had a little hope about thirty years. I was in trouble for my sins about 13 months, working under the law for justification, doing everything I could to recommend myself into favor with God. But all my efforts failed, and as I hope, was brought, as the children of Israel were, to stand still and see the salvation of the Lord. When these words came and seemed to bring relief to my poor troubled soul, My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life and they shall never perish. I went to Stories' Creek church and told as I hope some of the dealings of God with me, and was received and baptized by Elder A. N. Hall, and have been living there and trying to be a christian ever since. If I could just be a christian and live like one of my brethren and sisters do, it would be enough for poor me.

J. A. B. WALTERS

Roxboro, N. C.,

#### THE EXPERIENCE OF MRS. MARY BRIDGES.

At an early period of my life, between the age of five and seven, I was taught to say prayers by an elder sister, and I feared to go to sleep without so doing. About the age of ten I had a hard spell of sickness and I've often heard it said that I would die, but the world united could not make me think so. A short time after I got well of my sickness I began to think that prayer was not enough to compare with my sins, so I endeavored to make one. I felt that I was growing in sin, and if I lived in that way hell must be my doom after death. I thought on

my mind when sick, thought on my age, and thought if I had then died my soul would have been enjoying the presence of God. So I endeavored to ask God to take me from time before I grew any older in sin. Each night when I lay down I asked God to forgive my sins and take me from this world and out of sin before the rising sun; each morning to keep me from the temptation of the day was the cry of my very soul. In this way I continued until my childhood gave way, for I found I was aware of my sins as such. My infancy was past, yet free me from sin was the cry of my very soul. For to live an age tormented in sin and at last sink to hell added to my soul a double sorrow. If the Lord had not had any more mercy on me than I had for myself my soul would have sunk to endless misery; for I felt too guilty even to ask God to keep my soul from hell. Free me from sin was my soul's desire for sin had become my tormentor, and I could see no way only for death to release me. I dreamed I was in a woods chased by the devil. I entered a house containing many rooms in length, and thought when I entered the rooms were the number of my years; I traveled on, counting as I went. In the last room stood the devil playing with the fiddle to take the attention of the people assembling. The great day of judgment was come, the people stood before the great judge. I beheld them carried to a gallows and a mark set upon them. All that received the mark turned a dark color. I saw a white sheet let down from heaven and all that had not received the mark set on it were to be carried to heaven, of which number I was one. When all were on it we arose to ascend to heaven. I saw satan running to and fro, and when we had risen some height from the earth the triumphant feelings awoke me. The number of rooms was gone from me, but I still thought it was the number of my years. This for some time gave me a little hope that the Lord would in his own good time show me the right way, and this was

often my song, and of that happy number I hope I am one, and Jesus Christ will finish the work he has begun. He will end it short in righteousness that I may ever be a monument of mercy through all eternity. But sin beset me on every side. When I would do good evil was present with me. The thought of foolishness is sin. In this it seemed I had my double portion of. I felt there was a work to be done, and I thought it was for me to do. Some times my burden was so great that company was a torment to me, and often when in company I could not hear what was going on. Sometimes I have left the fireside and gone out to try to pray, and thought I was so sinful the devil would pick me up. Sometimes this burden would leave me for some time, then I would think it was the love of God in my soul, and I never should feel it any more, and sometimes when it was on me it seemed it was the wrath of God, and thought it would consume me. There was a camp-meeting to be held some ten miles from me. Knowing they lived by works, I thought to gain great strength from them. A night or so before the time came I dreamed of seeking the way to heaven. I got in a broad road that led up hill, and thought it was the way to heaven. I went on the road being very tiresome and endeavored to pray, that I might not faint by the way. At length I reached the end, and a platform or stage place was fixed for people to set on. One arose from his seat to assist me, and as I was about stepping up I cast my eyes at the foundation. I saw it was a trap over hell. There was a plank turned that dropped them in. When I awoke I thought this was the turn of life. I went to hear them, but gained nothing from them, for I thought their foundation was like the one I saw in my dream. Thus I continued believing there was a chance for somebody to be saved, but I could see no chance for me; for I thought there was nobody else in the world that had the same feelings that I did, but would do better than I did; and in this way I felt the chief of sinners. One night I

lay down, the burden I then felt I cannot describe. I felt if I was saved it was through the mercy of God, and if I was damned it was just. I prayed that my eternal doom might be shown me that night, and I thought if hell was my everlasting doom that I would try to pray and love and serve God the better if I perished. I wanted to perish while trying to pray. After wetting my pillow I dropped to sleep. I was in a large house. I heard the sound of foot-steps enter. I knew it was Christ, and thought I would hide from his presence. I arose and endeavored to shut the door, but that door would not shut. When I found I could not hide from his presence I stepped out to meet him. I embraced him in my arms and said my Lord, shall I rest with thee, and awoke with my arms clasped as though I had him. At first I thought the Lord had come to bless me, but ten-thousand doubts rolled across my breast. I thought I would give ten-thousand worlds, were they mine to give to have slept to receive an answer. Thus I lived in hope and doubt, until I heard a sermon preached from this text. "Then took he him up in his arms blessed God and said, Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." I felt that I could repeat the same with old Simeon, for it seemed I still held Christ embraced in my arms of faith. Thus I continued, often tempted and tossed by sin and satan. I dreamed that Satán came to me with a chain. I looked at him and thought he had no power on me. I sat still and let him chain my feet, when these words came to me, "I arose from my seat and bade him depart from me satan. The chain fell off and he ran; but I still saw him trying to lay some snare for me, and so I expect to be temptd by him as long as life lasts; but from this I learned that prayer in faith would make him flee. I often thought of joining the church, but tho't it could make no difference. One night, in my sleep, I was standing in a piazza and a dog outside kept growling

and snapping at me. Some one said throw water on him and he will go away. I awoke and it seemed like some one said the dog was the devil, and water was baptism and if I would join the church I should not be tormented by him so much. I awoke and thought what a foolish.

#### Remarks.

In this abrupt way the above experience closes. This woman failed to write all of her travail, or if more was written it was lost. But we may not suppose that the Lord's work ever is broken off or fails to reach perfection. What he doeth is forever. Nothing can be put to it, nor anything taken from it.

It was quite a number of years ago this was written, but it answers to an experience of grace now as face answers to face in water.

John Bunyan says, in his *Pilgrim's Progress*, that there is a great ugly hole called the Slough of Despond right into which all true pilgrims to the heavenly city must be plunged, and linger in great distress until exhausted and despairing of deliverance, they are taken out of that awful pit, and washed and dressed in clean robes of white, and that there is no way around this place for any of them to pass. But he saw a great crowd of work-mongers, who claim to have invented an easier, quicker, safer way, and more decent to heaven, in which one may travel with great ease and not get soiled at all and that these men have been vainly trying to fill up this Slough of Despond, but that they cannot do so.

It is common to hear other denominations preach and teach that they have got an easier and quicker way to heaven, and that there is no use of so much suffering as the Old Baptists go through with.

Now you can give the preacher your hand, or rise up in the congregation and say you want to be saved, and that is confessing Christ.

However they must help support the preachers and give money freely to

help the preacher save others.

Our friend has passed away from sorrow, sin, and death, we hope to rest and purity in Jesus.

P. D. G.

ELDERS GOLD AND LESTER, DEAR BRETHERN I HOPE IN CHRIST:—I have been taking the *LANDMARK* for some time which is a welcome visitor, and in it so much good news from a far Country which I sometimes can enjoy much, and have had a desire to write, though feeling my inability so to do; but while reading the experience of brother Broadway, which seemed to draw out my feelings to such an extent that I thought the Lord being my helper, I would try to tell what I hope the Lord had done for my soul. I was brought up by Primitive Baptist parents, and always thought that they were right, and it seemed to me that I was an odd one. Even in my childhood days, in my father's family I never could enjoy myself as my elder brothers did, and from the age of fourteen to eighteen I was often made to feel that there was a God that was just, and to be feared, and one that answered prayer. I had three brothers during that period in the war, and often in the silent hours of the night I would try to offer up my feeble petitions to the good Lord that their lives might be spared to return home alive, and it pleased the Lord for them to all get back with only one flesh wound, and that not serious. When I grew up to manhood in trying to enjoy myself as other young folks did I could not succeed, for when I would go to balls and other places of amusement it seemed there were enough without me. While I would force myself in and partake with them, and they appeared to enjoy themselves as well as could be while I would stand off as one alone, with but little to say, until I would force myself in again, and so it went on until the age of nineteen or twenty years when my father died, and left me with a mother and three sisters and two children to take care of. Then matters grew worse in life. Nothing but my labor and what they could do for sup-

port. No home but to rent, no way but to hire out to get bread to eat. Finally the family separated and mother went to Columbus county to two of my brethren, and I got married in 1868, thinking to better my condition; but in this I was disappointed. My wife became an invalid, and only lived a little over two years when I was left alone to battle with the world. I ran the broad road to ruin, but still at times I would try to pray, if it were possible that the Lord would bring me to know him whom to know is life eternal, and take away this heart of stone, and give me a heart of flesh that I might feel and love as I thought christians do. But the Lord works in a wondrous way to each his children home. I remained single a little over seven years when I married the second time, and it seemed that the power of satan got full possession of me. The desire of worldly gain was so great but it pleased God to keep me under. I lost as much as I gained, and finally I got over heated and have been nearly deprived of my own labor ever since. I have lost two little babes: the first one that died I thought of a truth that it was a judgment sent on me for my sins, and O, how it cut my heart. I sometimes would think that it could look down from on high and frown on its earthly parents' head. What grief no tongue can tell. As time rolled on it pleased God to send the reaper down and take still another rose in its bud, a boy not three years of age, and then and there I thought I could see the justice of God, for I could think of Job when his children were taken, and he a servant of God. I tried to pray to God that if it was his will not to take my children but to strip me of all self and self-dependence, depending upon thee the only true and living God, and if I could only say as brother Broadway can, I am sure I would not so often doubt and fear. My troubles seemed to leave as they came gradually, but one thing I can say, once I was controlled by sin. Now, my trouble is how to serve God. He seeketh such as serve him in spirit and in truth, and my desire is to serve him in the Spirit. So I

went on fearing to claim any promises, but there was one thing that I knew, I loved the people that I thought to be christians with that love that I never had before, and I would go to preaching and it seemed that the preacher could tell my feelings so plain that I would almost count the promises mine: for I thought surely if he is not a christian he is hard to find, but I would go home and say or do something that I knew if I was a christian these things I would not do, and oh what tears of sorrow I have shed over these vile things. I dreamed twice, not far apart, of the world coming to an end. The last time I saw fire and rain from heaven and the sand burn as chaff, but I was more rejoiced than frightened, and I thought there was a mound or a place built up that I went up on and had wings to fly, and on this I went with out-stretched wings singing the song,

"Am I a soldier of the cross, &c."

In that position I awoke, and O how rejoiced I felt. I could praise God with all my heart, soul, mind and strength; but it soon was turned to troubles, for it was only a dream, and man is liable to dream anything, and the pleasure of that was mixed with trouble. One night in the city of Wilmington, at the Court house, a night I shall never forget, brother C. C. Brown and myself got to talking and Oh, what a feast for poor me. I told him my dream and he said why Joe, the world has come to an end with you, and I never can express my feelings, for with joy it filled my soul, and Oh, how I loved him, I wanted to take him in my arms and embrace him, but satan's work was to destroy my peace of mind. He said that was all nothing: if you were a christian you wouldn't have these wicked thoughts. Then I was more impressed to go to the church, but when the time would come I couldn't go. Finally my wife joined the church, when I felt that it was more than I could bear. She had left me in the sinful world, and gone with God's people to dwell. My sorrow was great, and I finally made up

my mind with the Lord's help, if I lived to see June, when our quarterly meeting was, I would go with her. The week before the meeting time came, I tried to pray daily for the Lord to show me in some way if it was my duty to be baptised, and these words came to me; "ye seek for a sign, but there shall be no sign given, but the sign of the prophet Jona," and that I could not understand. Finally Saturday came and the door of the church was spread open for the reception of members, when one went up and I seemed to become cold and hard, my hands seemed cold to my elbows, and my feet to my knees, and not one tear could I shed; but the Lord's time I hope was not far off, for I went home that night the most miserable man, and that night I tried to pray to God to be pleased to show me my duty, and I saw, (I don't think I was asleep) as it was a court, judge and twelve jurors and a witness, all in order. It looked I thought like the twelve jurors were the twelve apostles, and the witness testified against me, and I was found guilty, and the judge condemned me. I was rightously judged and justly condemned. I thought that there was a reprieve got up to send to the Governor for a pardon, when Christ appeared with a pardon bought, but I could not see only as through a veil and said, I have his pardon, and I was set free, and I went to sleep and rested all night as well as I ever did, and got up the next morning as well satisfied that I ought to join the church, and with the greatest desire I went to the water when two others were to be baptised, and it seemed to me it was the prettiest crowd I ever saw. When the door was opened I went forward, and was, it seemed, gladly received by all. Brother B. Wooten baptised us and it appeared to do his soul much good. I have had many doubts and fears, and many short comings, but special rejoicings at times. This morning I read Paul's writing to the Romans (fourteenth chapter and twenty-third verse) which thing with many others I cannot understand. Please give your

view on it. Was it the Lord's supper or not here spoken of. For I am made to doubt myself, but not God's promises. Your brother in hope of eternal life,  
JOSEPH H. HORN.

Pollard, N. C.

#### Remarks.

Paul does not here refer to the Lord's supper: but to natural eating meat that some esteem as defiled, though really not, but if one should esteem it to be defiled it would be sin to him to eat it. Because whatsoever is not of faith is sin.

To eat meat that to the one eating would not be sin, yet to another whose conscience is weak, would occasion his stumbling, Paul also condemns, for he says, do not destroy the work of God for meat. Or in other words, the peace and comfort of christians, though they are very weak, is of far greater moment to a lover of truth than the gratification of an appetite by his eating or drinking that would cause stumbling in another weak member. The strong ought to be careful not to offend the weak ones; and all ought to be careful not to offend their own conscience.

P. D. G.

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ELDER P. D. GOLD, DEAR EDITOR:— I wish to write a few lines for the consideration of you and others. Some Primitive Baptists are joining themselves to the Farmers' Alliance, and then coming out of it, because the Baptists will not fellowship them in the Alliance, but they do this because they want the benefits of it, if there should be any. It is just saying to the Alliance, my heart is with you, but I can not attend your meetings because my church will not allow it. Their names are on the roll book, and called every meeting, and some of the Alliance say they think such ought to have the benefit of it any way. If one loves the Alliance

well enough to do that way and hides under a cloak about it, has he come out of the world? Does he not partake of her evil deeds? Still Christ says, seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you, which we think are the necessities of life.

When a church member comes out and says, I would join if they would not turn me out, and I am willing to stand to them and back them with the quarterage, if they will give me the benefits, is he on either side, or is he on both? Does he not offer to serve mammon? How can he serve the true and living God and mammon too? Does not Christ say, if you love me keep my commandments, and are we not commanded to come out of the world, and be a separate people? How can we distinguish them when there is no difference only in what they say? I have been a member of the Alliance myself and I did not see any beauty in it. I could not be content about it until I came out, though I am not a member of the church. I believe it was sin to me because they require chaplains to open and close the Alliance with prayer. That and some other things I did not agree with, and knowing it was made up of all other denominations except the Priming Baptists, and if there should remain a Baptist in it he should not get up and pray with them. Their constitution says they shall have religious exercises in it, and I have no faith in it, and whatsoever is not of faith is sin. Mr. Gold, I would like to hear your views on this through the LAND-MARK if you feel to publish.

A FRIEND.

#### Remarks.

The reasoning of our friend is good enough to suit me on this matter. Primitive Baptists make no objections to other people, of whatever sect they may be, or if of none, joining the Alliance, or any other society of the world. We have no right to object to that, provided they do not wrong the coun-

try by doing so. But when one becomes a Primitive Baptist he renounces the world in all its entangling alliances. We are to be separate from the world, be a peculiar people, trusting alone in the Lord, and serving him, or as our friend quotes, seeking first the kingdom of God and his righteousness.

Any step that a Primitive Baptist takes just to make money, that being his prime object, is of the flesh. All secret societies are organized for worldly gain, and are therefore corrupt. Besides this, the tendency of secret societies is to array one class of man kind against another and they excite discord and ill will. Each one wants power and influence over others, all of which is contrary to the faith and spirit of the Primitive Baptists.

Whatsoever is not of faith is sin. Our friend had to confront this while he was a member of the Alliance. What a weight this would be to carry. How much better to lay aside all such weights and be free from all such alliances that entangle and trip a christian, and run with patience the race that is set before him.

We sometimes wonder why the Arminian worshippers do not organize a prayer meeting and connect it with everything they do. Why not before they commence a log-rolling or corn-shucking, or political meeting commence with a public prayer.

Well, says one, should we not pray always? Yes, and act in harmony with the praying. It is not that our prayers will authorise or sanctify all sorts of conduct. If our conduct is spiritual then we can pray for a blessing on it.

Again, it does not matter at all with other denominations whether they are agreed touching any one thing they

pray for. But how can Primitive Baptists walk or worship, eat or commune with such as they do not agree.

Perhaps by this time Primitive Baptists generally have their eyes open to see that the Farmers' Alliance is altogether of the world.

If Primitive Baptists will study to be quiet, keep out of grog-shops, mind their own business, labor with their own hands, pay their debts, stay at home and labor except when going to preaching, or required to be away from home, buy only what they need or would profit them, shun foolish and extravagant fashions, keep their children at home more and teach them to labor, and trust the Lord in keeping his commandments, they will have no need of joining the Farmers' Alliance.

Perhaps our friend will find more peace if he would take the yoke of Jesus and dwell with the Primitive Baptists.

P. D. G.

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ELDER P. D. GOLD, DEAR SIR:—I would be pleased to have your views on a few particulars. Until 1880 I had been very sinful and wicked, and about that time a Missionary meeting started near by in the neighborhood and I attended preaching a few times. The preacher I thought did the best preaching I had ever heard, notwithstanding I had heard the Old Baptists preach, for it seemed to me that they were wrong and I could not love to hear them preach. Considering my condition I was grieved and troubled very much, and knew without repentance I was lost forever. I soon became very well satisfied though I did not think I had religion. But by some means I quit my sinful ways, and lived a happy life for sometime, until I finally saw my ruined condition and was shown plainly that I could do nothing alone, and the preaching I used to love to hear I despise, and that I use to despise I love to hear; and

one night in my slumbers it seemed that I was lost and going down between two streams of water, and there was no way for me to save myself, and the Lord appeared to me and carried me over the water and up through a dense thicket into the opening and said that I knew where I was, and to go on my way.

At another time I dreamed that I and my wife took the coffin lid from over my dead baby, and I thought that he arose and stood upon his coffin and told me that the Lord sent him to me as a warning, and for me to do better; he then said he could fly so he flew away. I dreamed again that I joined the Old Baptist church and shook hands with them, and it seemed that all of my troubles and trials were over, and I was happy. I have had sincere trouble so that only a few can sympathize with me. My trials have been severe, and I find only one relief and that is to depend on him who doeth all things well. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. I ask and sincerely desire the prayers of all christian people.

Remarks.

There are many of the Lord's people, if not all, that have two experiences, 1st. that which is gendered in fleshly trust, and fed and stimulated by preaching the work-system that is so grateful and pleasing to our carnal minds and notions. For this conditional plan is according to the carnal mind and judgment of man, and is what natural men invariably believe. All natural men, however immoral they may be, believe and contend that salvation is attainable by creature works, and this is preached in some form or other by all classes except the Primitive Baptists. In this fleshly experience which is fed by arminian preaching people are flattered that they can do and are doing all that is required of them, and they become easy and satisfied with themselves and what they are doing. They have no

bands in their death, die easy, that is they are not in trouble as other (godly) men are. They do not die to the law, are not crucified with Christ. They do not die daily that they may live. But they dwell at ease, and each one acts as occasion requires. They have no warfare as Paul declares when he says, oh wretched man that I am, who shall deliver me from the body of this death?

This is smoothe, easy sailing, no troubles, no plague of leprosy, no consciousness of indwelling sins, no dying daily, no walk by faith, no godly sorrow for sin.

2nd. The other experience is taught the soul in the depths of trouble. Plunged in a gulf of dark despair, and having the conscience touched to a sense of sin and its desert, and being taught the justice of God in the condemnation of the guilty, the soul feels its vile, wretched condition. No relief is found for such until a dying, risen Jesus is revealed as the hope of that soul. Then the doctrine of salvation by grace through faith, and that not of ourselves, for it is the gift of God, becomes food to this hungry soul, and hence this doctrine which Primitive Baptists love and hold becomes sweet and dear to such. Old things then are passed away, and behold all things becomes new, and all things of God who makes his preachers able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

Whether it be in dreams of the night, or in open vision, the effect is the same where God teaches, namely, to show the sinner his lost and helpless condition, and that there is no hope nor strength but in the Lord Jesus.

We are the true circumcision, as they are that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. 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 XXIII No. 14

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## Editorial.

### EXPERIENCE.

;"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets;"

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." —Acts 24: 14—16.

Many have requested me to write my experience and manner of life, but it has seemed to me that my life is so poor and sinful that it is unbecoming in me to make much personal reference. However it is a fact that what each and every one writes reflects his own character and inner life. If a politician writes in bitter flings at the opposite party, it is because his heart is full of that strife. Should ones writing or talk be of lewdness it is because his soul is full of that filth, and if you could mirror his heart you would see the imagery of this bestiality ruling in him. Out of the abundance of the heart the mouth speaketh.

The prophets and apostles spoke and wrote as they were moved, of the things of Christ Jesus. For they spake and wrote not by the will of man, and that which they had seen and heard and their hands had handled of the word of life they have declared unto us. Notice

how constanly Paul refers to his own experience in his writings. Indeed what could we know of redemption were there no living epistles written by the Goly Ghost in our hearts, and known and read by all mem. In that sense the apostles were themselves a savor of life unto life in them that are saved, that is those who are saved could and did behold in the apostles so sweet smelling a savor of Jesus that was delightful to them, and they glorified God for such gifts. They were also a savor of death in them that perish. For the righteous conduct and godly conversation of the apostles condemned the ungodly. So every servant of God should so act and conduct himself in both word and deed that all that love the Lord Jesus will be char.m.d with his good conduct. No one should ever be ordained to preach that has a bad name among them without, that is that acts so badly that outsiders have a right to speak evil of him for his dishonest conduct. It is not persecution for one to be talked about because of his defaulting conduct. The enemies could find no fault of Daniel except concerning his religion. He could say like Paul we have defrauded no man, therefore receive us.

It is the inner and real life of a christian that you desire to know. Hence the writers so often tell of their own joys and sorrows. The Bible is made up in great part of the recital of the troubles and deliverances of God's people. It is only in this way or by the fruits they bear that one can see the handwriting of Diety in the life of another. Nor is there any other way for you to have hope that you are saved only as the Lord works in you both to will and do of his good pleasure, and your working out and making manifest

that salvation to others as well to your own comfort. So that we are to be ready always to give to every man that asks us a reason of the hope that is in us with meekness and fear. For one that loves the truth desires to hear you tell what great things the Lord has done for you, and had mercy on you. Hence Jesus said to the one out of whom he had cast so many devils, go home to thy friends, and tell them, not what you have done, but what the Lord has done for you, and that is all that we hear of his doing afterward.

Notwithstanding my embarrassment to refer to myself so much, when an aged and much beloved sister Percy Ham recently said to me she desired to read my experience before she died and earnestly requested me to write it out and publish it, there was a willingness of heart to do so. The text of Scripture at the head of this article occured to me this morning as embodying the substance of what it is in my mind to write.

I was born in what is called Cleveland Co. N. C. (then it was in Rutherford Co. N. C.) on the wateis of Sandy Run Creek, almost on a line and equidistant between King's Mountain and Gilberttown, places made famous by important scenes and events of the Revolutionary war. When a youth one of these old soldiers lived near, and this old man is about the only revolutionary soldier within my memory. The date of my birth is March 25th 1833, so that the great progress made in modern arts and sciences, such as application of steam to machinery has been done chiefly within my memory. Such a thing as Telegraphy was not known then which has so revolutionized business. There was not a railroad in operation

in all this country at that time.

The name of my father was Milton Gold. My mother's maiden name was Martha Fortune. My father was a farmer and a poor man that never owned a servant though it was common in the South for men to own slaves. He and my mother with their children did the farm and house work. It was not common for him to hire work done. From early morn to dewy eve it was labor, labor. Seldom did we have a Saturday afternoon even for rest or sport.

Then it seemed hard to me not to be allowed to roam and play or frolic. For they did not allow their children to go to dances or parties. It was only a short while after crops were laid by that we went to school a few weeks. Our winters were spent chiefly in clearing up large new grounds for cultivation. That boys and girls of this day may know how my time was spent in youth this part is written.

Now the memory of my parents is dear to me for giving me this severe discipline.

What were my habits of life? While my morals were fairly good, yet my nature was abominably corrupt. It is not my way of thinking to gloss over crime, nor blacken that which is good. While men in writing memoirs of life or obituaries of those gone hide the faults and magnify the virtues of their subjects, this is not according to the pattern shown in the mount. The Bible tells of our first father's sin, and of our first mother's nakedness. It does not keep back the drunkenness of Noah nor the adultery of David, nor the backslidings of his son, Solomon, nor the faults of God's people. When the Bible records the ugly traits of one it does not select an obscure

person, but the king on his throne, as well as the humble and obscure, is selected. God causes the writers of his book to tell the truth. He is a God without partiality.

While I was never drunk with intoxicating liquor until I was grown, yet since then it has been shown to me that my thoughts were vile and every abomination dwelt in me. It was about the time of my birth that the division among Baptists began on the Mission question that Andrew Fuller and his aids devised in the preceding century, but the progress of Fuller's methods did not spread so rapidly in that country. For in my youthful days there was not a salaried preacher, nor a Sunday School, nor any of the modern machinery of the Missionary Baptists in all that country.

My father and mother were members of Sandy Run church in my youthful days. Elder Drury Dobbins, "Uncle Drury" as many called him, was the pastor of that church. Not within my memory or observation either has ever preacher been more beloved or more deservedly so. His grave is dear to me now. Last summer it seemed to me his dust was precious to me as a friend and myself visited it. Elder Dobbins was a predestinarian Baptist and preached the whole truth ably. He was wonderfully gifted and his conduct was exceptionally good. His manners were charming, his wit without slur, his wisdom above guile, his eloquence burning, his speech sublime, his expositions of Scripture were indicted by the Holy Ghost. In the memory of the old people he yet lives in that country.

It was as a youth my days were passed under that wonderful preaching. Who can tell the power of a godly preacher on a country.

Elder Dobbins opposed the new measures of Missions in full as long as he lived. He was not in favor of protracted meetings, and stood as a wall against Mission schools to teach people to preach, money beggars, and all that hive of modern schemes to control the world so endorsed and practiced by modern missions. He kept those things out of the churches he served and out of the Broad River Association as long as he lived. These things are remembered by me. Besides they are admitted in a history of the Broad River Association recently written by one of its leading Missionaries, J. R. Logan, Esq. a man that was personally known to me very well and an honorable man. Drury Scruggs preached the funeral of Elder Dobbins about the year 1845. This man lauded Elder Dobbins with all the force of his speech, (the writer was present). On the next day he went down to Sandy Run, at the church where Elder Dobbins had been pastor perhaps 40 years, and had preached election or grace so long, and this man Scruggs said at a protracted meeting they had commenced, as for the doctrine of election and predestination I stamp my foot upon it, accompanying the remark with that action of his foot on the pulpit floor.

Then Missionism began to sprout up and spread all over that country, and soon it had over-run the entire country and has deluged it ever since.

In my day after these things protracted meetings were common. After crops were cultivated in the leisure weeks of August and September the preachers would hold their protracted meetings and frighten the people with graveyard tales and old wives' fables, and get them to the mourner's bench to get religion as they called it.

Such scenes as these have often frightened me, and to escape the awful doom they pictured the young people generally, and myself among them, would kneel for prayer. Many made a profession of religion at such meetings, and many too that professed afterwards made it manifest that they knew nothing of the truth. What is the good of so reproaching the blessed worship of God by these desecrations? By the lawful and true preaching of the gospel all that are ordained to eternal life will believe. Much scandal is brought on that blessed name of Jesus by such unhalloved measures. It is good to have gospel preaching, and God will not leave himself without a witness. This gospel of the kingdom has already been preached to the end of the world, and the Jewish world has come to an end.

When attending these meetings many would be seized with paroxysms of such excitement that they would become quite excited and then sink into a semi-conscious state for awhile. After the excitement would pass off the reaction would bring a calm which the preachers would tell them was religion.

But to me there was no such feelings. Often my desire was to feel my sins as others seemed to feel theirs, but my heart was as unfeeling as a stone. Satan or my evil nature would suggest to me to commit some sinful deed in order to bring on conviction, but still hardness of heart was my lot. What a gloomy state this has since appeared to me. There was no true fear of God, nor love toward him, no knowledge of sins, or of the dreadful estate of a lost sinner. It was a state of delusion and deceitfulness when no truth was preached. If ever the doctrine of truth was once preached in all that dreary time it is unknown to me. It was held out by all the preachers

that it is all left with the sinner to determine about his salvation. The Lord has done all that he can do to save sinners, only he is standing wooing and waiting, but he has no power over the sinner unless the sinner will allow him to come in and save him. Such a thing as Jesus standing at the door of the disobedient christian and knocking to come in and feast or sup with that christian was not hinted. All exhortations were to the ungodly or chiefly so, and the dead sinner was represented as having the power of himself to accept and, if sinners did not accept, these preachers would be swift and willing witnesses against them in the judgment.

When about 21 years of age at one of these meetings some excitement seemed to get hold of me, and my hope was that it was conviction for sin. A few tears were shed and on my way home one night a kind of relief came which appeared to me then as religion. The next day they received me and baptised me soon. But there was no change in my views of faith or doctrine. The same notions that were held by me in all my youthful days, that salvation is attainable as the result of creature effort, were still held by me, though my mother had often repeated the words in my hearing, "Salvation is of the Lord." Nor was there any change in my morals or affections. It may have been that more care was taken that my conduct should give no offense to others, for pride would prompt a young man of my views and aspirations to maintain a decent regard for good behavior.

The question has often been agitated in my mind whether such a system of religion, wherein preachers and their theories, and not the love and fear of God, controls

the minds of the membership of such churches is any profit to mankind or not. That the converts of this system deny the power of God yet maintaining a show and form of religious is apparent. For if you will talk with one on the subject of religion his idea of faith you will find is just that of all natural men's and the limit and test of self denial is to pay the preacher and give a few dimes to save the heathen, and maintain a decent behavior, claiming at the same time that money can send the gospel anywhere. He will tell you that unless the money is sent the heathen are lost, but that if it is sent they will be saved, while he may himself be worth his thousands yet not give ten dollars a year for that purpose. He will not tell you anything of personal experience, knows nothing of being a lost sinner, has never felt the power of Jesus in his soul, nor the comforts and guidance of the Holy Spirit. He thinks the doctrine held by the Old Baptists the most dangerous and horrible of any ever held. He cannot endure election and a life of faith. He thinks there is no kind of drunkenness but that of liquor. Education is indispensable to qualify one to preach the gospel he holds.

Such were my views before and after the time here spoken of. My glorying was in the Missionary Baptist denomination, nor once did ever the question arise in my mind, can they be wrong, or myself either. Occasionally in an encounter with a Primitive Baptist during the war, as we would argue on subjects and differ, did it occur to me, what a dangerous doctrine they do preach and hold, what ignorant, selfish and conceited people they must be.

It was my intention when a young man to be a lawyer. When between

twenty and twenty-one years of age, and just before joining the Missionary Baptists, my Academic course at school began. As soon as they received me as a member it was remarked that there will be a preacher. This was very distasteful to me. For amid all my imaginings in my youthful days as to my occupation in after life it never occurred to me at all that I would be a preacher. There was nothing in it of any charm for me. My ambition was to be a lawyer. A few years found me with my legal diploma and damaged morals—damaged not because of the legal profession, but because it was in me before and began to rage. It is not good to charge one's bad conduct to his associates or occupation. The source of the trouble is in the man. If he were right he would choose good associates and pursue a righteous course in life. Man is weak, however, having but little margin or reserve force against temptation, and should not presume that he could weather a violent storm. Let him choose the safest craft he may and steer in the calmest waters, and even then he may make shipwreck.

Soon my soul was plunged into much trouble in consequence of wreckless living. Then it occurred to me that the best way to do was to preach. This was decided upon as the antidote for my troubled conscience. But to be a great preacher was my aim. So off to school to take a course in theology preparatory to preaching was the next step. The war in a few years came on before my course was complete, and I left school. There a new trouble confronted me. Debts to the amount of about \$3000. were on my hands, and nothing with which to pay. For the first time this mountain of trouble stood towering and threatening at me.

Such had been my thirst for education that this difficulty had not much embarrassed me until now. For one may be so absorbed in the pursuit of a cherished object that he will quite forget or scarcely notice great dangers even imminent. After leaving school this debt matter greatly oppressed my feelings. My father had always advised me not to make debts, yet my lot so far has been to be in debt from the time of my majority.

During the war in the town of Goldsboro my marriage occurred. The woman given me of the Lord possessed no worldly goods. In this respect we were equals. In purity of character she was and is yet far my superior. For the Lord has blessed me among many other things with a good wife. During the war and after my marriage a friend gave me \$5000. The Confederate money was used as far as my creditors would receive it in payment of my debts contracted for my education and otherwise, and it liquidated nearly all of these debts which was a great relief to me.

After the war was over for about five years we lived in Halifax Co., N. C. During the war my troubles began in another and severer form than ever. While attending my usual course of service as a preacher and glorying in that denomination, in a manner wholly beyond my conception or control, it appeared to me that my heart was full of sin rendering me totally unfit to preach to any one. The people were kind to me, the congregations large and prospects flattering outwardly, but there was no pleasure for me. It increased until it seemed that to be allowed to crawl under the house and not be seen, but merely suffered to hear some one preach, would far better befit

my desperate case. The thoughts of my heart were foolishness. Sin was a burden to me. My heart trouble and anguish of soul weighed me down. For months this darkened state of feeling oppressed me. The justice of God appeared so clearly in my condemnation that the words, amen to my condemnation, seemed fittest. God appeared so holy and my nature so vile that it looked to me that no place but hell could be suitable for such a sinner. Sin seemed as a tempest raging in me, and it looked to me that if a great stone were dropped in the atmosphere as it could have no power to resist its own fall, but its own weight would hurl it down, so my own sins were driving me justly to destruction, nor did it even enter my thoughts that this was conviction of sin that would end in salvation for me; for there was no hope for me. In the midst of these awful moments, while riding on horseback suddenly Jesus was revealed to me in a glorious appearance in the heavens, and these words were sounded out as plainly as if spoken to me, if God give you Christ how shall he not with him also freely give you all things. This occurred on the 15th of Feb. 1865.

It did not then occur to me that this is salvation. My mind seemed to be wholly absorbed in the contemplation of the glorious character of Jesus. The load of guilt and sin was gone, and peace reigned in my happy soul, and self was lost sight of for a time. The glorious character and kingdom of Jesus appeared to me as it had never done before. It seemed to me as a new world, and forthwith my preaching was different. At once Christ appeared to me as the only way of truth. This in letter or words for years had been held by me, but now in a new, spiritual and

glorious form it appeared and possessed my spirit, and thus the character of my preaching was changed; for from that time it was that Jesus is the Christ.

New views of the church and way of salvation opened up to me, so that questions arose concerning Christ and his kingdom in a manner so distinct and unmistakable that they were answered in my conscience only by preaching Christ as my righteousness and the righteousness of saints. Jesus appeared to me from that time in power and glory as the head of the church having all power both in heaven and earth. There was then nothing else for me to preach but Jesus. All else was excluded from my heart and conscience. Money, Sunday schools, Boards of men, Theological schools, human learning, the force and strength of combinations of men all disappeared, nor was it in my heart to preach them any more. Jesus appeared to me as the righteousness of saints, and ever since that time, more than twenty-five years ago, it has seemed to me there is nothing else for me to speak of or attempt to preach. We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The matter of preaching has been a grave and serious question to me for many years. It was the most offensive thing to my feelings, and never, if this nature of mine had been suffered to dictate my course of life, would this have been my lot. How it came to pass that I was made willing was the most soul-humblng. It was a crucifying of my nature and caused an immolation of my most cherished objects of earth. But to be willing to swallow down all that I had endorsed and espoused, to

renounce that which had been so dear, namely the institutions and doctrines of modern missionism, and discard all my former associates, and to worship after the way they call heresy was a sore trial, so much so that nothing but divine power could lead me to do this.

They at once began to reprove me for that sort of preaching, and to tell me it was not profitable, and would scatter the congregation of people, and wither the church; that while it would do to talk predestination around the chimney-corner to old women, or to serve old established christians, it was not palatable to a general and mixed congregation composed in considerable part of unbelievers, and that the experience of their people was that in order to hold the congregations, and win converts the preaching must be adapted to the tastes of the hearers. It may as well be remarked here that the more of such arguments as this were advanced the weaker their cause appeared to me. It was said that my facial appearance and the construction of my brain made me a predestinarian, and that my views would land me in the lap of Hardshellism. Others said it is the disposition of some men to take this vein of questions and see only the Lord's work in operations. But not until recently had it so appeared to me. A great and radical change had passed over me. Once I had believed as they did, and encountered lovers of predestination with the same arguments they now assailed me, and that which once appeared to me as glorious had been stript of its beauty. Now the Lord appeared to me as the great operator of all the powers and forces of the universe, and men are but as dust and ashes in his hand.

My search for the true church began,

or to find people that held and loved what had been revealed to me, and to find a people congenial to me, for what would the true church be to one that loved it not, nor had any of its truth hid in his inward parts. But if God is in one then that spirit of truth will lead that soul to cry out for the true and living God, and to seek rest in his habitation, and as soon as that place of rest or the church of Jesus Christ is revealed, there will he seek rest and there abide.

To suppose that such as God teaches will not love his people and doctrine is an absurdity. No sound of ax or iron tool is needed or heard to change a vessel of mercy brought into this temple to cause it to fit in the building.

Many and painful were my perplexities, and long and bitter were the trials that for about five years beset me in this search. I became thoroughly convinced that the people of my early choice and myself could not agree. They could not see things as they appeared to me, nor could I go in fellowship with them. My soul thirsted for a people of simple manners, that loved electing grace, that rejoiced in the power of Jesus, that walked by faith, or contended earnestly for the faith once delivered to the saints, a people that worship God as the fathers did, relying alone on the word and power of God, and that believe that all things that God hath spoken by the Psalms, the law and the prophets or in the Scriptures, shall assuredly come to pass, or teaching none other things than the law and the prophets did say should come to pass, that Christ should suffer and should rise from the dead, and should show light unto the people (Jews) and to the Gentiles, having hope toward God that there shall be a resurrection both of the

just and the unjust, which they themselves also allow. For there are some things which all denominations allow to be right.

But the great question is what think ye of Christ? Of old they rejected him in toto, but in modern days they preach a christ, but not the Christ the Lord. They preach a christ that has no power until the sinner helps him, or becomes willing for him to save him. They preach a christ that died for everybody and rose again for their justification, and still many will not be saved for whom he died.

It appeared to me that Jesus is King in the holy hill of Zion, and that he has all power both in heaven and in earth, power over all flesh to give eternal life to as many as God has given him, and all the people of God are taught of God and therefore great shall be their peace.

When my affection was turning to the strangest people on earth that I had so opposed, I had an interview with Elder John Stamper, and in the conversation I said in substance, it appeared to me that the child of God is not under law but under grace, that if one is under the law of Moses as a rule of life he must be under its penalty also, for a law without a penalty has no force, and if one is under its penalty which is death for any transgression then there is neither rest nor salvation for a believer in Jesus: but he is the end of the law for righteousness to every one that believeth, and a believer is under law to Christ who is our law-giver, our Judge and our King who will save us: for he hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began. The old brother replied, "that is our doctrine,

that is what we believe." How good it seemed to me to find a people that believed as I did, and my soul loved him.

But the idea of going to that people. My pride rebelled. But the more my researches were pursued the more the Primitive Baptists appeared to me as worshipping as the fathers did, or as God's people had always worshipped and served God.

Entangled in the wilderness what hard fare I had, no peace, no rest. The question between peace of conscience and self-interest, the fear of God or the snare of man, whether to forsake all for and follow Jesus, or remain with those I was with and enjoy prosperity & wealth of the people I was then with, whether to unite, if they would have me with a poor people, few in number and despised, hated and evil spoken of by all nations, and be ostracised by my former friends for renouncing all I had ever confessed, and contending for the doctrine that never will be popular with the world, or remain as I had been, was a most distressing question. For it is no easy matter for one to change his church relations. One that has never traveled in this way can ever know the sorrow and distress it will cause.

It was said. "If you go to the Hardshells they will ram you down in a corner and not help you any, and you will starve for bread." It did look that way. This Scripture was much on my mind, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands for my sake, and the gospel's shall receive an hundred-fold now in this time, houses, and brethren and sisters, and mothers, and children and lands with persecutions; and in the world to come eternal life."

Which has proven true in my case, and the God who begins to deliver is able to finish the matter.

Another Scripture was on my mind

for months whenever I would attempt to fill an appointment, yet I dared not use it as a text, for its meaning was too plain to me,

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There was no agreement or fellowship between myself and those I was with. Many of them were dear to me and we were good friends, but on doctrine we could not see together. Was it right to them or me for me to stay with them? We could not walk together because we were not agreed: but how hard to leave them and give this offense. When I left them they would have no more dealings with me, for they called it heresy. It often seems to me now that it would be a great pleasure to me to visit their congregations and preach to them, if enabled, Jesus and the resurrection.

Then the question would arise, how do you know that you are right? The answer to this would rise up in my deliverance. How did you receive Christ? By the works of the law or the hearing of faith, or was Jesus revealed to you according to or for your works?

Then the question would arise, how will you live if you go? and the words in that Scripture, "I will be to you a Father, &c., would ring and sound as if he commanded the universe, and therefore would supply all my need.

The question would arise, what about Sunday Schools? Are they not doing great good? Look at the numbers that advocate them and how they get people into their organizations that way when they are young and thus they mould and shape their lives as they please, and bring them up as they wish. Are they not thus doing a great work? Without Sunday Schools how can we get along, they would say. They are the greatest institution of the world. Well, it appeared to me if they were really so important as all this, would

there not be some words in their favor in the bible? For that is the book to decide all such questions, and the bible thoroughly furnishes the man of God unto all good works. But on looking into and searching that book it is seen that Sunday Schools are not once named in that standard authority—not even once named. So it was with other pet measures of this denomination. None of them are once named.

I asked Eld. C. B. Hassell about feet-washing, for it was on my mind that it is right to wash feet. He said that Primitive Baptists washed feet—that some washed all together after the Lord's supper and others did not wash at that time, but they would wash at sometime whenever it was on the mind of any member to wash and he would ask others they would join in with him, and thus they would engage both in the spirit and in the literal act of feet-washing. I well remember the first opportunity offered for this after being received by the Primitive Baptists. It was at a brother's house. He brought his basin and water and girded himself with a napkin at night at his own house, and washed my feet and I washed his feet. Since then I have several times washed feet with the church after the Lord's supper, and to me there is no difference in the answer of peace in each and every case. Nor is there ever a sweeter feeling of peace after any duty I perform than this. If brethren know this duty and perform it they are happy in the deed.

The question of reforms has been much on my mind. What is true zeal? Jehu boasted of his zeal for the Lord, and asked one to come with him and look at his zeal. He was raised up to kill a wicked king and others, but ah, himself was wicked also in some things.

To not condemn another in that which you allow in yourself is moderation. To require in another more than you render yourself in anything while you offend at all is making yourself a judge of evil thoughts.

Whenever a brother pushes his zeal so far as to destroy churches for a point of order, beware of him. There

are many things crooked that we cannot make straight. The great place to commence a reformation is in ones own self. Some would be great reformers but alas, they do all their work on others, and see no faults in themselves. If you are with a people you cannot fellowship, withdraw from them and let them alone. If you say, I cannot leave them, there is no other place for me to go but to stay, then try to correct evils mercifully not by tearing up churches, or wringing the nose to force blood. Take care if you use violence and smite and tear up churches that you yourself are not smitten in turn.

I am satisfied to have forbearance and the spirit of feet-washing is needed among Primitive Baptists on the matter of feet-washing. If Jesus or any one of his disciples had ever said that a church should wash feet whenever they commune, or if there is a single example where the church in the days of the apostles observed feet-washing in connection with the Lord's supper after the resurrection of Jesus, then we should require it thus done now; but as this does not appear in the scriptures it is not wise to enforce this to the destruction of churches. The reason I engage in feet-washing at the Lord's supper, or at other time, is because it is plainly taught that we should wash one-another's feet and the time or place is not so important as the act done in the right spirit.

Washing feet is taught in such a way as to show and make manifest the very spirit of feet-washing or humility, and so it was impressed on me in those days of drought, affliction and famine wherein the things I am recording were taught me by the hand of God in the furnace of affliction, and my views were cast and moulded in the moulten sea of trouble, and searching enquiry, when deep called unto deep at the noise of his water-spouts. Do not tear up churches because they do not wash feet literally; but wait and show the spirit of forbearance and brotherly kindness by washing feet literally and long suffering towards your brethren, remembering God's long suffering to you.

On the question of baptism some trouble arose, but I felt that if the Primitive Baptists were the church of Jesus they were contending for the faith once delivered to the saints, and therefore they kept the ordinances and possessed the true baptism. For Christ is not divided. It is not that one denomination has one part of the ordinances of Christ, and another denomination has another part, or one denomination is the head, and another the hands, and another the feet of the same body, and you have to get all those together to make one body. But the body of Christ is one and fitly framed together. All the members hold one and the same thing, for there is one Lord, one faith and one baptism, even as ye are called in one hope of your calling.

Finally, all objections to the Primitive Baptists werere moved. Myself was in the way--my unfitness, but still I loved them so that it was my desire almost every moment to be with them.

It was on Saturday before the 2nd Sunday in March, 1870, at Old Keehuke church, and at the old M. H. that I went and told them but little, for I have never been able to express my travail in full. They received me into that church, and on the next day Elder C. B. Hassel, a most precious brother to me, baptised me. It was in the same stream of water and the same place that I had baptised many when a Missionary Baptist, and many of them were present to behold this stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was as a dead man, so quiet and peaceful and so restful. Glory was every where and peace and love. It was on that day that the words that had been burdening my mind so long, "Wherefore come out from among them" &c. were used by me as a text. It did not seem to me as preaching but the sweetest ease and relief, as the long pent up matter was emptied and I felt to be refreshed. That text has never since burdened my mind.

P. D. GOLD,

[To be continued.]

## BROTHER W. E. HINES.

This brother recently moved from La Grange N. C. to Santo, Texas. He is a Primitive Baptist in good standing among his brethren. Any favor shown him by Primitive Baptists in Texas, where he has gone as a stranger, will be appreciated.

P. D. G.

## UNION MEETING NOTICES.

The next session of the Staunton River Union is appointed to be held with the church at Mill, Pittsylvania Co., Va. to commence on Friday before the 5th Sunday in June. Visiting brethren invited.

CHARLES R. LEWIS.

The Skewarkey Union is appointed to meet the church at Lawrences on Friday, Saturday and 5th Sunday in June. Visitors will be met at either Scotland Neck or Tarboro on Thursday. Those going to Tarboro via Rocky Mount will take Norfolk & Carolina train at Rocky Mount at 2 o'clock reaching Tarboro at 2:30 o'clock.

The Contentnea Union is appointed to meet on Saturday and 5th Sunday in June with the church at La Grange.

The Black Creek Union is appointed to be held with the church at Upper Black Creek on Saturday and 5th Sunday in June.

The Toisnot Union is appointed to be held with the church at Pleasant Hill on Saturday and 5th Sunday in June. Visitors by R. R. will be met at Rocky Mt. on Friday.

The Union for colored people is to be held at Longs, Edgecombe Co., N. C. on Friday, Sat and 5th Sunday in June.

Brother Bartholomew, of Franklin Co., N. C. who died recently, requested Elder Thomas Felton, A. J. Moore or myself to preach his funeral at Hickory Rock, the 2nd Sunday in August, at the regular meeting.

Elder Felton has agreed to do so, if the Lord will.

## APPOINTMENTS.

The following Elders will preach, the Lord willing.

A. J. TAYLOR &amp; Wm. LUNDY.

Willow Spring.....	May 29
Sandy Grove.....	30
Fellowship.....	31 and June 1
Rehoboth.....	June 2
Hannahs Creek.....	3
Juniper.....	4
Smithfield.....	5
Golsboro.....	6th, 4 o'clock, P. M.
Appointments to be made by Elder J. R. Roberts for.....	
Wilson.....	June 7 and 8
Neuse.....	Tuesday afternoon at 4 o'clock
Durham.....	Thursday June 12
	Thursday Night June 12

JAMES S. CORBETT.

Mason's Point.....	Sat. & 1st Sunday in June
Shallops Creek.....	Monday
Head of Pungo.....	Tuesday
North Creek.....	Wednesday
White Plains.....	Thursday
Marratock.....	Friday
Jamesville.....	Saturday
Skewarkey.....	2nd Sunday
Smithwicks Creek.....	Monday
Bare Grass.....	Tuesday
Briery Swamp.....	Wednesday
Flat Swamp.....	Thursday
Cross Roads.....	Friday
Little Creek.....	Saturday
Great Swamp.....	3rd Sunday
He will need conveyance.	

## RECEIPTS.

ARK.—J W Willis 1 50  
 ALA.—G W Campbell 2  
 FLA.—W H Johnson 1 Miss B L Roberson 2  
 GA.—Wm Stevens 2 H W Boss 1  
 KEN.—S J Caudill 2  
 N. C.—C P Griffin 1 50 Josiah Bacon 1 B W Trott 1 50 Barbry Barefoot 3 R H Austin 2 Cornelia James 2 R H Salisbury 1 50 J E Moore 5 Mrs K L Pender 2 E J Hines 1 Jesse Mercer 2 Mrs Bettie Holden 2 50 J L Brooks 1 50 M J Ward 4 Mrs J W Talton 1 50 Mrs G L Arthur 75cts Mrs L O Barnes 2 By W F Walston 1 50 W G Harrell 2 B T Coggin 2 Eld B Greenwood 1 50 Eld Thomas Felton 9 Eld A J Austin 3 Eld John R Rowe 1 50 Eld Charles Meads 12 W T Carter 9 J L Little 1

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

## TRAINS GOING SOUTH.

Dated Apr 20 '90	No. 23, Dailv.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sundav.
Leave Weldon	12:30p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:46 "	.....	7:10 "
Arrive Tarboro..	* 2:30 p. m.	.....	.....
Leave Tarboro...	10:30 a. m.	.....	.....
Arrive Wilson...	3:20 p. m.	7:00 p. m.	7:43 am
Leave Wilson...	* 2:30p. m.	.....	.....
Arrive Selma...	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldshoro.	3:15 "	7:40 p. m.	8:35 a. m.
Leave Warsaw...	4:10 "	.....	9:24 "
Leave Magnolia.	4:24 "	8:40 p m	9:40 "
Arrive Wilm'gton	5:50 "	9:55 i. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00p. m.
Leave Magnolia.	1:21 a. m.	10:31 "	5:36 "
Arrive Warsaw...	.....	0:48 "	5:53 "
Arrive Goldshoro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	* 3:40 a. m.	.....
Arrive Selma....	.....	1:00 "	.....
Arrive Wilson....	.....	2:10 "	.....
Leave Wilson...	3:03 a. m.	12:17 p. m.	7:27 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:15 "
Arrive Tarboro..	.....	* 2:30 p. m.	.....
Leave Tarboro...	.....	10:30 a. m.	.....
Arrive Weldon...	4:30 a. m.	2:45 p. m.	6:30 p m

\* Daily except Sunday,  
Train of Scotland Neck Branch Road leaves Halifax 2.30 p. m., arrives Scotland Neck at 3.45 p. m., Greenville 6.20 p. m. Returning leaves Greenville 7.00 a. m., Halifax at 11.25 a. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4.05 p. m., Sunday 3.00 p. m., arrive Williamston, N. C., 6.30 p. m., 4.20 p. m. Plymouth 7.50 p. m., 5.20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 0.00 a. m., Sunday, 9.00 a. m., Williams ton, 7.10 a. m., 9.35 a. m., arrive Tarboro, N. C., 9:30 a. m., 11.20 a. m.

Train on Midland N. C. Branch leaves Goldshoro, N. C., daily, except Sunday, 6.00 a. m., arrive Smithfield, N. C., 7.30 a. m. Returning, leaves Smithfield, N. C., 8.00 a. m., arrive Goldshoro, N. C., 9.30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3.20 p. m., arrives Nashville 3.40 p. m., Spring Hope 4.15 p. m. Returning leaves Spring Hope 10.00 a. m., Nashville 10.35 a. m., Rocky Mount 11.15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m. Returning leaves Clinton at 8.20 a. m., and 3.10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78. 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, Goldshoro and Magnolia.

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[By P. D. Gold.]

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VOL. 23.

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# Zion's Landmark.

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**P. D. GOLD, Editor.**

**P. G. LESTER, Associate Editor.**

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Zion's Landmark Print, Wilson, N. C.

## The Purpose of Zion's Landmark.

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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 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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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## A CHRISTIAN'S PROPERTY AND POSSESSIONS.

BY J. C. PHILPOT.

A Sermon, Preached at North-St Chapel, Stamford, Eng., on Lord's Day Morning, April, 18th, 1858.

[Continued.]

"Behold, all souls are mine?" (Ezek. xviii. 4); but they are the Son's by donation, yet not to the exclusion of right before gift. As he says—"And all mine are thine, and thine are mine." Now what is given to us by a dear friend we highly prize. To prize the gift is to prize the giver; to despise the gift is to despise the giver. Thus, Jesus loved his people as the gift of the Father, besides loving then himself as a Person in the Godhead, as there is but one mind and one will; for as there is but one God, there can be but one love. But what a security does this give to the church of Christ! Can any one of his sheep, then, be lost? When at the great day he will say to his Father, "Behold I and the children which thou hast given me," can any one be missing? No, not more than he himself. Will he not be able to say, "Of them which thou gavest me I have lost none?" (John xviii. 9.

2. But ye are his also by purchase. As the apostle says, "Ye are bought with a price." And what price was this? The apostle Peter shall tell us;—"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and with-

out spot." (1 Peter, 1: 18, 19.) The church fell in Adam; she sank into the depths of all his guilty crime; for he being her federal head, she was in his loins, and thus partook of his sin and shared in the same penalty. Thus she became a prisoner under the law, amenable to its curse and condemned by its sentence. But it was provided by the Mosaic law that a captive Israelite might be redeemed by one of his brethren (Levit. 25: 48). This was typical of redemption of his captive brethren by Christ their elder brother. But he must pay a price for him, for without that there was no redemption. So Jesus redeemed the Church with his own blood, and she became his by actual redemption price.\* When we pay a price down for a thing, it is ours; and generally speaking the more we pay for it, the more valuable it is and the more highly we prize it. But what can be compared in value to the suffering and sorrows of the Son of God? What can be put upon a level with his precious blood? This was the ransom price he paid for the Church. The Scripture is very express here:—"Feed the church of God which he hath purchased with his own blood." (Acts 20: 20.) In whom we have redemption thro' his blood, even the forgiveness of sins." (Coloss. 1: 14.) As thus redeemed the church is Christ's own property, and it is therefore called his "purchased possession" (Eph. 1: 14), and his people "a purchased possession" (1 Peter 2: 9, margin.)

But they are Christ's also *by possession*. A person may purchase a house, and it may be in a very bad condition. The walls may be covered with filth; the

paper-hangings all dropping to pieces; the boards all broken; from every corner may be hanging the spider's web, and the whole place a scene of dirt and confusion. But the buyer, for his own ends and purposes, has fixed his eyes upon that house, and he therefore purchases it and lays down the money for it. Now no sooner is the key put into his hand than he takes possession of the house and begins to put it into repair that he may live in it. But taking possession is the first step after paying down the purchase money. So it is in grace. What are we by nature and practice but like this old, dirty, miserable house, bearing all the stains and marks of sin, dilapidated from cellar to roof, and fit only for tramps and gipseys? But directly that the gracious owner takes the key in his hand—for "he that hath the key of David" (Rev. 3: 7)—and puts it into the wards of the lock, the heart melts and moves at the sound (Cant. 5: 4), for it knows that he has "the right of redemption," and is come to take possession. The owner of the house will not live in it until he has made it a fit abode for his own permanent residence. But much must be done before this can be. It is with the soul as with the leprous house spoken of in Leviticus. The plague is in the walls; the hollow streaks, greenish or reddish, manifest how deep seated is the plague of leprosy. The worst stones must be taken out and cast into an unclean place, and new ones put in; the walls thoroughly scraped and plastered (Levit. 14: 40, 42). This is done by that work of grace on the soul whereby the Lord prepares it for his own habitation; for he has graciously said—"I will dwell in them and walk in them." (2 Cor. 6: 16.) When, then, Christ visits the soul with his presence and sheds abroad his love therein, he takes full possession of the heart and affections and makes the body the temple of the Holy Ghost. But remember that there is a taking an *initial*, and a taking a *full* possession of a house. The initial, or first possession, is when the key is put into the lock before the walls are scraped; the full possession is when the

house is furnished for the owner to live in. Thus the Lord may have begun the work upon your soul, and so taken initial possession. He may have planted his fear in your heart, given you a spirit of prayer, separated you from the world, and brought soft feeling into your conscience. He may have with the hammer of the law knocked away the leprous stones, scraped the walls from their filth as well as Pharisaic mortar; but there is something yet lacking. You have not received the desired manifestation: the furniture of his grace, the bed of his love (Cant. 3: 7) is not yet in the house; and above all the Master is not there. This causes you doubts and fears and misgivings, and you are often sunk into trouble and distress of mind because Christ does not manifest himself. "O, when wilt thou come unto me?" (Psa. 101: 2.) is often your cry. But he will surely come, "for yet a little while, and he that shall come will come, and will not tarry (Heb. 10: 27). Wherever there is a beginning of a work of grace upon the soul, there will be a carrying on; and where there is a carrying on, there will be a completion. The Lord will never suffer his children to rest short of himself. This is what they are sighing for—what they inwardly desire; and unless they are enabled to realize this, they can neither happily live nor comfortably die.

II—But our text gives a reason why the saints are Christ's "*Christ is God's.*" These are remarkable words, and need to be carefully and reverently opened up. The fullness of the mystery is beyond our grasp. Still, we may attempt to look at it in faith and godly fear. How, then is Christ God's? First, he is God's Son—not a Son by covenant or by office; in others words, not a nominal, but a true and proper Son—a Son by nature, by his eternal mode of subsistence as a Person in the Godhead. "This is my beloved Son" was twice proclaimed by God the Father with an audible voice from heaven. 2. But he is also God's servant. "Behold my servant whom I uphold" (Isa. 42: 1). "It is a light thing that thou shouldst be my servant to raise up the tribes of

Israel" (Isa. 49: 9), and this he was as Messiah. But because he is by office God's servant, he is not less by nature God's Son. Here, however, he is spoken of as the God-Man Mediator, the Son of the Father in truth and love, the great High Priest over the house of God; and especially what he is as viewed in union with the Church—the Bridegroom with the bride, the Vine with the branches, the Shepherd with the sheep, the living foundation with the living stones built into and upon it. Christ, therefore, in our text is said to be God's not only as the only begotten Son of God, but as "the Head of the body, the church" (Col. 1: 18); for, says the Apostle, "We are members of his body, of his flesh, and of his bones" [Ephes. 5: 30]. Christ, then, is God's, with all that belongs to him—he as much as they, they as much as he. Look, then, once more at these glorious truths. "Ye are Christ's" because by donation, purchase, and possession ye are members of his body. "Christ is God's" as Son, as servant, as Mediator, as Head of the church. Then ye too are God's, because ye are Christ's; for the members are one with their covenant Head.

Now how this view, if I can but realize it by living faith, takes us up out of our miserable selves, where we are so often groveling in captivity and bondage, and lifts us up into the very bosom of God. "Am I Christ's? Have I any gracious testimony that I was given to Christ in eternity; any living witness that he shed his precious blood for me upon the cross: any scriptural evidence that he has taken possession of my heart and manifestly sealed me as one of his own peculiar people? If I have this inward witness that I am Christ's, then I am God's. He has taken me into union with himself by taking me into union with his Son; he has given to me all that he is and all that he has for time and for eternity. He has given over unto me himself, and in doing this he has given me everything to make me happy and holy, to carry me safe through life, be with me in death, and land me in a blessed eternity, where there are unspeakable pleasures at his

right hand for evermore."

But then comes the question—"How can I, such a poor vile sinner as I; how can I, who often am so cold and dead, dark and stupid, who have so sinned against him over and over again; how can I, who have backslidden so repeatedly and brought such guilt upon my conscience; how can I, who live so little to his praise, who bring forth so little fruit to his honour, who enjoy so little of his presence, and know so little of his love; how can I believe I am what the Scriptures tell me I am, if indeed I am Christ's? Here is the struggle, here the conflict, here the fight of faith. Two armies contending within, Jacob and Esau struggling in the womb, guilt and fear and bondage, unbelief and despondency fighting against faith and hope and love. Thus there are the breathings of love and affection towards the Lord, who, we feel at times has done so much for us, raising us up: and then there are the miserable workings of coldness, carnality, enmity, and bondage that depress us again into the dark valley of doubt and fear. So that a continual conflict is going on in the bosom of the child of grace. And yet the weakest believer shall eventually win the day, for with all his infirmities he is Christ's and Christ is God's and he therefore as one with Christ is also God's. What then follows? "All things are yours," which we have, with God's blessing now to open up.

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## EXPERIENCE.

BY P. D. GOLD.

[Continued.]

After being received into the fellowship of the church I visited my father's section, and there was a little church of the Primitive faith in the neighborhood in which Elder Drury Dobbins had lived and died. A seed had been sown there and a remnant was preserved. My mother heard me speak though she and my father had both gone off with the New School or Mis-

sonary Baptists. When she heard me she said, Son, you preach as they did when I was baptized, and I desire to live with you. She was received there on a confession of faith and her former baptism. Some time after this she and my father were in Wilson, and when he heard the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was baptized, for it was like that, and he desired fellowship with us and was also received on confession of faith. My grand-fathers and grand-mothers on each side of the family were also Primitive Baptists, and thus my father's God is I hope my God. "My father's God and I will exalt him:" Ex. 15:2. Who is the God of Abraham, Isaac and Jacob, and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ, the Father of glory, and the God of all comfort. Him I desire to worship and serve. What a blessed mystery to be a son of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It was the case of what is called the prodigal son. I was that prodigal that had come home, been brought home and the fatted calf was slain, the ring of love was on my hand, the garment of praise had covered me, then was feasting, music and dancing in my soul. This lasted months. Why cannot one remain in that blessed estate of love, feasting, and obedience for life? What a sweet life it looks like it would be. But alas, we leave our first love and coldness, doubts, barrenness and trouble set in.

One very prominent question that much exercised my mind for years was the nature and extent of the atonement made by Jesus Christ. The Arminians claim an unlimited, general atonement and say they preach free grace and free salvation, while they charge the Primitive Baptists with preaching a limited atonement, and salvation which is not free. But in point of fact on examination it is found and clearly proven that Primitive Baptists do truly believe and preach an unlimited atonement, and the Arminians can scarcely be said to

preach any atonement at all. For the Primitive Baptists preach that no power on earth or in hell can prevent the salvation of the sheep for whom Christ laid down his precious life. For all power both in heaven and on earth is in his hands, and he has power over all flesh to give eternal life to as many as the Father has given him. But those who preach that many for whom Christ died are eternally lost do certainly limit his atonement. While those that preach that Christ hath forever perfected them that are sanctified, by the one offering of himself once, do preach an unlimited atonement. That is we hold that so effectual and perfect is the atonement of Jesus, the price that he paid down for the redemption of sinners, that nothing shall ever prevent the coming to him of any or all those for whom Jesus died.

The Arminians preach what they call an universal atonement, but it is really no atonement at all. It is dependent on conditions to be performed by man that so fetter and clog their so-called atonement of Jesus that many things controlled by man may defeat it, or render it ineffectual. It is left with the creature altogether whether he will repent or not. If he does not, although Christ did as much for him as he did for any other that is actually saved, yet he will never be saved. They hold that Christ died as much for all that are finally lost as he did for any that are saved. Whether the heathen are saved depends on many contingencies, such as whether covetous man will give money to send the gospel there, and then whether any go to preach to them, and then whether the heathen will repent and believe or not, and further whether they will live a godly life, and none of these things are at all made certain by the death and resurrection of Jesus; but all are dependent on the creature. Now according to this where is any guarantee or certainty in the atonement of Christ of the salvation of any one? Is this not a most limited and uncertain atonement. Indeed is it any atonement at all?

The Primitive Baptists preach that

the power of God quickens the dead, and that Jesus having all power quickens whom he will, and makes sinners willing in the day of his power, and that he saves and calls them with a holy calling, and not according to their works; and that all that hunger and thirst after righteousness shall be filled, and that all that call on the name of the Lord shall be saved, and that every one that thirsts shall be filled, and whosoever will come to Jesus shall be saved, and that all that are weary and heavy laden are among the redeemed; or that salvation is free and without money or price or previous goodness of the creature; nor is it based on his good works foreseen, but causes the sinner to perform good works and lead a godly life.

Salvation is a gift in every and all senses of the word gift. Preaching too is a gift, and those that the Lord calls to preach receive their qualifications and preparations of him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold, as Ruth said, entreat me not to leave thee; or to forsake from following thee, and the feeling of my choice and heart is thy people shall be my people, and thy God my God.

The Primitive Baptists have faults and know that they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and burden-bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still they come nearer to the ancient landmarks than any people within my knowledge. They know the truth and rest in Jesus alone for salvation.

My trouble is concerning myself.—My unbelief, and disobedient conduct give me more trouble than anything and yet it seems to me that it does not grieve me deeply enough or I would repent and reform more. Daily nothing but grace can reach my case. As I look back and can see my life how abased I should feel. Persecuting the church, reckless in manners, if called

to preach it is in such a way as to humble me for life, having been brought from the land of Moab, if a christian at all, having a fleshly experience, and was taught the depths of Satan by going through its cheats and practicing in its pretensions, if there is one that can truly say by the grace of God I am what I am it is myself.

Still after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have where-of to glory in works I have the Lord Jesus to glory in who had mercy on me and saved me. If others may seem to glory in salvation by works it does seem that none could blame me for loving salvation by grace. For nothing else could save me.

I can never ascertain to a certainty that I am a child of God. We are saved by hope, and walk by faith. We are to give diligence to make our calling and election sure. This is a life time matter, nor is the task finished while we are in this mortal state.

As to the matter of preaching it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that he has called me to serve thus in the gospel of his Son that it would, next to my own personal salvation, be the greatest thing to know; and if I could know that my services thus rendered are of the Lord and to the profit of his people, then it would be the sweetest and best of all labor.

When I was received among the Primitive Baptists I laid my services at their feet, and said on the day that I was received that if my service was not of the Lord my desire was to cease, and that if I could quit I would like to do so.

But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace, yet am not able to decide fully without any fear that I am a gospel preacher, and still I am afraid to try to stop, nor dare I do so.

This is a soul humbling life, a life of trial and straits. The question is never with me, what money shall I receive, but it is what have I to give? It is

more blessed to give than to receive. Have I anything of the Lord to give? Has he given me a message for the people? I am poor in this world's goods and expect to be as long as I live. Yet the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and duty. For a preacher or an editor is no better to labor than others, and labor is ennobling, and if by word or pen or writing I am able to serve the Lord that is enough for me. It does appear to me that money and the love of it is degrading, and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible thing as silver and gold, and therefore money nor the giving of money can ever atone for sin, nor save a soul, either in this land or any other country.

The maintaining of these principles or those that the Primitive Baptist hold renders one necessarily unpopular with the world. If ye were of the world it would love its own. We must be crucified to the world, hated of men for the sake of Jesus, and our names cast out as evil.

It was in 1871, contrary to any and all my expectations, or thought I was requested to move to Wilson where my home has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was canceled by mutual consent.

Soon after moving to Wilson Eld. Bodenhamer who was then Editor of this paper requested me to become Associate Editor, and pretty soon it came into my hand. All of this was unforeseen by me, unthought of and unsought, but as the way was opened I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me thus to serve, and if it is profitable to the household of faith that is reward enough for me. This too seems to be the way Providence

has prepared and opened for me to support my family and self with food and raiment together with the little help otherwise received. But it is mainly, indeed nearly all, obtained in this way.

It has been the disposition of my mind, or according to my feelings to serve churches. But seldom do I take any trip otherwise than as a pastor visiting the same churches I've been endeavoring to serve for years, though it would be a pleasure to me often to visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners and selfish. I know there is one sinner among them and that one is myself. They are a kind and loving people, and have shown me much kindness.

For about twelve years my health was very poor and it was usually much of an effort to keep going; but within the last year or two it is better. It was the Lord that healed me, for in him we live and move and have our being. Having obtained mercy of the Lord I continue to this present time testifying repentance toward God and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many are my heart sinkings and heart searching at times. Heavy burdens of a sense of vileness and friendlessness pass over me, yet the Lord delivers and I trust and hope he will yet deliver. There is hope that when our brief stay on earth has passed then we shall be partakers of the glorious fruits of the resurrection.

To this end I labor sincerely desiring to be found in Christ. To have a conscience void of offence toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the truth that one may be able to keep his body under and live to the Lord in peace and in good will toward men is the best of all living.

If God be for us who can be against us? If by the faith of Jesus I am enabled to live in truth dwelling with

Israel in peace, and having good will toward men this is a good exercise.

May peace be upon Israel and the blessing of the Lord rest on and direct my labor and may it be to the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions, and alive unto God through Jesus Christ our Lord, and to live the life I now live in the flesh by the faith of the son of God, who loved me and gave himself for me, and be found unto praise and honor and glory at his appearing is my desire.

DEAR BROTHER GOLD:—I see that many letters are received by the churches of this section from brethren of Mayfield Ky., asking aid to help build a church house in Mayfield, which may be all right if the churches have the mind to do, so far as I know, but I think or it strikes me with very much force that we have a more notable duty resting upon us; one that it seems to me the Baptists are under lasting obligations as much so as if it were under a seal bond, which it seems many have passed unnoticed to a considerable extent, that obligation is the *Church History* debt created by the Kehukee Association as 1st principal and the Baptists of North Carolina as security, for most of the associations in North Carolina came from Kehukee and were partakers by counsel, on encouraging and aiding in the noble cause. Now some may say and no doubt do say they had no hand in the matter at all, that they did not help make the debt, but I say it is your debt; you helped to elect the messengers that went to represent your church in the association and in so doing you tried to send your best men, and through your influence they authorized and employed brother Hassell to do the work, therefore I say it is the Baptists' debt and not brother Hassell's, for he was only a servant in the hands of the association. Let us draw an illustration. Suppose the brethren of a certain neighborhood wish to build a church house, and they go to brother "B" (he being a good skillful mechanic)

and employ him to do the work, and agree upon what kind of a house he shall build and the material to be used in said house, and how it shall be finished. Now brother B goes forward as a good servant to collect the very best material to be had for labor or money, and he works faithfully day and night on this great building until it is finished all up and complete well and satisfactorily, now I ask whose house and whose debt is it, those who employed B to do the work, or is it B's who acted, labored and worked mentally and physically both day and night and paid his hard earned money to collect the desired materials to put in this building? Let every one answer for himself. I can answer for myself and say it is not B's. Then I say brother Hassell has been a faithful "B" and has performed B's part pretty well. Now will the Baptists of N. C., and especially the Kehukee Association stand back and see his property of many years labor with his health slip away from him unjustly? Brethren, can not I say no for you? Then come, let us all put our shoulder to the work and pull together. I am poor and afflicted and have a large family to work for, but I will be one of a thousand, or if that will not do one of five hundred to make up \$1,000 to pay that debt (and to help brother Hassell) between this and the sitting of the next session of the Kehukee Association. Brethren, what say you; many hands to the wheel make it run lighter. I know last year was a year of short crops all over eastern North Carolina and especially in the bounds of the Kehukee Association, but brethren, don't you feel that the same hand that sends the blessings has the same right to withhold them when we walk not according to his command and are not walking aright when we let our obligations fall upon one of his faithful servants. Brethren, have we not married one of the Canaanites in doing this thing. If so let us put her away by putting away this debt, and how do we know but the Lord will turn and bestow his blessings again. I know by sad experience what it is to live under a mortgage debt (un-

justly though and not my own contract) therefore I can feel for brother Hassell as many cannot. If brother Hassell had written the history on his own responsibilities to make money out of it I would not say a word, and have refrained from it now until it seems as a fire shut up in my bosom, and brother Gold if I have done or written wrongly or for selfish motive I pray the God in whom I hope I trust will forgive. I read in the ix chapter of Ezra that many of the Israelites, the priests, the saints, (the leaders, who ought to be examples to the flock) had married strange wives—the Canaanites—of whom they were forbidden and I fear we have done so in this thing with many others and if so I hope the good Lord will enable us to put them away and forgive our many transgressions and sins and enable us to work in that straight and narrow way that leads to life.

Brother Gold, I have not written this only to relieve my mind. Please find \$1 for the church history debt. May the Lord bless his dear children everywhere and that his strong arm may be underneath to hold them up and his presence be with them by day and night and keep them as the apple of his eye and save and crown them as his own.

I have written much more than I thought but let me add one thing, that when I get as low down as I often am and think there is no one like me, and my mind can reflect to the night while on our way from the Contentnea Association at New Bern as you told of your trials, troubles, and temptations that you underwent I could but take courage, for had I been sent out to find a man clear of all such, I should have stopped when I got to you and said, here is the man, for I find there is none clear of sin and am persuaded to believe the more one possesses of Jesus, the more of self [satan] he can see, and the worst foe or enemy I ever had to contend with is self, he is the hardest to keep under of all foes, and if I could only keep him under then I could exclaim in the language of the poet C. Wesley, I think,

"Now my remnant of days  
Would I spend to his praise,  
Who hath died my poor soul to redeem,  
Whether many or few,  
All my years are his due  
May they all be devoted to him."

Yours affectionately,

L. J. H. MEWFOON.

Jason, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—Pursuant to a call of a few members that had obtained letters of dismission from the church at Piney Grove, Washington Co., N. C. the following brethren met at a new meeting house in Martin Co., now named Mount Olive, for the purpose of organizing a new Primitive Baptist church, Col. Elders N. P. Reid and Geo. Robbins, Deacons Daniel Biggs, Willoughby Lanier, Providence Walker, assembled. An Introductory sermon was preached by Elder N. P. Reid from Ps. 127: 1-2, after which the brethren met in conference and all visitors of the same faith and order were invited to seats with us. The letters of dismission were called for when the following brethren and sisters presented letters: Stephen Williams, Bethany Johnson, Esther Johnson, Susan Williams, Harriett V. Robbins, Dorah Johnson and Hettie Harrell. All of these came from the church at Piney Grove. Letters were read and approved, then a church decorum or rule of conference was called for, presented and examined by the Presbytery and approved; then their "Articles of faith," and church covenant were called for and they presented the articles found in the church History on page 882-885 and church covenant found in Hassell's History on page 695. These vouchers were all read and approved by the Presbytery, and the members of the newly constituted adopted them by vote. Then the moderator with all the brethren and sisters present sang a hymn, and gave them the right hand of fellowship. Then prayer was offered by Elder Robbins, and Elder N. P. Reid gave them a charge and pronounced them a church regularly con-

stituted and dismissed the presbytery.

N. P. REID, Mod.

GEO. ROBBINS, Clerk.

J. T. JOHNSON, Ass't Clerk.

Then the newly constituted church chose Elder Reid Moderator, and Elder Robbins, Clerk. They appointed the second Sunday in each month and Saturday previous as their church meeting days. Their quarterly meetings are as follows: February, May, August, and November. They chose Elder Robbins as their pastor. Brother Stephen Williams was set apart by the church to be ordained as a deacon of the church. They called on the same Presbytery to serve the ordination of brother Williams, which they did. The church then agreed to commune on Sunday. On motion they adjourned. GEO. ROBBINS, Clerk.

#### Notice.

The church at Piney Grove and the community have built a new meeting house. The house mentioned above, especially for the Primitive Baptists. It is a good, substantial, and respectable house, will seat perhaps five-hundred people. It is well arranged. The house is all done except the windows, and they will be here in a few days. The house is convenient to the R. R., and in about one mile of Darden's, Martin county, N. C., about five miles from Jonesville, on the Albemarle & Raleigh R. R. The brethren composing this meeting house desire the brethren to visit them, both white and colored, especially preachers. There is no Old School Baptist meeting house in the neighborhood, but there are a good many people, white and colored, in the neighborhood and a few Old Baptists, and it would be very agreeable for the white preachers to stop, in passing, and preach at Mt. Olive. I hope that our white preachers will strictly observe the above. We owe Mr. William Stallings about \$50 for lumber, and any brother, sister or friend that desires, and will help us to any amount, little or much, will be thanked by the brethren. Any person sending a little mite will please send it to Geo. Robbins, at Dardens,

Martin Co., N. C., and it will be applied to the best advantage to pay the debt due Mr. Stallings.

Yours, in affliction and tribulation,

GEORGE ROBBINS, (col.)

Dardens, Martin Co., N. C.

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#### EXPERIENCE.

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About eight years ago I got in deep trouble. I had a dream. I thought that I had started to go through a very small gate. I heard a noise and thought that it was the devil, though I did not see him. Just before I got through the gate I thought that he took my clothes and tried to keep me back, and I called on the Lord to have mercy on me and he turned me loose. I was so frightened that I thought that he was in the house. I called up my children to see if they could not find something in the house. My husband was against my going to preaching and it caused more trouble between us than anything else ever did. I wanted to go and would go once in a while. I went to a baptizing and my husband was very mad because I went, and I was so troubled I did not sleep a wink that night. I thought that I would wait for all to go to sleep and then I would run away and go to the place where the baptising was and go in the water and trust the Lord to save my soul. I did not care what went with my body. I became so troubled that nothing was any pleasure to me. My family was a burden to me, my home was like a prison to me. When I could stay in the house no longer I would go off to some lonely place where no one could see me and try to beg the good Lord to have mercy on me. Every time my husband missed me he would go to look for me, and tell me to quit my foolishness and go to the house. It seemed like I should die if I did not get off to myself and try to beg the Lord to have mercy on me. I was at the grave-yard, crying and trying to pray, and there came a voice to me and said, "you have punished for all the sins you have done, be content." I did

not want anything in this world, I only wanted to die, for I felt like I would be happy. My husband came after me and made me go to the house. After awhile I came to the conclusion that it was all nothing and I would quit doing so. I promised myself that I would never go to church any more, it was nothing, and for me to go when he was so much opposed to it, and cause a fuss, I felt like it was wrong for me to go. I did not go in three months. I got so I could not sleep nor eat. I went to sleep just before day and dreamed that I heard a voice ask me, "why I obeyed man instead of my maker." I awoke and got up; my husband asked me what was the matter. I told him there was a heap the matter. I told him that if he did not let me go to preaching I was going to go in the woods and stay there till I died. I had rather be dead than living. He told me that if I would behave myself I might go to preaching once a month, but that was as often as I would go if there was preaching every day. I had a dream that gave me some consolation. I thought that my husband and I started to the field to work. We went through a gate, and I stopped to shut the gate, and he left me, and I went to look him. I found his horse tied, but I could not find him. A man come to me and asked me what I was looking, I told him, he said you had rather go to that house, and said it was where all the christians stayed. I went to the house and a woman came to me and told me that she was the mother of all christians, and gave me a young baby, and told me to shake it and it would grow. I took it and commenced to shake it and I could see it grow. I thought that it was soon grown. I carried it to her and she told me to lay it down with the other angels. I thought a small boy came to me and put his arms on my chair, and the woman told me to go to another room, and if he loved me he would follow me. I went and he followed me. She asked him if he loved me and he said he did. She asked me if I knew who that was. I told her that I did not. She said that it was Christ.

This is not half. I shall never be able to tell any one what I have gone through with. I have written this to let you know some of my trials. I want you to be honest with me and tell what you think of it. I fear that it is all imagination. If I could only be fit to go to the church and be baptized I feel like I should be happy.

#### Remarks.

This friend is taught of the Lord it seems to me her sinfulness, and that we should obey God and not man.

May she by her chaste conversation be a blessing to the husband. Whether we should hearken to God or to man judge ye.

P. D. G.

DEAR BROTHER ZACH:—You once asked me to write to you on the subject of religion, if I should ever have a mind to do so, and as to-day is too rainy for me to work I will make the attempt. I feel altogether unequal to the task, feel very much like Gideon expressed it when he said, ah, I-ord, wherewith shall I save Israel. Behold, my family is poor in Manasseh, and I am the least in my father's house. Many such excuses I might make, but they would not save Israel, or comfort any of my father's children. I know that in me, that is in my flesh, dwells no good thing. Then as much as in me is, (the Lord being my helper) I determine to know nothing to you save Christ and him crucified. The subject on my mind is what Peter said to the other Disciples, viz: I go a fishing, John 21:3. These words were spoken soon after the resurrection of our Lord and Savior, and were agreed to by the Disciples, and it shows to my mind the disposition of every poor child of God, if left to himself. We at once go a fishing, or into some worldly pursuit. Perhaps there is not a child of God to-day to be found, that has not already experienced that if left to themselves they at once go a fishing, or into worldly pursuit. Oh, how such grieves us sometimes, and makes us fear that we are not a child of God. Such is man and has been

ever since the days of our father, Adam. "I know that I shall not be able to mention but very few of the blessings of God, but I do hope to be able to mention some of them, and to speak of the effect it had on his people, and to show how soon they departed from them. We remember how the Lord led the children of Isreal out of the land of Egypt. See how wonderfully they were led, a pillow of cloud lay between them and the Egyptians, and while it was darkness to the Egyptians was light to the Israelites. The Red sea was dried for them, and they all passed over on dry land. What a glorious time for them. They could now realize that the Lord was their God, and they could all sing the song of free grace in words like these, "I will sing unto the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation. He is my God, and I will prepare him a habitation; my father's God and I will exalt him."

But ah, when they are left alone for a short time, when the Lord called Moses up on the Mount, when he returned they had made a golden calf, and were worshipping it. Yes, all gone a fishing. So it is with a poor child of God to-day. When first he is delivered he can say, "bless the Lord, oh my soul, and all that is within me bless his holy name;" but as soon as he is left to himself he finds himself back in the world, yea gone a fishing. My dear brother, the truth that I want to impress in your mind is this, that Christ is our righteousness and our all, and that with him we can do all things, and without him we can do nothing, but while we have his presence, notwithstanding a decree may have gone out, if we pray we shall be cast into the lion's den, or into a fiery furnace, that can't separate us from his love. The love of God surpasses everything. It stops the mouths of lions, quenches the violence of fire, and will stand when all things else decay, and when we can have that love we can say in the most sore affliction, and deepest sorrow, "the Lord

giveth, and the Lord taketh away, blessed be the name of the Lord." So it is only in Christ that we can rejoice in the hope of the glory of God. When John baptized Christ, and saw the Spirit in a bodily shape like a dove alight upon his shoulder, and heard a voice saying, "this is my beloved Son," do you think he ever expected to doubt? To be sure not, but as soon as he got in prison he was ready to turn from him, yea go a fishing. In that trying hour with the Lord and Savior in the garden of Gethsemane when he said to his Disciples, tarry ye here and watch while I go yonder and pray." Though he left them but a short distance, when he returned he found them asleep. So it is with you and me. If we are left but a short time we either go to sleep or go a fishing. When Christ had risen and shown himself to some of his disciples, Thomas said, "I will not believe it except I thrust my hand in his side and feel my fingers in the prints of the nails, but when he had the presence of the Lord it was enough, he could cry out, "my Lord and my God:" so it is with you and me. Though we are cumbered with all the cares of life, and all our finances gone to destruction and it looks to us like we must come to woe and misery, just then the Lord appears and we are raised above our troubles. Then we can say "the Lord is my Shepherd I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death I will fear no evil." We can say the earth is the Lord's and the fullness thereof, and we think we will never fail to trust him again: but as soon as we are left alone away we go a fishing. The disciples had been with Christ in all his sorrows, they had seen him turn the water into wine, heal the sick, cleanse the lepers, cast out devils, and raise the dead; and truly Peter could say, thou art the Christ, the Son of the living God: but notwithstanding all this, they were men, and when left alone Peter proposes to go back to his old habit. So he says, I go a fishing, and the other disciples

agree, and away they go, and fished all night but caught nothing. And so it is with us when we go back to the world, we find no living there for us, and how ashamed and bad we feel when the Lord comes and finds us there. It is no wonder that Peter burst into tears when asked the third time, Lovest thou me more than these? Truly he could say, Lord thou knowest that I love thee. Then feed my lambs and sheep. Will not that admonition of our Lord and Master apply as well to us? If we love him shall we not feed his sheep and lambs, or shall we conclude that we may turn back to our old habits. Of course it may not be our duty to preach the gospel, but let us try to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace. May the Lord bless you and yours with a sufficiency of this world's goods to sustain you while you live, may you all have his grace and love to direct you through life, and in death save us all with an everlasting salvation is the prayer of your unworthy brother in the flesh and in Christ I hope.

W. J. STEPHENSON.

ELDER P. D. GOLD, DEAR FRIEND:— I take my pen in hand to write you a few lines stating to you that I have experienced many days of trouble in respect to the salvation of men's souls. Will you explain to me and for my consolation the power of man in the saving of his soul? Will you please explain for me the 15th verse of the 9th chapter of Romans? It has given me much trouble and hard study.

Your friend I hope in Christ,

A. W. STEWART.

Remarks on Rom. 9:15.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

Our friend has a trouble that is common to most people that study the scriptures. It is the people of God, the searchers after truth, that have trou-

ble on the matter of salvation. Trouble on the general question of salvation of others, or of mankind at large, and what powers they have to save themselves, is a question that has agitated mankind for many ages. But there is another and a closer personal question that is pressed into the heart of a convicted sinner, Lord what wilt thou have me to do? This question arises after one is smitten down to the earth. It never once entered the heart of Saul of Tarsus that he had no power of himself to do that which he thought he ought not to do. He verily thought he ought to do many things contrary to the name of Jesus of Nazareth. It is not difficult to do or attempt to do the things one thinks he ought to do. How a man can want to do the things he does not want to do is beyond my comprehension. Especially is it strange that one should desire to do the very things that he rejoices that he is not doing. How long would it require a Pharisee, who thanks God he is not like a publican, to make himself as that publican which is the very thing he does not want to do, and the chief part of religion is that he glories that he is not like him, and yet the work of God is to cause one to see that he is just like that publican or one that is humble.

Until a soul is convicted of sin he considers himself able to work himself out of his difficulty, and able to establish himself in the favor of God. He supposes that nothing is easier than for him to placate the Almighty God by his vows and good deeds &c., whenever he makes up his mind to do so.

Suppose one has violated the law so that he is under its penalty, what is there that this offender can do to appease the law except to suffer and receive the penalty it pronounces?

Suppose the penalty is death, what can this criminal do to appease the violated law? The soul that sins shall die. Now what can one convicted of sin do to remove his guilt or penalty? Will the entreatise of one convicted of murder remove his guilt or atone for it? But one says, will not God be more apt to hear one who repents, begs, prays and entreats for mercy and forgiveness, than he would to pardon a man that never seeks for mercy, nor ever repents? O, yes. It shall come to pass that whosoever shall call on the name of the Lord shall be saved. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. Then the limit and boundary of that coming is the call made by the Lord God. Again, how shall they call on him of whom they have not heard? How shall they hear without a preacher? and how shall they preach except they be sent? It is the Lord that sends the preacher of the gospel. Faith cometh by hearing and hearing by the word of God (not that of man) decides this matter. It is also necessary that we should repent, but it is the goodness of God that leads to repentance. Sorrow for sin is necessary to cause one to abhor sin and repent of it, but godly sorrow works this repentance that needeth not to be repented of. So we see how that God begins the work of salvation and this is the cause of the creature's performing these things which are acceptable unto God, and which are things that accompany salvation. By grace are ye saved through faith, and that not of yourselves, it is the gift of God. If it be of grace it is no more of works, otherwise grace is no more grace.

Now when one is convicted of sin he is convinced of his guilt helplessness

before God, and of the justice of the law of God in his condemnation. Then he sees he can do nothing good, and that if he is damned it is just. Mercy then becomes his plea. For this he begs. Then he is brought to the truth of the Scripture which says, God will have mercy on whom he will have mercy. How sweet this truth then becomes to him. This is sure mercy, covenant mercy. God will have mercy—nothing can frustrate or prevent him—on whom he will have mercy. This is a matter of purpose and certainty. All that feel the need of this mercy will call on the name and strength of the Lord, and all that thus all shall be saved; for the compassion and long-suffering of God fails not.

P. D. G.

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CIRCULAR LETTER APPROVED  
BY THE MAYO ASSOCIATION  
AND ORDERED TO  
BE PLACED ON THEIR  
MINUTES.

TO THE HOUSEHOLD OF FAITH:—  
Very dear brethren in the Lord, you recollect at our last association I was appointed to write a circular letter to be read at this session of the Association on the subject of Baptists paying their honest debts. Brethren, while I do not wish to offend any, yet I wish to speak to you in faithfulness, and try to stir up your pure minds and return to the old Landmark of God's people.

Brethren, you will know that this is a day and age of much fraud and corruption among the human family, and when Israel of old conformed to the world that God surely punished them. The order of the day now seems to be with Adam's race to get what I can and defraud you out of it if possible. Baptists should not be like the world in that respect, but should be a separate people, and try to maintain that good old name that has ever characterized God's people from all other

people in the world for honesty and fair dealing. Our enemies have said that much for us, that the Primitive Baptists would pay their honest debts. But I am sorry to say that I see a slackness and a giving way in that respect. Any Baptist who shall obtain money or goods from his fellow man and refuse to compensate or make his creditor safe with any property that he may have, regardless of state law exemptions, should be admonished by his church to his duty in the matter. I think it a bad practice for Baptists to involve themselves in debt above what they may have means in hand sufficient to pay at the time of making such debts, but pride is a very dangerous thing and will involve us in trouble if we give way to it. We should all try to live inside of our own means. I have seen it the case to my sorrow that Baptists sometimes would go in debt for fine dressing or for articles that they might do without, in order that their families might appear as fine as any one else, and oftentimes their children going better dressed than the man's children whom he was owing for these very goods. These things ought not so to be. If you go to this brother and tell him that you need your money for these goods, he will tell you that he can't pay, has nothing to pay with. Would it not have been better not to have bought the goods than to buy and not pay for them? We find in the Scriptures that brother should not go to law with brother. We should not act in a way that would force our brother to carry us before the laws of the land in order to get his just dues. A brother said to me that I should not have so much confidence in my brethren as to let them get into my debt. I don't think that was good counsel. I think we should admonish one another to act in a manner that our brethren could have the utmost confidence in us in all things. Brethren, I will call your attention to a few Scriptures bearing on this very subject of honest dealing.

And the children of Israel said unto him, we will go by the high way, and if I and my cattle drink of thy water then

I will pay for it. Numbers [20th chap. 19.] When thou shalt vow unto the Lord thy God thou shalt not be slack to pay it, for the Lord thy God will surely require it of thee, and it would be sin in thee, but if thou shalt refuse to vow it shall be no sin in thee. That is, you should not make a vow that you will do a certain thing, and then refuse to do it. That which is gone out of thy lips thou shalt keep and perform. Dueteronomy 23rd, chap. 21st, 22nd, 23rd, ver. Then she came and told the man of God and he said, go sell the Oil and pay thy debt, and live thou and thy children of the rest. By paying her debt the Lord would bless her two children, 2nd Kings 4th chap. 27. Thou shalt make thy prayers unto him and he shall hear thee, and thou shalt pay thy vows: Job 22:27. When thou vowest a vow unto God defer not to pay it, for he hath no pleasure in fools. Pay that which thou hast vowed or promised. Better is it that thou shouldst not vow than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin in this respect, Eccl. 5th, chap. 4th and 5th v. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Owe no man anything but to love one another, for he that loveth another hath fulfilled the law, Romans 15th; 7th, 8th ver.

Now therefore there is utterly a fault among you because ye go to law one with another. Nay ye do wrong and defraud and that your brethren. These things should not exist among you brethren, 1st. Cor. 6, chap. 7th and 8th v. The wicked borroweth and payeth not again, but the righteous showeth mercy, Psalms, 37th chap. 21st ver.

The Religion of Jesus Christ makes a man act very different from the man of the world. See what a change it brought about in Zaccheus who said, if I have taken anything from any man by false accusation I restore him four-fold. Brethren, please take these things to yourselves

and weigh them. What would you think of a Baptist, or any other man, that would come to you and buy your tobacco, and get possession of it, and not pay you for it, or keep you out of your money for years when you were needing it to live on, and he should tell you his family had to live. You would think he was not what he ought to be. Brethren, we should try as much as possible to observe that Golden Rule, Do unto others as you would have others do unto you. There is one other matter that I wish to call your attention to, that is very hurtful among the Baptists in some sections, and that is to see Baptists visiting drinking saloons, drinking with the world until they are under its influence. It is a shame. In this way you are grieving the Holy Spirit of God whereby ye have been sealed unto the day of redemption. If you are what you profess to be, you are the bride of Christ. Would it not grieve you to see your bride or wife in a dram-shop under the influence of whiskey? If you loved her it surely would. Brethren, will you take warning from these few hints and try, as much as lieth in you, to live in honor to that profession which you have made? I have written the above with the best of motions. May the good Lord bless us all, I ask for the Redeemer's sake.

F. J. STONE.

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### EXPERIENCE.

DEAR SISTERS :—I have been thinking of writing my little experience for a long time. This being Sunday morning I thought I would write. I am the daughter of James D. Dranghn and Sarah F. Draughn. When I was very young I had very serious thoughts about death, and thought that I wanted to be a christian, and thought I would be a better girl, and after awhile I would get religion and be a christian. Sometimes I would be in trouble, and then it would wear off again, would return continuously coming and going. Then I was in so much trouble I would not know what to do. I would seek

some gay company where I thought I would wear it off and be like the rest of my play-mates: but it would be all in vain. I went on in this way until about five years ago when I went to a Missionary protracted meeting. When the preacher called for mourners to come forward several of my playmates went and professed, and one day they said, "All that wanted to be prayed for while they sang to give them their hands and return to their seats." I went and gave them my hand and went back to my seat. I thought if ever any one needed praying for I did, and then I got in trouble worse than ever. I thought that was the worst sin I had ever committed for it seemed to me that they all thought that I went just to be seen, or to be popular, so I tried the best I could to pray to God to forgive me for that, and I would do so no more. About this time Pa sent me and my oldest sister to school about twelve miles from home. We boarded at brother Henry Bookers. I did not go to school much. I could not study, for it seemed that there was no pleasure for me. I would steal away and try to pray, but all I could say was, "Lord have mercy, Lord be merciful to me a sinner." I would try not to shed tears where any one would see me. Sometimes I could not help it. During the fall of the year 18-85 I had a dream that troubled me. I dreamed I went to meeting, and I was crying; brother Lester and Phillips were going to preach. They came and went in the stand, brother Lester taking the Bible, and went to reading to himself. I thought he was reading his text. He came to me with the Bible, and told me to stand up and read. I told him I could not. He then told me to stand and read the following verses, Prov. 3: 5-7 which reads "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy steps.

Be not wise in thine own eyes. Fear the Lord and depart from evil."

Here my troubles began. It got worse and worse until I gave up all for lost, and thought I did not have a

friend in heaven or on earth, and it seemed that my prayers fell to the ground. In May 1886 I got in so much distress that I could not eat, sleep nor work. I thought I was going to die, for I became numb all over my body and could scarcely set up any. I was continually uttering a prayer to God to save me, for I was lost. I would not let any one sleep with me for fear they would hear me praying. One day Ma called me to dinner, and would have me go and try to eat, but I could not. I burst into tears, got up and went in the house. She came in and asked me what was the matter. I told her I did not know and that night I thought I should die and be lost before morning. I came down stairs to tell Pa and Ma that I was going to die. Pa said, Mat. what is the matter with you? I burst with tears and said, I do not know. I went back to bed, and had my sister to get up and sleep with me. I was afraid I would go to sleep and die. I turned over to pray for the last time, as I thought giving up all hope, and said these words,

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

Just then my troubles all left me, and I was the happiest creature on earth, and thought I would not see any more trouble: but alas, the tempter came and said, you are deceived, and will deceive others. You are worse than ever. Although it is ever so little I would not take ten thousand worlds like this for it. Sometimes I think my little hope is so small I think I will throw it by. Sometimes my little hope is so small I think I will throw it by. Sometimes it seems sufficient if I were called to die. I told the church part of my little hope, and was received and baptized on Wednesday after the 4th Sunday in September 1886, by brother William Lundy. I have doubts and fears yet, so if a saint am the least of all. Your unworthy sister in hope of eternal life.

MARY E. DRAUGHN.

ELDER P. D. GOLD,—DEAR SIR:—I am not a member of the church, but

have a hope in Christ. My father takes your paper and the family like it. I would be glad you would give me some information on these two questions I wish to ask you through your paper. They are these. What did Christ write on the ground with his finger? You will find it in John 8: 6—8. The other is, Who was Melchisedec?

Remarks.

It was the custom of Eastern people, orientals to conduct a law-suit when one was accused, by the accusers clamoring against the accused, while the judge wrote on the ground in the manner that Jesus did, until he announced his judgment, and then they all separated.

John Gadsby, a noted English traveler, and a Baptist of the same faith as that of our people, reports a case that he saw while in the East that he said was conducted in this manner.

1st. The Pharisees were perhaps more eager to condemn Jesus than they were this woman, but they suppose they have a good pretext and opportunity offered them to entrap Jesus. For the right to take away life of man was prohibited to the Jews by the Roman government which had conquered them. But the law of Moses required that if a woman were caught in the act of adultery she should be stoned, and the accusing witness should be the first to cast a stone at her. The trap here set was this. If Jesus said she ought to die then the Jews could accuse him to the Roman government as a rebel. If he should say the woman ought not to die then they could say he they violated the law of Moses.

2d. He stoops down and writes on the ground as though he heard them not. His writing on the ground meant and accomplished more than any other one could by thus writing. It represents his writing by the finger of God in the

hearts of his people who by nature are but dust and ashes or earth. Jesus writes his laws in the minds and hearts of his people, and quickens this earth and makes it fruitful to the Lord the Maker, as a garden which the Lord hath blessed. No doubt but that Jesus so wrote his laws in the heart of this woman that she abhorred her past life, and henceforth lived a life of purity and chastity in obedience to her Lord.

When Jesus lifted himself up from this humble posture he uttered a judgment that silenced all clamor, defeated the wicked purpose of his enemies, and liberated the woman from her accusers, and also honored the law of Moses, as well as disarming her enemies. He said just what the law of Moses required in spirit and truth, "Let him that is without sin cast the first stone." Surely a witness against one ought not to be guilty of the crime charged, or any other wrong, but how often are accusers more guilty than accused people.

3d, The words of Jesus are not as man's words, for when he uttered these words they were sharper than the two-edged sword, and pierced the consciences of those accusers and so smiting them that they all withdrew from that place of judgment beginning at the oldest and going out one by one. They were all guilty, and under the convincing words of Jesus they all felt their guilt and were silenced. It does not appear that any of them repented and sought forgiveness, but they could not endure his presence. The law of Moses is honored and fulfilled in Jesus, the sinner is pardoned and led to abhor and repent of his vile conduct, the enemies of truth and the accusers of the vessels of mercy are silenced, and the Lord is glorified. What wonderful wisdom is this. How brightly it shines in the ful-

fillment of justice and causing sinners to live godly lives.

4th. For Jesus said to this woman, "neither do I condemn thee. Go and sin no more." Without doubt this woman repented of her former course and led a virtuous life. For Jesus came on earth not to kill or condemn men, but to destroy the works of the devil, to make an end of sin and to bring in everlasting righteousness. The proof of the power and virtue of the life and words of Jesus is manifested in the lives of his redeemed subjects. There is no more glorious display of truth than in turning men from dead works to serve the true and living God. To take an abandoned woman from the slum of vice and purify her affections, purge her guilty conscience, and cause her to abhor her polluted life and debauched conduct, and fit her for the fellowship of the Father and his Son Jesus, to clothe her in garments of white and linen-purity as the church of God, so that as a chaste virgin she shall appear before God, while all iniquity stops her mouth, and all enemies are made ashamed, is the work of Jesus alone. But how low he must stoop on the ground to do this. To change dust and ashes to the purest gems of beauty and worth how low he must stoop.

The other question is who is Melchisedec? Consider how great this man was. He was greater than Abraham, for he blessed Abraham, and without doubt the less is blessed by the greater. Abraham also paid tithes to him. He is without father or mother or descent, and thus without beginning of days or end of time; hence he ever liveth. He was also a king, and king of righteousness. This cannot be said of any mere man. One might be a righteous king

possibly, still that in no sense would make him king of righteousness. Then he was king of peace. That is much more than to be a peaceable king, or a lover of peace. He was priest of the most high God, and a universal priest, or one that received his priesthood from no man, for he did not inherit it as he had neither father or mother, nor did he ever die to leave it to another, nor was he limited to one race or nation of men; nor was he under the law of Moses, but was greater than the tribe of Levi, and was a universal priest of the Most High God. Now consider how great this man Melchisedec was. What clearer type of Jesus ever appears in the Old Testament. Shall I say more than type? Is it not the Christ of the Old Testament, or the Lord as he appeared before the giving of the law by Moses, but as he was with the church in the wilderness before he appeared clothed in flesh and blood. Only once did he thus appear and then it was to the father of the faithful as he came in the day of triumph from the slaughter of kings. This man sets forth in grandest outlines the Messiah's eternal priesthood in enduring glory as far above all principalities and powers and every name that is named both in heaven and earth.

Well may our friends, myself and all others that fear God and adore his provision and bounty of mercy consider how great this man Melchisedec was. Not so much are we to consider who he was, as how great he was, and thus more nearly approximate or reach the views of Jesus abiding by the oath of him that cannot lie as a priest forever after the order Melchisedec.

What an everlasting blessing that God has provided such a high priest for his poor and lost people who combines and holds in himself every principle of suffering, pitying and sin-bearing flesh without sin, and in whom is revealed every attribute of the Almighty God.

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

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### Editorial.

#### A MODEL DEACON.

Brother John W. Harris, of Lick Fork church, in N. C. is a deacon and has been for many years. He does not drink liquor, tells the truth, labors and saves, pays his debts, does not meddle with other people's business, is kind in his own family and among his neighbors, is prompt at his church meetings, considers the case of the needy members, and twice in the year has the brethren to make contributions to help their pastor, and he also asks the friends that attend the preaching what they are willing to do for the pastor of the church, and receives their contributions for that purpose. Generally there are friends of the Primitive Baptists that are willing to give of their worldly substance to this cause; but we have some deacons and other members too so afraid to name money or duty that they would rather let their pastor or preacher suffer than to do their duty. Alas for men who are so afraid of what some body else will say about them that they fail to do that which is right. We need men that fear God and love their brethren, and are willing to make sacrifices for the truth.

Coveteousness is a great sin among

Primitive Baptists. We need deacons that are full of the Holy Ghost and faith, and that will serve tables and loose the hands of their preachers that they may give themselves to the word of God and prayer.

What a relief some of our brethren could minister to some of our preachers if they would give them of their worldly goods so that they could go and preach more. For instance, such a preacher as Eld. Hassell is required to remain in the school room the entire week, and almost the entire year, in order to earn his food and raiment, with feeble health, when if he could be free from this to serve churches it would be so much better for the brethren at large.

I do not think it right or to be necessary for preachers to take long trips from home to receive help. Churches need pastors and should help their pastors, not merely giving enough to keep a horse shod, or pay railway fare, but enough to do some good in helping to support life.

Let us show our love of truth. Let the preacher show it by preaching the truth, and let the churches show their love of truth by helping their pastors in a substantial way, and let the deacons stir up the brethren and friends to do this. Let us show our faith by our works, and prove that we love each other not merely by word but by deed.

P. D. G.

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#### SOME OBSERVATIONS.

The first Sunday in May I attended the Pig River Association near Bedford City, Va. The churches in this section are quite destitute, there being no preacher located in a large extent of country except Elder Pylon whose time is well taken up, and still there is ample

room. Elder J. C. Hall serves some of them occasionally but has to travel quite a distance to do it. Those brethren seem anxious for brethren to come that way and preach for them, but I do not know whether they have prayed the Lord of the harvest to send forth laborers into that field or not. I will venture to suggest that such a course is proper and if they have not I trust it may be the mind of the Lord to put in their hearts to ask, and in the heart of some of his servants to go. That there is faith in that part of the world I have no doubt. At that meeting there was an old sister 84 years of age who had walked 19 miles to meet with the people of God and hear the blessed gospel of the grace of God preached, which I believe she heard, which she said paid her well for coming. While I admire such exemplifications of faithfulness, yet I must admit that it institutes searchings in my heart, the result of which is not as flattering to myself as ought to be and as I should desire. For fear my investigation, if applied wholly to myself, might show up too badly I will put all the preachers that were there in with myself and ask the question, would we as we are, in age and health, be as ready to walk 19 miles to preach to that dear old sister as she was to come that far to hear us preach? There were many members with horses and buggies within 20 miles of that place, and still many more not much farther who were not there, who perhaps thought it too far to go, who were waiting for the association to meet near them. One is due no commendation who only attends the meetings near him. I wish some of our travelling preachers would put these churches on their list and go among them and preach. There is not enough travelling among these destitute

churches and too much perhaps among those who have regular pastors and meetings. In some sections of the country where there are plenty of preachers it would seem from the frequent rounds that are made, that the way is stereotyped, and those who have been making these rounds can't get out of the beaten path. Brethren, get out and extend your goings. I think it is proper and profitable for the churches to have the benefit of the different gifts occasionally, but I do not see the propriety of the churches calling and retaining men to serve them in word and doctrine, when the Lord sends others to supply them, or in other words I do not think it is the proper thing for those who have a mind to go to spend the greater portion of their time in making such frequent visits, one after another, among churches which are well supplied with pastors when there are other churches destitute or nearly so. I would not be understood as finding fault in these brethren for going among the churches, but instead of their making two visits to the same church or section I would have them make the second visit to some other section of the country so that all might have the benefit of their gifts.

In my judgment we have excellent gifts which are especially profitable in this particular way. If one has a mind to go among the churches and beyond and preach, he should not confine himself to the regular service of churches.

In this day the circumstances attending the state of the churches in the different sections make it doubly profitable for an interchange of gifts, provided those gifts will not insist upon the enforcement upon each other of the peculiar views and customs of their respective sections.

I hope Brother Isaac Jones will have a mind to visit the section referred to above sometime.

I have several requests from brethren to write on certain portions of the scriptures, which I will do if the Lord will.  
P. G. L.

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ELDER P. D. GOLD, DEAR BROTHER:—You will give me your views on 1st, Jno. 3d chap. 17, and 18 verses, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

My little children, let us not love in word, neither in tongue, but in deed and in truth." Your brother in hope of eternal life.

SAM. L. BARNES.  
Black Creek, Wilson Co., N. C.,

#### Remarks :

There are two classes of religionists that swing to extremes in their interpretations of Scripture. One class is the kind of people that hold that it does not matter whether you believe the truth or not, so you perform what they call charitable deeds, such as giving money to the destitute, and contribute freely, or any even, to send what they call the gospel to the heathen. They hold that faith is not the great blessing that is so much needed as works of benevolence, and they care not so much whether you have such faith or belief of the truth as the Scriptures set forth, provided you give enough money to suit the preachers.

When the question arises, "What is the faith once delivered to the saints," that is dismissed from such minds as of no importance in comparison with the value of liberality in gifts to others.

It is enough, say they, if you are sincere. You may be a Methodist, Baptist, Presbyterian or Catholic, just as it

suits, provided you are prompt to give your money to our benevolent objects.

Now in reply to this class it may be said, there is no objection to good works. Indeed good works are good and profitable to men; but we want them to be good works. If your works prove that your faith is the true faith then you are justified by your works. By Rahab's works it was shown that her faith was true. For she proved by her works that she loved Israel. By Abraham's works it was manifest that he loved and feared God, for he withheld not his dearest earthly object when God commanded him to offer Isaac.

But notice that in all cases named in the Book where people are justified by works it is proven that their faith is true faith, or the faith of God's elect. When one believes the truth and this faith works by love, or prompts the possessor of this faith to act out or manifest what he believes by works resulting therefrom he is justified by works, and by works is his faith made perfect or shown and proven to be perfect. Then there must be true faith before there can be good works, because the faith is the father or cause of the good works.

The other class of false constructionists of the Scripture is that kind of people that say one is justified by faith alone in the sense that one need not be concerned at all about what he does so he has faith; for faith saves him. Well true faith does save all that are blessed with it; but true faith is shown by its works, and can not be shown in any other way than by its works.

Here is one that says there is no baptism by water, but that it is all spiritual baptism. Another says that the Scripture which says they that preach the gospel shall live of the gospel means spiritual living, and has no reference

whatever to bread and meat, or anything so carnal as that. The same one says that when Jesus washed his disciples' feet and said I have given you an example that ye should do as I have done, namely, wash one another's feet: he did not mean literally but spiritually. But another who makes a hobby of feet-washing will himself neglect many other good works just as needful to be done as to wash feet, but has no use for a Baptist that does not wash feet. In his eye it does not matter how much one neglects duties as plainly taught as feet-washing is so he attends to that.

Another is wrapt up in his higher-law, spiritual, mystical constructions of scripture, and sees such scriptures as teach that we should give to the destitute as meaning nothing that requires food, money, clothing, or anything to comfort and minister to the man that you can see and hear talk, &c.

Such can say in very warm, bold language, be ye warmed and be ye filled, to the literally cold or hungry, but never give anything but mere words which could never either warm or fill.

Such people are smooth, good talkers and you would think from their expositions of scripture that they are full of love, but ah, they live in a region where all is imaginary, or too pure to handle bread and meat unless it all goes to them, but then they can find a corn crib and a smoke house for it. Such persons can see a poor widow and orphan hungry and destitute and never give anything to them, unless it is to expound a text of scripture in a way to show that christians have such heavenly food that they never need meat and bread, and therefore their minds should never dwell on it or think about such gross, carnal things,

Such are vain talkers. The proof is in the deed.

Suppose you have this world's goods, bread, meat, money, or anything of that sort, and see your brother or sister in need (it matters not how well and kindly you may talk to them) yet if you do not give them something to eat and to wear you do not love them, it matters not how much you may pretend to do so. Your religion is vain. The love of God does not dwell in such an one. When John supposes such a case and asks the question, how dwelleth the love of God in such, he means that it does not dwell there at all.

We are not to love merely in word or tongue, but in deed and reality. We need true faith that works by love, or that will cause us to go into our own smoke-houses and corn cribs and take out meat, corn &c., and give them to our needy brethren, and we need that kind of love that will cause our hands to go into our own pockets and pull out our own money, that has been honestly obtained, and give of it to our needy brethren. There is a great difference between going into your pocket and pulling out what you have righteously put there, and giving it to the needy and thrusting your hand by force, craft or fraud into the pocket of others, and taking from them that which is their's, or wrenching from the mouth of the helpless widow or orphan, or the needy, what is theirs of right. How difficult to deal righteously in the mammon of unrighteousness. P. D. G.

Brethren visiting the Skewarkey Union, instead of getting off at Tarboro, if they go by Rocky Mt. will get off at Knight's Station, a few miles N. E. of Tarboro.

#### NOTICE.

Attention is called to the advertisement of Prof. S. E. Warren's School in Wilson, N. C. It is a good non-sectarian school. The teaching is excellent and the discipline good. Pupils sent to Mr. Warren will receive proper teaching.

P. D. G.

## Obituary.

DEACON MARCELLUS POPE.

Deacon Marcellous Pope was born June 19th, 1818 and was raised a farmer's boy which occupation he followed all his life. On April 1st 1841 he was married to Miss Dolly Whitehead, and to them were born nine children. Eight of them and his wife are still living. He was a good husband and a kind and affectionate father. The date of his conversion the writer does not know. He first joined the Methodist church at Whitaker's Chapel, but was not satisfied long to remain with them, feeling from experience that salvation was by grace alone which was given us in Christ Jesus before the foundation of the world, and that doctrine was taught only by the Primitive Baptists. In September, 1857 at Deep Creek church he related what he hoped the Lord had done for his soul, and was received in fellowship and was baptised by Elder John Stamper and in July, 1858 he was chosen Deacon and ordained by a Presbytery consisting of Elders John Stamper and Willie Pittman, which office he filled acceptably to the day of his death. Punctual in his attendance to all the duties of his office and the necessities of the church members, his seat was always filled unless providentially hindered. We may truly say a good man has gone to rest, he had borne the heat and burden of the day in his master's vineyard, and having finished the work assigned him here below, the Master says, "tis enough, come up higher and receive your reward and rest from your labors," and on the 27th of April, 1890 he gently fell asleep in the arms of Jesus making his stay on earth 71 years, 10 months and 8 days. He bore his afflictions with christian fortitude and patience. We miss him, for his seat is vacant in the church, vacant around the fireside. Oh, how we miss him; his warning voice is heard no more. We loved him, but we feel that our loss is his eternal gain. We sorrow not as those who have no hope, look forward to that time when we shall meet again, where sorrow, pain, and death can never enter and no farewell tear is shed. The writer went to see him a short time before he died, and asked him how he was. His answer was, "I am waiting for the Lord to call me, I am ready to go. I

am not afraid to die; death has no terrors for u e." His hopes were bright. He requested to be buried in the church-yard at Deco Creek which was fulfilled on the 28th. A large concourse of people assembled to pay the last tribute of respect to the departed, and after a few remarks at the grave by the writer, his remains were interred. Peace to his ashes! May God, in his mercy, heal the wounded hearts and bid us look to him in all our trials and troubles for comfort and consolation is my prayer for Christ's sake.

L. J. D'Berry.

(Written by order of conference, May 3d, 1890.)

SUSAN IDA MARGARET BLALOCK.

Our daughter died Oct. 26th, 1889. She was the daughter of William Blalock and Martha. She was born June 25th, 1876, making her stay on earth 13 years and 4 months. She was a dutiful child, loved by all who knew her. She was conscious to the last, and spoke deliberately and thoughtfully of the future to assure her Parents and friends she was not afraid to die. Her death was a shock to all that heard of it; for very few knew she was dangerously ill. Ida bore all with great patience. I was in great trouble about my dear child, and asked her if she thought she would die: she said no mother. I told her she must try to look to the Lord, for he is able to help her. Sometime before she died she asked her brother and sister to sing. They sung,

"Amazing grace," and "Am I a soldier of the cross."

She continued that way until death came for her. She told all farewell. She said to me, I am going to heaven, I am going home to glory. I told her I did not know whether I would meet her or not. Sometimes I hoped I would. O how hard it was to give up Ida, and is yet. The Lord gave her to me, and the Lord took her away: sometimes I can say Bless the Lord for what he has done. We have eight living children, and 1 dead. I sometimes can say blessed are they that die in the Lord. I never knew the hurt before to give up a child to die. His ways are right, and I fear all of mine are wrong. But the Lord knows who is his. Brother Gold, pray for me and mine, . .

Martha Blalock.

MARY M. WILSON.

Sister Mary M. Wilson in her 81st year died of Apoplexy at the residence of her son-in-law, Capt. B. F. Dyer, at Axton, Henry co., Va., May 5th, 1890. She was a consistent member of the Baptist church about fifty years. As long as she was physically able to fill her seat at her church meeting and attend to her other christian duties she was prompt to do so.

Her example is worthy of our imitation. Her husband, James Wilson, died in 1859, leaving her with several children to be cared for. She was the mother of ten children, only three of whom survive her. They have our sympathy in their bereavement, though they do not mourn as those who have no hope. They have abundant reason to believe their mother has gone from this world of trouble and affliction to a place of perfect happiness.

We should all bow in humble submission to the will of God and try to say, "Thy will be done." May the bereavement work for the good of those who survive.

A. BROTHER.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Deep Creek.....	Thurs. before 1st Sunday in July
Arbor.....	Friday
Country Line.....	Saturday
Moon's Creek.....	Sunday
Care Creek.....	Monday
Mill.....	Tuesday
Malmaison.....	Wednesday
Banister.....	Thursday
White Thorn.....	Friday
Bethel.....	Saturday and 2nd Sunday
Glade Hill.....	Monday
White Rock.....	Tuesday
Little Creek.....	Wednesday
Pig River.....	Thursday
Republican [section meeting].....	Fri. Sat. and Sun.
Will Elder John C. Hall arrange from thence two weeks for him in Floyd and Carroll counties ending at meeting house near Elder Lundy's on 1st Sunday in August:	
Crooked Creek.....	Monday after 1st Sun. in Aug.
Lamsburgh.....	Tuesday
Crooked Oak.....	Wednesday
Flower Gap.....	Thursday
Stuart Creek.....	Friday
Tom's Creek.....	Saturday
State Line.....	2nd Sunday

Snow Creek.....Monday  
 Buffalo.....Tuesday  
 Sar is.....Wednesday  
 Pleasantville.....Thursday  
 Wolf Island.....Friday  
 Thence to the Country Linc Association. He will need conveyance.

A. L. MOORE & F. J. STONE.

Laurel Fork.....Sat. July 19  
 Fellowship.....3d Sun.  
 New Hope.....Monday  
 Panther Creek.....Tuesday  
 Lewis Jennings S. H.....Wednesday  
 Little Vinc.....Thursday  
 Mt. Zion.....Friday  
 Harmony.....4th Sat. and Sun.  
 Mt. Mebanon.....Monday  
 Good Hope.....Tuesday  
 Crooked Creek.....Wednesday  
 Meadow Creek.....Thurs. Aug. 1  
 Cross Roads.....Friday  
 Rock Creek.....Saturday  
 Peach Bottom.....Sunday  
 Saddle Creek.....Monday  
 Fox Creek.....Tuesday  
 Piny.....Wednesday  
 There will be a few others arranged hereafter. Worship to com nence at 10:30 a. m on Week days and 10:00 Sundays.

ISAAC WEBB.

P. S. I received no information as to the transportation of the brethren, but their friends will doubtless attend to whatever is necessary.

I. W.

J. C. WILLIAMS.

Bethany.....3rd Sun. and Sat. in July  
 Tyson's School House.....Monday  
 Jerusalem.....Tuesday  
 Jones' Hill.....Wednesday  
 Liberty Hill.....Thursday  
 Freedom.....Friday  
 Mountain Creek.....Saturday  
 Big Creek.....Sunday  
 Riley's School House.....Monday  
 Tom's Creek.....Tuesday  
 Flat Creek.....Wednesday  
 Pine.....Thursday  
 Friday (2 o'clock).....Warrens Chapel (Iredell Co)  
 Pleasant Hill.....1st Saturday and Sun, in Aug.

RECEIPTS.

ALA.—Wm Koger 4 50 By A J Hood 4 50  
 FLA.—J K Peacock 6.  
 GA.—By Elder J R Respass 3  
 IND. TER.—R M Rountree 2  
 KY.—A T Doris 2  
 LA.—By L L Thomas 1 50 J T Hucaby 3  
 MD.—By Elder F A Chick 2 50  
 N. J.—Miss E H Boggs 4  
 N. Y.—By E Hix 6  
 MO.—By Elder R A Wiseman 1 50  
 N. C.—J H Greer 1 50 J W Turner 75cts Wm Spoon 1 R H Barber 2 G R

Bell 6 W T Adams 5 D B Jones 1 Mrs Nancy Murdon 3 Mrs M Moore 2 W E Green 1 Mrs Anna Page 50c Mrs E A Harper 2 C Battle 1 70 J T Dunn 1 S H May 1 50 T P I edbetter 1 W R Owen 1 50 Elder McClenon Wright 1 50 C Pate 2 Mrs Barny Daniel 2 Jethro Howell 2 Jonathan Dail 1 50 J A Whitfield 1 J C Yelverton 1.

By S W Outterbridge 4 50 J H Combs 75c J A Roberson 1 50 Elder A J Taylor 2 R G Temple 3 Elder A Blalock 2 Elder Charles Meads 12 Elder D R Moore 3 Elder L H Hardy 5 Wm Slade 1 50 R L Davis 4 50 Elder Thos. Felton 50c G C Farthing 18 E G Hales 2 20 Elder J A Burch 7 50 Elder D R Moore 1 50 Elder J S Woodard 2 G W Johnson 3 25 Elder Isaac Jones 7 W T Cherry 1 Wm Slade 4 Seth Woodall 1 50

PENN.—Miss Mary Yerkes 2  
 S. C.—Elder Thos Bell 5.

TENN.—M D Cox 2.

TEXAS.—Thos Harris 2 J K Kirby 1 50 Mrs M A Cockrell 5 Eld W C Burks 1 50

VA.—Lydda A Perdleton 2 50 Mrs Affe Hall 2 C W Flippin 8 Ira Thomas 3 H S Wade 200 Mrs M E Laurence 6 H B Fuller 5 Lindsey Lester 1 50 by P S Hancock 1 50 Elder J C Hall 6 J H Thomas 3 Lucy A Tumer 4 Eld W A Via 1 50 W C Lester 3 E M Eddy 4 By P S Hancock 1 50

CHURCH HISTORY DEBT OF \$2000.

CONTRIBUTIONS DURING MARCH, APRIL AND MAY.

FLA.—A Sister 1 G J Tatam Sr 5.  
 GEO.—Eld J R Respass (additional) 1 John Davis 2 Mrs L F Hinson 1 Eld Wilde Cleveland 1 Eld M F Stubbs 1 John Pye 1 W P Wrcrell 1 Joseph Land 1 Eld H Bussey 1 Geo Hamer 50c.  
 ILL.—Mary J File 1 Julia A Williford John Williford 1 (additional) Sarah E Williford 1 Jacob Hewitt 1 Mrs F A Knock 1.  
 IND.—O M Welborn (additional) 2 50 S B Luckett (additional) 1 Mrs Kate Bartley (additional) 1.  
 KEN.—A F Sherby 1.  
 MD.—Joseph White 1.  
 Mo.—Mrs Peliva Welton 2 Mrs Minowa Nowlin 1 Mrs M E Michell 2 Eld J J Clabauch (additional) 1 Mrs V A Priest (additional) 1  
 N. Y.—S C Fancher 1.  
 N. C.—G W Newton 1 25 L J H Mewborn 1 C C Aydelett 1 John G Jones 3.  
 OREGON.—Eld John Stipp 3.  
 TEXAS.—B Huckaby 1.  
 W. VA.—Mrs E W Smith 1.

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FOR YOUNG LADIES—NON-SECTARIAN

**Fall Session begins Monday, September 1st 1890.** Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

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Principal.

Wilson, N. C.

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FOR BOTH SEXES, Whitakers, N. C.,

The twenty third session of this school will open, the Lord willing, on the third Monday Jan. 1890, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness. For further information enquire of A. J. Moore, Principal.

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The book will hereafter be sold at the following greatly reduced prices:

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

## TRAINS GOING SOUTH.

Dated May 11, '90	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:45 "	.....	7:10 "
Arrive Tarboro..	*2:30 p. m.	.....	.....
Leave Tarboro..	10:20 a. m.	.....	.....
Arrive Wilson...	1:20 p. m.	7:00 p. m.	7:43 am
Leave Wilson....	*2:30p. m.	.....	.....
Arrive Selma....	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro.	3:15 "	7:40 a. m.	8:35 a. m.
Leave Weldon....	4:10 "	.....	9:34 "
Leave Magnolia.	4:24 "	8:40 p m	9:49 "
Arrive Wilm'gton	5:54 "	9:55 a. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 28, Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00p. m.
Leave Magnolia.	1:21 a. m.	10:31 "	5:36 "
Arrive Warsaw..	.....	10:48 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	*5:40 a. m.	.....
Arrive Selma....	.....	11:00 "	.....
Arrive Wilson...	.....	*2:10 "	.....
Leave Wilson...	3:03 a. m.	*2:37 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	5:15 "
Arrive Tarboro..	.....	*2:30p. m.	.....
Leave Tarboro....	.....	10:20 a. m.	.....
Arrive Weldon...	4:30 a. m.	2:45 p. m.	6:20 p m

\* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 1:15 p. m., Halifax 3:37 p. m., arrives Goldsboro and Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 1:30 p. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m. Arriving Greenville 5:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m. Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m. Plymouth 7:50 p. m. 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williamston, 7:10 a. m., 9:55 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:00 a. m., and 2:10 p. m., Connecting at Warsaw with Nos. 41, 23, and 25.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. \*Daily except Sunday.

Train No. 27 South will Stop only at Rocky Mt & Wilson, Goldsboro and Magnolia.

Train No. 28 makes a 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, Sup't Trans.  
JNO. F. DIVINE, Gen'l Supt  
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The 13th Session will open Oct. 29th, and continue twenty weeks, covering the most favorable portion of the year for educating.

The school, with increasing patronage, has been in successful operation ten years.

#### TUITION:

Primary, per month,	\$2 00
English, Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

#### 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 to close of term. But in case of protracted illness a deduction will be made.

One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, has been erected and well furnished: young ladies will find pleasant quarters at the dwelling. The Principal can accommodate forty boarders; others will take boarders.

Opportunities for the study of Phonetics, Spelling, Reading, Penmanship, Geography, Arithmetic, Algebra, Geometry, Book-keeping, Map-drawing, Eng. Grammar, History, Composition and Rhetoric, Physiology, Latin, Greek, Vocal and Instrumental music will be given.

The Academy has been furnished with folding desks and additional wall maps.

Lectures on Physiology will be given by Dr. G. W. Kernode.

Vocal Music will be taught by Prof. A. D. Madren.

The principal is persuaded that, as an Academical school, patrons will regard the opportunities offered as second to none. Strict discipline enforced.

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 28th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

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### A TREATISE ON THE BOOK OF JOSHUA.

[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua. 1st chapt. Moses; 2nd Joshua, 3d, chapt. Arise; 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balaam; 15th, Caleb; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed; 23d, Snares and Treps; 24th, What Choice?; 25th Joseph's Bones.

This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

VOL. 23.

JULY 1, 1890.

NO. 16.

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

## 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 get together 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.

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 CAUSE OF JESUS.

## Poetry.

### NO HOME BUT HEAVEN.

SELECTED BY W. E. G.

This world is poor from shore to shore,  
'Tis like a baseless vision ;  
Its lofty domes and brilliant ore,  
Its gems and crowns are vain and poor,  
There is nothing rich but heaven.

Fine gold will change and diamonds,  
Swift wings to wealth are given :  
And varying times our forms invade,  
The seasons, robe light sinks in shade,  
There's nothing lasts but heaven.

Empires decay and nations die,  
Bright hopes to winds are given,  
The vernal flowers in ruin lie,  
Death conquers all below the sky ;  
There's nothing lives but heaven.

Creations mighty fabric, all  
Shall be to atoms riven ;  
The skies consume, the planets fall,  
Convulsions shake this earthly ball ;  
There's nothing lives but heaven.

A pilgrim here I roam  
From place to place I'm driven.  
My friends are gone and I'm in gloom,  
The earth is all a lonely atom,  
I have no home but heaven.

The clouds disperse, the light appears,  
My sins are all forgiven,  
Triumphant grace has quelled my fears,  
Roll on the cause, fly swift my years,  
I'm on my way to heaven.

Should war's turmoil on passions boil,  
Like Aetna's foaming cavern,  
Should sins and wrath the nations sweep,  
A tempest o'er the howling deep,  
I'll not be long from heaven.

Jesus says by Paul, Let a man examine himself and so let him eat the Lord's supper: but carnal nature prompts one to examine somebody else and hence not to eat with that somebody else.

P. D. G.

### A CHRISTIAN'S PROPERTY AND POSSESSIONS.

BY J. C. PHILPOT.

A Sermon, Preached at North-St Chapel, Stamford, Eng., on Lord's Day Morning, April, 18th, 1858.

[*Concluded.*]

III.—In the church at Corinth there were many divisions, and they had sprung from a variety of causes. One was for Paul, another for Apollos, whilst a third was for Cephas. The apostle, then, who had sweet and blessed views, far beyond what these Corinthians had ever seen or enjoyed, of his and their eternal inheritance, reproaches them for these carnal divisions, as though he would say—"Why need ye fret and fume and have all these contentious janglings as to whether Paul is a greater preacher than Apollos, or Apollos a more able minister than Cephas? What vain creatures to be taken up with such petty things as these!" It is almost as if when a young man, the heir of a wealthy nobleman, had just succeeded to his title, and the steward accompanied him over the estates, and was showing him well nigh half a county, instead of looking to the wide domain spread before his eyes, he began to quarrel with some poor old woman who was picking up a few sticks to carry home to light her fire. Well might the steward think if he did not say—"All things are your's: will you quarrel about a few sticks, when trees and parks and lands for miles round are your own property?" So we may say to Christians—"O these sticks and straws; these vain trifles; these miserable con-

tentions and church bickerings! Lift up your eyes and see what a glorious kingdom is spread before you! 'All things are your's. Why, then, glory in men or fight about men?

But as a steward of the mysteries, he goes on to lay before the heirs of God the catalogue of their vast possessions. He tells them that the very men about whom they were quarrelling, Paul, and Apollos, and Cephas were their's—that their preaching, their gifts and graces, all belong to them; that they being Christ's and Christ being God's the servants of God were their servants. All their wisdom, knowledge, grace, experience and power; all their unction, savor, and dew were their's, and that for their profit and benefit, because Christ was their's.

And "*the world,*" was that their's too? What! the world. May a child of God stand upon London Bridge and say "All the ships in the river are mine?" May he go to the Bank of England and say "All the Bullion in the cellars is mine?" May he stand upon St. Michael's tower in this town and say "All Stamford is mine?" Not in a worldly sense. But if he feel that his soul is worth a thousand worlds, and that it is saved in Christ with an everlasting salvation, then he may stand upon London Bridge and say—O, ye mighty ships that crowd the stream laden with all the world's wealth, what are ye compared to my soul? O, ye cellars, filled to overflowing with millions of yellow gold, what is the value of all compared with that eternity to which I am fast hastening?" O, Stamford, with all the houses and all the property and all the people in it, could you purchase a drop of water to cool the tongue of a miserable soul in hell? And is not my soul to me worth you all?" So though he can not lay a temporal claim to all the world, yet when he feels that his soul in his bosom is worth a thousand worlds, that that soul has been redeemed by the precious blood of Christ and will live in a happy and glorious eternity when earth and all its works under his feet will lie buried in the ashes of the general conflagration, the world is his, because he

is the master of it; he can put his foot upon it and say—"O, earth, I only want enough of thee to take me safely and honourably through life; enough of thy bread to feed me; enough of thy wool and flax to clothe me; enough of thy stones to shelter me; enough of thy timber to make my coffin; enough of thy ground to give me a grave. I would not have thee for my portion, my master, or my idol." When in faith and feeling he can thus speak, is not the world his? for faith makes him master of that which is master of all. It is true he is not here often in feeling, but fact remains when feeling fails.

Nay, more, the Lord makes "*the world*" to serve him, and thus makes it his. Nobody can harm him but by God's permission, and this very permitted harm works for his good. God can make the world lie at his very feet so that not a dog shall move his tongue against him (Exod. xi. 7.); the ravens shall feed him and he shall eat the riches of the Gentiles. For the gold and silver are the Lord's, and the cattle upon a thousand hills; and he can give waters in the wilderness and rivers in the desert to his people, his chosen, (Isa. xliii xx.) When, too, you can look around you upon the fields and meadows, trees and rivers, and meekly say, "My Father made them all," they are all yours, because they are your heavenly Father's. I often walk in the beautiful park adjoining this town, and I have sometimes thought I enjoy it more than its noble owner; for I have had many a secret prayer and sweet meditation there, and I have the additional pleasure of admiring its beauties without the anxiety of proprietorship. Is not the park then mine—the trees, the avenues, the lake and the walks, all my own?

Then there is "*life*" and that too, says the apostle, is "*yours.*" But how can this be? In two ways. Life present and life future, both are the Christian's, according to the words, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) But life present is natural and spiritual.

In three senses therefore is life the portion of Christ's people—life natural, life spiritual, life eternal. Life natural is their's for they only can truly enjoy it. What is natural life if it hangs by a thread over an awful eternity? How soon spent and gone, and how soon death and judgment close the scene. But the christian's very natural life is his season for faith and prayer, the seed time of an immortal harvest. Most men are life's slaves, but he is life's master; to most, life is but an opportunity of evil, but to him an opportunity of good. Spiritual life is peculiarly his, for he alone possesses it. Natural men share with him natural life; but he alone enjoys spiritual life. This life is his because Christ is his. Christ is his life, and because Christ lives, he lives also. And then there is life eternal, which commencing now in life spiritual is transplanted above to live in immortality.

And then, more wondrous still, "death" that last enemy, that king of terrors, who makes the strongest tremble and the stoutest heart quake; that too is your's, if ye are Christ's. Death is not your enemy if you are Christ's, but your friend. He may indeed in the dim and distant prospect seem to come in the guise of an enemy; you may dread the thoughts of his approach, and may even sink down with fear how it may be with you in that solemn hour. But if you are Christ's, death is yours as well as life, for he has abolished death, and hath brought life and immortality to light. Death then cannot harm you, because Christ died for you. Death will merely cause your poor body to drop into the ground, whilst it will open to your soul the everlasting doors through which the King of Glory, the Lord mighty in battle, entered as your forerunner when he went to prepare a place for you.

"Things present" also, whatever they be, are your's, if you are Christ's. Things just now may be very trying, very distressing. Your present path may be one of great darkness, doubt and fear. Things past may be forgotten; things future may encourage hope;

it is things present that burden and distress. But things past were once present. Did not the Lord manage them then, and can he not manage them now? If things present are painful, they are yours to endure; if pleasant they are yours to enjoy. Still they are your's, for they are on your side working together for good. Use the present; it is your's; the past is gone. Present faith, present prayer, present waiting upon God, present grace, present mercies, present blessings—all are yours, for ye are Christ's, and Christ is God's.

*Things to come* are yours also. They may in prospect seem still more gloomy than things present. Illness, family affliction, painful bereavements, and many other anticipated evils may seem standing at the door; but if ye are Christ's, things to come are yours as much as things present. All will surely be made to work for your good; all are in the hand of your heavenly Father, of your gracious Redeemer, and of your Holy Intercessor and Comforter. All that lies in the womb of time, all that is folded up in the bosom of eternity is yours, for Christ is Lord and Master too. Then fear not the future. The things to come will, if they bring fresh troubles, reveal fresh mercies; if trials march in their front, deliverances will come in their rear.

IV.—Now comes the exhortation founded upon these grand truths—"Let no man glory in men." The Corinthian Church was much torn by party spirit, and especially as regarded the ministers of God. One set up Paul, another was for Peter, and another for Apollos, till the church was filled with strife and confusion. This wretched spirit the apostle sought to quench by pointing out its men as if they were anything. What they are, they are by the grace of God; and neither you nor they have anything to boast of. View them as servants of God and glory not in their gifts or graces, but in their adorable Lord and Master.

But it is time to draw to a close. The grand point to have decided in a man's bosom is, whether he is Christ's or not;

and this is a problem which none but the Lord himself can solve. Blessed is he who has the witness in himself; and this he can only have by believing on the Son of God, as John speaks, "He that believeth on the Son of God hath the witness on himself." (1 John v. 10.) This is the internal witness of the Spirit, as the apostle declares. The Spirit itself beareth with our spirit, that we are the children of God. (Rom. viii. 16.) What witness have you ever had in your bosom that you are a child of God? Or if you have not had this special witness, what mark or evidences, what tokens for good has the Lord bestowed upon you? Can you not remember something that the Lord has done for you in times past—some promise applied, some manifestation of his presence, some look of love, some softening touch of his gracious hand, which melted you into the dust, and brought sweet peace and assurance with it? It might not last long, or be very deep, but it was an evidence when felt that you belonged to Christ. You remember the time and the circumstances, the darkness, distress, and bondage before, and the deliverance into sweet liberty then enjoyed; but still you are dissatisfied. You want the Lord once more to appear; you want another smile, another word, another look, another promise, another testimony, and without it your soul often sinks into doubt and fear. Now this is the path in which most of God's saints walk; I will not say all, because some are more favoured with an abiding testimony. But even they have great sinkings and heavy trials.

But with most it is a very chequered, in and out path. Thus sometimes they are indulged with a smile, and then such darkness of mind falls upon them that they can scarcely see a single evidence. Then the sun shines again; but darkness once more covers the scene, and down they sink again into doubt, guilt and fear. Then the Lord appears again, and then they love, and hope, and rejoice again; and so they go on, the scene ever changing, like an April day. Still on they go until they come at last to the closing scene, when the

Lord usually appears, scatters all their doubts and fears and darkness, and gives them a blessed dismissal into his own bosom of eternal rest and peace.

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"And the Lord said unto Samuel, how long wilt thou mourn for Saal, seeing I have rejected him from reigning over Israel!"

The Israelites were a chosen nation or people of God, for God had appeared unto Abram many hundred years prior to this time and commanded him to get out from among his kindred and people unto a land that he would show him (and Abram went, not knowing whither he went—so does God's sent servants to day) and would give it to his seed for a possession, when he had no child, and that his seed should be as the stars of heaven or the sands of the sea shore as for multitudes; and further told him what should befall them, that they would be carried away into a strange land and evilly treated for four hundred years, and how he would visit them in their afflictions and bring them out (and how he would deal with those that evilly treated them, and the plagues he would bring upon them) into a goodly land flowing with milk and honey. And it should be theirs for a possession and that he would deliver it to them, and would fight their battles and drive the enemy out, and it should be a land abundantly blessed with all things for them,

Now this people after being brought through such sore trials and hardships while in bondage and being set free in such a miraculous way, a way that no people ever were delivered according to history before nationally (but God's children are all delivered in the very same way by the power of God, and a way they cannot see through any more than the Israelites could when hedged in on all sides) and being led through the wilderness for a space of forty years and fed by the finger of God, and had a law given them which no other nation had like unto, and seeing how everything was provided for them without the labor of their own hands, while other nations who had a king had to pay heavy taxes for the support of that

king and his household: they had none of that to do. Just so is the church of God to-day, she is not taxed to keep up the isms, boards and societies, as other so-called churches, and why is she not? Because God has not authorized them, and has rejected them. But through the hardness of their hearts, if Israelites, they desired to be like other nations and must have a king to rule over them, so do some of the Baptists want to be popular and be like other people, must patronize the Sunday School and the isms, so God granted them a king but first warned them how it would be if they choose one, but nothing must do but a king and God gave them one according to their own heart, but God was never pleased with them. Well might Samuel mourn. Now Samuel was a prophet of the Lord and was blest of the Lord and well knew that the Lord was not pleased in Saul the king nor his ways; therefore Samuel mourned seeing how things were going on and knowing the Lord had rejected him and that he was not a king after God's own heart, therefore the Lord wanted to know of Samuel how long he would mourn for him seeing he had rejected him. Is there not such things being done among the Baptists now, mourning some influential member who has crept in like a serpent or wolf in a sheep skin, or brought in some new isms, or who cannot stand sound doctrine, and destroyed the peace and fellowship of the church; then the church must lament and mourn, knowing as Samuel did that God has not ordained it, but if they will go to God with prayerful hearts and get the oil of grace in them he will send them as he did Samuel, to the Bethlehemite Jesus who has prepared him a servant, to lead you unto living waters and green pastures, among his redeemed people, then you will not look upon the fine outside appearance because you are filled with the grace of God and grow in his grace and strength which makes this old man (the flesh) tremble fearing you may be treading upon holy ground with unholy feet and made to exclaim as Samuel, how can I go? But still you must go for the

grace of God is leading you as it has led many a little child to the fold, and you will be certain to go right through. You are going wrong, not knowing the way, for God sends you a way you have not known, a way no person has ever traveled after the flesh; it's a wilderness rugged and crooked, but he will make it strait and smoothe, and nice, though it will be a right about way from the way you have been looking, and be sure to point out a little stripling to kill that great champion that has defied the armies, (the church) of the living God, and he will not select the great armor of the day, self-made weapons made in the Theological schools, but will go down to the brook (humility) and get weapons prepared of God to fight his battles, and every time he slings one he will be seen to take the desired effect. Now I am well aware God's people have the same nature carnally of other people and it is right that they should, for God has ordained it. Jesus had to take a body of flesh to redeem his people, and they like applause too, but when we come to the church we must throw that all aside or we will tread upon holy ground with shodden feet, then let us lay aside every weight and ask God to give us a servant after his own heart to go in for us, and to lead us, and he will do it as he gave David to be king in Israel. Now I have no doubt but that there was many a prayer went up to God from some of those Israelites for a better king, knowing that the Lord was not pleased in Saul and he had rejected him, and so it is to-day, when Saul gets in by the will of the people and not of God's choice, many a prayer goes up to God, for he rules in his people, not on them, and when he puts the subject matter in their hearts and they feel the burden they will cry and God will hear it and grant their request. Yours, II.

#### REQUEST.

The subscribers will please remit to me what is due for Zion's Landmark. This is intended for subscribers one or two years behind, and not for such as have paid up or nearly so. It would much relieve me of financial trouble if all that are behind would come up to my relief by promptly sending on their dues.

P. D. GOLD.

EDITORS ZION'S LANDMARK, DEAR BRETHREN:—For more than two months I have from some source had impression to write an article for publication, but I have hitherto refrained from writing. I am not so fond of seeing my name in print as to jump at every opportunity to write something. Writing at random or with the view of gaining notoriety is a sin and a great cause of strife among our brethren.

To have dogmas and neither write nor preach without bringing in those pet ideas and trying to enforce them is detrimental to the peace of the church. In writing and preaching it should be our steady aim to benefit the children of God. I love them therefore I speak in plain terms to them. If we had more candor and less policy among our preachers we would have more peace in the church. False teachers by soft words and fair speeches deceive the simple and bring the bulk of troubles into the church. At our Association last year a brother told me that he heard another brother say that he intended to ask me whom I referred to in speaking of false ministers in the Baptist church. My reply to my informant was, that I meant any one who was guilty—no one unless he was guilty. If you should be condemning a band of robbers and some man should begin to defend them you would very reasonably conclude that he was at least in sympathy with the clan.

We all admit that there is too much looseness practiced in ordaining preachers and yet no steps are taken to remedy the evil. Whenever a young preacher becomes eager to be ordained he is right apt to manage some way to work the matter through. If he does not in so many words say that he wishes to be ordained, his actions show that to be his prime object and he and his friends right often become offended if the church shows him reluctance in calling for a Presbytery to ordain him. Under such circumstances perhaps the church, apparently to get out of its dilemma, will call for a Presbytery and the Presbytery will perhaps in turn throw the responsibility on the church and

ordain the restless young preacher and send him forth a full fledged minister, whereas neither church nor Presbytery is satisfied with his gift. Such unfaithfulness should not be tolerated in the church of God.

We should remember that it is better to offend a wayward brother than to disobey God.

In 1st Kings 13th chap. and 33rd and 34th verses we see some of the evil consequences of placing men in positions to which God has not assigned them.

In recommending a candidate for ordination his friends will sometimes say that he is poor and if he can be ordained he can ride on the train at half rates and get a marriage fee occasionally and thereby more easily support his family. Such arguments as these savor more of covetousness on the part of his friends than of Scripture authority.

If his advocates think that he has a call to the ministry and needs help, let them obey the Scriptures and help him and not be found resorting to such unscriptural measures to protect their own pocket-books.

The Scriptures do not give rail-road deductions and marriage fees as qualifications of a gospel minister. We should stick to the scriptures regardless of whom our course may offend or please. If churches were shown that it is their duty to look after the needs of their own preachers instead of throwing them off upon the common public for a support, there would, no doubt, be fewer calls for ordinations than there are. We need faithful men, such as Elders Osborne, Lawrence and Stadler who could not, through fear of men, be induced to swerve from duty. Thirty years ago, about the time I joined the church, young preachers were kept near home till their gifts were sufficiently developed to warrant their ordination, but now before they are ordained they are found off on long tours when their own church knows but little of their doctrine or conduct. Indeed the disposition to leave off the service of churches and spend the entire time in travelling is becom-

ing too prevalent among the Baptists a this time.

If we all abandon the oversight of churches we will in a short time have neither organizations to preach to, nor houses to preach in.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—(1st Peter, 5: 2.)

The inclination to neglect churches and to spend the whole time in travelling from place to place is getting to be somewhat in imitation of those so-called evangelists, some of whom are now making money much faster by preaching from city to city than they heretofore made it by selling liquor. I do not mean to say that it is wrong for preachers to travel and preach, nor that it is wrong for brethren to contribute to travelling preachers, but I do say that it is wrong for preachers to neglect churches and for churches to give a travelling preacher more for one sermon than they give the pastor for twelve month's service. No doubt pastors have been sorely neglected, whereas travelling preachers have been contributed to liberally.

Our present itinerant system is doing more to help rail roads and hotels than it is to support preachers' families. A preacher may leave his home for a month and the brethren may contribute liberally and yet on his return, after deducting his railroad fair and hotel bills, he finds that he has but little left to bestow upon his family. A more economical way of managing the matter would be for each pastor to spend the bulk of his labor in his own territory and then for the churches to look closely to the temporal needs of their respective pastors. I once knew a pastor who spent \$13 during twelve months for the hire of a horse to convey him to a certain church.

In the mean time the deacon held out a subscription list to get something for the pastor.

He got about eleven dollars subscribed and very little more than six dollars of that amount was ever paid, and what adds to the shame of that congrega-

tion some persons who claimed to be very sound in the faith began to grumble and say that the Baptists were getting to be as bad as other denominations to take up collections for preachers.

It seems to me that no church so covetous as that has any right to expect prosperity either in temporal or spiritual things.

"Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. 3:9-10.

In some instances it is the fault of the deacons that the pastors are not better cared for. The deacons are the financial officers of their respective churches and yet some of them neither contribute themselves nor ask others to do so. A deacon who is scanty in his own contributions can not expect to have much success in collecting from others.

It is true that deacons sometimes get rough treatment from covetous persons, yet that should not deter them from duty.

A deacon once asked a man, whose wife was a member of the church, to help the pastor and he said he was willing to do so, but that he preferred to give it to the pastor himself and then he would know that he got it. Sometime after that the deacon asked the pastor if that man had given him anything and the reply was, "nothing unless he has done it through you."

That is the common result of such men's promises. Those who are so afraid of letting their left hand know what the right hand is doing seldom do much with either hand. Paul did not instruct the church at Corinth to neglect to take up a collection, but enjoined it upon them to be so industrious about it as to get through with it before he got there.

"Upon the first day of the week, let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1st Cor. 16:2.

The Scriptures tell us to give double honor to the Elders that rule well. "Let the Elders that rule well be counted worthy of double honor especially they who labor in word and doctrine." (1st

Tim. 5:17.) Those who take no care of churches are not rulling at all—neither well nor otherwise. In strolling about they right often intermeddle with the discipline of the churches among which they travel and thereby do more harm than good. To take sides with an offender is equivalent to encouraging him in his crime. It is a sad state of affairs when any guilty person is held up before the brethren as a martyr and those who justly accuse him are treated as disturbers of the peace. Such misrule as that has a tendency to intimidate the innocent and cause them to submit to things which should not be tolerated in the church. Those who are guilty of the sins are the ones that disturb the peace, and not those who bring the charges.

Each church being acquainted with its own surroundings is a better judge of its own business than a stranger is, therefore I make it a point to receive guilty men's reports with a great deal of caution. They are sure to make their side as favorable as possible. Solomon said "All the ways of a man are clean in his own eyes." Prov. 16 : 2.

Once when I was preaching at a distance from home, after I got through, a man came to me and requested me to get the church into conference and "make them take him back into fellowship." I gave him to understand that I considered the church there competent to attend to its own matters, and that if he had been guilty of crime, which caused the church to exclude him, he had better go and confess his sins and ask forgiveness. After getting away from that piece some of the brethren informed me that he was a bad man. Sometimes a preacher in order to excuse himself for not taking the care of churches will say that he is not competent to do so, and yet if you were to tell him that he is a novice he would be offended. I know that there is less persecution, less labor and more profit in leaving off the care of churches and in spending the whole time in travelling to and fro, but we cannot all dodge responsibility.

Some of us must endure the afflic-

tions of the gospel, and in the list of afflictions Paul alludes to his care of the churches. "Besides those things that are without, that which cometh upon me daily, the care of churches." 2d Cor. 11; 28. Some men may be adapted to travelling exclusively, but my opinion is that a very small per cent of those who are engaged in travelling come under that heading. If a preacher has not enough influence for the churches near his home to want any part of his services, the churches abroad will do well to pause before they caress him too much. In this letter I have spoken in very plain terms, because I love my brethren too well to daub them with untempered mortar. In the language of the apostle, "Am I become your enemy because I tell you the truth." May God grant that those who read this may receive it in the same spirit in which I have tried to write it; a spirit of candor and love. Yours in hope of eternal life.

JAMES S. DAMERON.

Ruffin, Rockingham Co., N. C.

#### IN SELF DEFENSE.

From an attack by one L. J. II. Mewborn, of Jason, N. C., published in No. 7, Feb. 15th, 1890 of the Landmark, in which the writer seems to display three things, to wit. First, to ingratiate himself with Editors and Book-makers; Second, to ingratiate himself with what he calls "travelling preachers," and the third, and largest thing he displays is false charges against me, I hope through ignorance rather than intention. For Paul says that "He obtained mercy because he did it ignorantly, and in unbelief." I have carefully read my private letter to J. P. Gully this morning, and I have not found one word against a sincere gospel minister, neither is there one word against the legitimate work of religious Editors, nor do I find one word against publishing a religious paper. But my article does strike at religious speculations by editors, preachers and everybody else from Judas to the present, and I now reaffirm that every word in my letter to J. P. Gully is truth, and I felt in-

pressed of God to so write, and I have no apology to make to Elder Gold, nor to any gospel minister, neither has Elder Gold nor any gospel minister asked me to do such a thing. My remarks were not personal, but general. I only pointed out the evils on the part of preachers and editors where-ever either is done for pride, pleasure, a support, or speculations, and if editors, or preachers judge themselves to be guilty of what is therein stated the remedy consist in their repenting of such evil, rather than strive to turn me from the truth which I have written, by abuses and false statements about what I said in my article to J. P. Gulley. Some say that they read my reply to Elder Gold's "Remarks" which is not true. Elder Gold refused to publish my reply; but did publish a little PRIVATE personal request, or demand sent him not for publication, but to ask him to set me right professionally before the public. This he should have done in a few words, without publishing the private letter to him, after refusing to publish my reply to his "remarks" which was intended for publication, and which, if published, would have thrown additional light on my letter, as well as to demolish "remarks" scriptural claims of support for what he calls writing books, papers and etc, which work is not denounced in my letter, but the speculations on such things is, I admit that an editor has all underhold on his debatable, for he can say what he pleases in his paper, and get what he has to say before the public, and if his opponent gets the better of him in the arguments—he can use the "veto" power vested in editors, and send what he has to say to the world, and send what I have to say under his table. On that plan, a southern negro could whip General Grant and his army, provided that Grant was wholly dependent on the negro to *match* his cannons, and the negro would not do it, and Grant could not make him do it.

But to return to my opponent, L. J. H. Mewborn, who asked me to inform him where he can get better reading matter (outside of the Bible) to set be-

fore his children (that I wish to try to raise as near right as I can) than ZION'S LANDMARK, *Signs of the Times*, *Primitive Monitor*, *Gospel Messenger*, *Church History*, by Elder Hassel, *Treatise on the Book of Joshua*, by Elder P. D. Gold, *Regeneration*, by Elder J. H. Oliphant, &c. Reply: I will first demolish your premises by denying that you have any need to go (outside of the Bible) to get reading matter to raise your children by. The Savior said, "search the scriptures." &c., not a word said about outside reading matter.

So you claim that the Bible is not sufficient to teach your children all they should do? And do you claim that those papers and history supply the deficiency of the Bible?

I am willing to admit that if you wish them to believe in that most damnable heresy, "universal" (absolute) Predestination of all things—(falsely called) both good and bad, that the *Signs of the Times* is better reading matter for your children than the Bible, or rather you would have to go outside the Bible to get it, and unfortunately the *Church History* by the influence of that paper has that doctrine inserted in it, which is not now, nor ever was Baptist doctrine, and is not taught in the word of God, but is the doctrine of Calvin who was a Presbyterian I think. All those papers have many truths in them, and many untruths, while the Bible is all *truth*.

As for the book on *Regeneration*, can that book teach your children regeneration? Does brother Oliphant know any more about that subject than the poorest negro in the South who has been regenerated? Can any natural man understand the office work of the Spirit? Did Noah have need to go outside the ark to get what was not inside? If so then you need to go outside the Bible to get reading matter to raise your children by.

What is the matter now with the Baptists? Reading too much outside matter and not enough Bible matter. One set holding conventions when the end of the world will come, another advocating Sunday Schools, another, Home

and Foreign missions, another, human instrumentalities, another, universal predestination, all started from editors and travelling preachers, filled with pride, arminianism, universal charity, and a zeal for God, but not according to scriptural, nor revealed knowledge. Such and such only is my remarks striking at, and I would not withdraw them for my right arm. I predicted another split in the Baptist church ten years ago, that it would come in fifteen years, it has started now in northern Virginia. In conclusion—if any other brother has anything to say about me, or what I write, say what you please and stamp it with a little praise of books and papers, and then fire a shot or two on me, and your printers' bill is paid, and insertion sure. All I ask of editors, book-makers, preachers, scribes or pharisees, men or devils, is to give me the same showing before the public in my defense, that you take to fight against me and my doctrine, and if you defeat and put me down by disproving scripturally what I say, all is right, or if you prove by the *Scriptures* that those things which I oppose are commanded, or commended of God, then, and not till then will I apologise to Elder Gold or any brethren who have or may complain against the naked truth of my article.

I will now summarize Elder Gold's "Remarks" and by careful reading you will see that he declares mankind to be "prone to extremes." What are religious extremes? Answer, either more or less than God has commanded. Then show me that the things which I have opposed are commanded of God to be done, and I am defeated, otherwise I shall hold the fort. Second, Elder Gold says more about and against preachers really than any man can show in my article. He calls their preaching, "poor stuff" and says, "There is too much," and says it "has not the weight of preaching in it." Did I say as much or more? Elder Gold complains against the churches because they allow such preachers to preach and travel at large to earn their bread. Did I say any more or even as much? Elder Gold did not say who those preachers are, neith-

er did I personate any one in my article. What then is the difference, and why not condemn his "remarks" as far as they strike at preachers and churches, as well as mine? Elder Gold strikes at Editors. Book makers and book-peddlers, whose object is to speculate, or make money by the business. Did I do any more? Nay verily. Then why condemn me for doing a thing, and praise Elder Gold for doing exactly the same thing? "Consistency what a jewel thou art." Elder Gold admits that some men preach, some men edit papers and some write books to make money by. Did I say any more? Elder Gold says, "because this is so, shall we kill all true men? (This is the substance of his remarks.) Did I ask for the head of a true preacher, a true Editor, or a true book-maker, to be given me in a charger by either the church or Herod? nay verily. Then I did not ask as much as Elder Gold did, for he did ask or say, the church should stop such. Yet you say it was right for Elder Gold to do so, and more also than I did, but was wrong for me to say even less than he has said. In conclusion I have no personal feelings against Elder Gold, nor any brother in this matter, nor against printing papers nor books, if such is done solely for the truth's sake, but if the object, or part of the object in doing those things is to make money, or a natural living of the business, then I neither screen gold, silver, copper, nor greer-back, all of these from guilt, but if this is not any part of their object none of them are guilty, and my remarks do not apply to them and if not guilty themselves and believe as Elder Gold says in his remarks, that all of these things are wrong and should not be done. Then pray tell the public why I should be put to death for saying what Elder Gold says himself. I acknowledge that I can see no reason why I should die and Elder Gold live unless it be shown that I have no right to my opinion, unless that opinion be founded upon, or approved by Elder Gold, or some Editor, Book-maker, preacher or community.

In conclusion, will brother Mewborn accept this as an apology? If so he

and all concerned are welcome to it, for it is the best you will ever get out of me, for I have about as good a spell on me now as I ever take. Yours in the bonds and afflictions of the cross of Christ.

L. I. BODENHAMER,

Kernersville, N. C.,

DEAR BROTHER GOLD:—I feel impressed to write to you and ask you to consider, and if my letter is worth publishing to do so. I have some thought on the language spoken to Abraham by the Lord when he said to him in the 22d chapter of Genesis and 2d verse, "Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Now it seems to me that there was a special meaning in this, for we know that Abraham had another son by nature. Ishmael was as much Abraham's son as Isaac was. It seems to me that the first is a figure of those who are not the chosen of God which are his creatures as much as those who are the chosen of God; but they are not his sons according to heir-ship. In other words they are "not his by his everlasting choice, therefore certainly they are not beloved, as some who like Isaac was the promised seed and Ishmael was not therefore Isaac was beloved by Abraham because of the promises unto him by God. So it is with all of the chosen of the Lord. They are beloved as sons while those who are not are only reckoned as bastards. Because he loves them he quickens them by his Spirit and brings them into the fold of God and makes them heirs of God, and if heirs of God, joint-heirs with Jesus Christ. Because, as the apostle said, we are saved by the washing of regeneration and the renewing of the Holy Ghost.

Brother Gold, I wish to write you some things that I have seen of the Lord lately. In the latter part of June last I saw a vision which was as follows. I was taken by an unseen guide which I could hear calling out, this is the way

walk ye in it, and was travelling a dark path and while travelling came to the fork of the path, and a horrible bug showed itself to me and told me that that was the way pointing to the left hand fork, and I took it and travelled a while, but could not hear my guide. I became alarmed and turned back and came to the same fork, found my unseen guide, and it spoke to me and said this is the way, walk ye in it, so I turned to the right and followed it until I came in sight of a beautiful light place and when I came to it it was a beautiful stream of clear, running water, running down on each side were very pretty white banks, and in the stream stood a tree that filled the entire space of the stream, and the water was running right on through the trunk of that, and while looking and wondering I was carried across on the opposite side and my guide joined me again and I travelled on awhile, and the same horrible creature which was neither male nor female, black as could be, eyes red, mouth red, and frightful to behold, made its appearance again, and said to me, you seem to be in trouble; let me sell you a position, you may have all of this vast territory for thirty pieces of silver, and I said to it I want none of yours, I am looking for the city of light and immediately it was gone and I saw a great city, and my guide led me to it, and it was the most beautiful place that I ever saw. It was composed of only one building which was round as a compass and had one straight entrance to it, and at the entrance was the most lovely child dressed in white, which held out its hands and received me into the building, and when I entered the beautiful the stream with the tree all came right up and closed in, and how happy I felt. I thought I should never have sorrow any more. On yesterday night I was carried into the loveliest place that my eyes ever beheld, and was the most delightful. The place represented a flower garden with the walks pure gold, and the whole so rich that it made me feel that I was in the presence of God, and I prayed to the God of Heaven to let me remain there, and then I commenc-

ed to sing the hymn "Praise God from whom all blessings flow," and awoke singing, and found out that flesh and blood cannot inherit the kingdom of God. So I only can await and hope for the salvation of God. Oh, what a glorious mystery that I should ever be saved.

K. F. PRINGLE.

BRETHREN GOLD AND LESTER:—What a great blessing to have the privilege of thus addressing you as brethren. I am often made to fear that I am claiming too much for one so unworthy, and yet to be cut off from that sacred relationship I feel that it would be too intolerable to be borne. The Lord forbid that I ever should. I have been for sometime strongly impressed to pen down a few of my feeble thoughts upon what I conceive to be the duty of the professed followers of the meek and lowly Lamb of God that taketh away the sin of the world, and that we hope has changed our sinful nature to love, fear, and reverence his holy name. We are commanded to let our light so shine that others, seeing our Good works, may be constrained to glorify our Father in Heaven. I would ask how this light is made to shine? Not by walking in the road of disobedience, carelessness and neglect. Do you not fear that our beloved zion to some extent is growing cold. It seems that the first love is not remembered by some as it once was. How often we see vacant seats on our church meeting days? Some for months have failed to be there, yea and some for years. Is there not a cause? The Lord said by the mouth of the prophet, that they that feared the Lord spake oft one to another, and the Lord hearkened and heard it, and a book of remembrance was written for those that thought upon the Lord and called upon his name. Are we calling in a righteous way, in a way that he will own and bless? The sweet singer in Israel said that no good thing will the Lord withhold from those that walk uprightly. Are we endeavoring to carry out the requisitions of the scriptures of divine truth? The apostle James says that pure and undefiled religion before God and the Father is this, to visit the Fatherless and the widow in their affliction, and keep himself unspotted from the world. Yes brethren and Sisters, that garment of salvation, that pure and spotless robe of

righteousness, that the ever blessed Saviour wrought out on calvary for his chosen and peculiar people, how very careful we should be that it should not be stained by running after the perishable objects of this poor insolvent world that is all to perish with its using? I would ask my dear brethren and sisters, do you feel that we have an acquitted conscience before the great head and king in zion, that we have discharged our duty in visiting the fatherless and widow? Think of our aged mothers in Israel. I for one plead guilty that I have not visited them as often as I should have done. Not that they were in a destitute condition or needed pecuniary aid at all. The Lord spake by the prophet Isaiah saying, comfort ye, comfort ye my people, speak ye comfortably unto Jerusalem. Can we not say unto those way-worn pilgrims that we have an humble hope that they have received at the Lord's hands double for all their sins? Speak of the goodness and mercies of the Lord. Think how long they were blest to come to the house of God to meet with brethren and sisters, and join in worship in the holy temple of the Lord, and now when we see the Almond tree is blossoming with the frost of many winters, the strong men now tremble, and they are no longer able to take their staff in hand, but must submit to their years of age, and be content in their retired condition, knowing it is the Lord's will. We should not neglect our duty. And last but not least, the duty that rests upon the church in regard to the care of their pastors. We wish them to serve us faithfully. When we call upon them we expect their services, it matters not what their business may be at home. The Scriptures abound with the duty of churches towards their pastor. It says, if we, speaking of the preacher, have sown unto you spiritual things, is it a great thing that we should reap of your carnal things? I am as much opposed to a hired ministry as any one could possibly be, but I think that christian duty points out the way that we should attend to those things. Do you not think, brother Deacons, that it is right for you to visit your pastor, and if he is a poor man see that he has the common necessities and comforts of life; if he is needy call upon the church to aid him. If we believe that he is called of God to preach the Gospel, which we have proven by selecting him as our undershepherd to go in and out before us, why then we

should endeavor to hold up his hands that the Lord may enable him to go and preach Jesus, the way, the truth and the life, and when he goes he may not have to go burdened with a needy family upon his mind as well as the weight of ministry. I do not consider it any more the duty of the deacons to contribute to their pastor than other members of the church, unless they are more able; but I consider it their duty to stir up their pure minds, and tell them it is their duty. I think that Paul admonished them to lay by in store as the Lord had prospered them. It seems that the widow's mites was more than them all, because she gave all she had, but is not expected only of those that are able. We all are poor. The Lord said that I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. I hope and believe the Primitive Baptists are the very people that do trust in the name of the Lord. They are all that profess to worship a God that has all the power both in heaven and on earth. All other sects and orders will give the creature some power; but we become disobedient, and neglect our duty. We are informed when ancient Israel walked obediently they ate the good of the land, and when disobediently they were scourged, and judgments were sent upon them. O that the good Lord may enable us to walk in the way he should have us to go. We are informed by the scriptures, they that have clean hands shall grow stronger and stronger. What are we to infer from this scripture? Are we not to walk circumspectly that we may show forth his praise by a pious walk and a well ordered conversation, that we may make strait paths for our feet, that we may speak of his goodness and tell of his power to save sinners of Adam's fallen race. I feel, Brother Gold, in closing my scribble, that I could adopt the language of David and say, draw near all ye that fear God and I will tell you what I hope he has done for my soul, and again what shall I render unto the Lord for all his benefits towards me. May the Lord bless and add a blessing is the desire of one of the least if one at all.

E. C. TURNER.

Ironside, April 1st, 1890.

DEAR BROTHER GOLD:—I have been impressed for some time past to write you upon two different subjects, but I

have deferred, hoping that some one more competent than myself might discuss them.

The first is, the number of books and papers that are being printed and circulated among the Primitive or Old School Baptists. Now, it will hardly be denied, that when one is separated from those he loves it is sweet to get a letter from them. So it is with the brethren. If, in the Providence of God, one of them is separated from those he believes preach the truth, and love it, he certainly derives comfort from reading the communications of those of like faith, which are found in our papers. If he is shut in by affliction, it is consoling to read of the triumphs of others over their troubles, by faith in God. What poor child of God but can recall some incident of the experience of others, which tallies with his own. They all travel the same road, because they are taught by the same spirit, and it is pleasant to read of those who are aiming to reach that city "whose builder and maker is God," and hear some poor tired little one say God has asserted, "I will never leave thee nor forsake thee. When thou passeth through the waters I will be with thee, and through the river they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shalt the flames kindle upon thee. For I am the Lord, thy God, the holy one of Israel thy Saviour." This makes their "hearts burn within them." No, as soon abolish chimney-corner preaching, which no weary pilgrim would consent to, as strike down the medium of communication between the brethren scattered abroad. Some things are printed which it were better had they never appeared, but all things human are fallible, and where we cannot fully agree, we should exercise that charity which becometh brethren.

As to books, some are comforting and edifying to the brethren. If any are published for mere money-making purposes, or the advancement, or vain glory of men, they should be rejected. The Old Baptists may be an ignorant people as to this world's knowledge, but

they are not easily deceived by cheats or frauds. The Bible is their only standard, and by that they wish to prove all things, and hold fast that which is good. Since the above was written I have received the LANDMARK for May 1st. In it I find the following from brother J. C. Hall, of Gogginsville, Va., which I fully and heartily endorse. "How brethren with the love of God in their hearts, can write or speak lightly of our sound periodicals and valuable books now being published, is a mystery to me. I feel to commend them, and only wish I was able to take them all for the benefit not of myself only, but for the benefit of my children, who I wish could never see or read the light trashy blasphemous publications of the present day, so eagerly sought after by the lords of arminians in the land."

The second subject is, the great uneasiness that is being manifested by some of the Protestant denominations at the rapid growth of Romanism in this country. This implies little confidence in the God they profess to serve. We are told that the Almighty rules in heaven and among the inhabitants of the earth; that He doeth all things after the counsel of His own will; that He shall endure forever; that His right hand shall find out all His enemies; the earth is the Lord's and the fullness thereof, and the world and they that dwell therein; the counsel of the Lord standeth forever, the thoughts of His heart to all generations; in whom there is no variability or shadow of turning." The Savior says, that He came to do His Father's will, and "I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand. I and my Father are one." If this be true, and every christian knows that it is, how dishonoring to God, to believe or fear that any of his plans or designs shall be thwarted or upset by the schemes or institutions of wicked men. They will grow "worse and worse," but the Lord has never yet left himself without a witness, and He never will. Persecutions may come, men may strive for earthly glory and power, the evil one may seem to

prevail, but "fear not little flock, it is your Father's good pleasure to give you the kingdom." Mind, He does not give it to them for their zeal in opposing Romanism, or promoting Protestantism, or any act of their's, but because it is "His good pleasure." You have the blessed assurance that "the Lord knoweth them that are His. Let us flee to the covert of His wings. Your brother in hope,  
C. S. MCDANIEL.  
601 1/2 Fourth St., N. W., Washington, D. C.

DEAR BROTHER GOLD:—It is by the mercy of God that I am permitted to take my pen in hand to try to write you some of what I hope the Lord has done for my poor soul—some of my little experience, if I have any.

When I was young I thought I was as good as anybody. I had lived a moral life, never did anything bad I thought, but when I was about eighteen years of age I began to be troubled about something and I did not know what was the matter with me. I would think I had to die, and what would become of me after death I did not know. I would think about it and shed tears I did not know what for. These words would ring in my mind all the time, "seek and ye shall find, knock and it shall be opened," but I did not know what this meant. I went on for some time. I could not sleep nor eat. My cry was, "Lord, what is the matter with me?" I tried to pray, but the more I tried, the worse I got. I felt that I should die and be lost evermore. One night I dreamed I was walking a road on the edge of a high mountain. On the left was a deep gulf. I saw no bottom, I was alone. It became dark and the way I did not know. The devil got after me and said he was going to have me. I was sore afraid and cried, "Lord deliver me from this place if it can be thy will." A pleasant man came to me and said, "follow me," then the devil left and I awoke, trembling as with a chill, I was afraid go to sleep, fearing the devil would get me. Sometime after this I was lying down and these words came as though some one had

spoken to me, "By grace, through faith ye are saved, that not of yourselves, it is the gift of God." I did not know much about the Scripture and did not know what this could mean. I saw I was a sinner, the worst of all in the world. I thought torment was my portion. I was afraid to go to sleep at night for fear I should wake in torment. One night after this, I dreamed I was carried to a place which I thought was torment and placed over the middle of it on a little pole not larger than a small walking-stick. I thought I was bound to drop in there. I had nothing to hold to; I could not move hand nor foot. I thought the devil was behind me ready to drop me in that dark and awful place. I cried, "Lord, have mercy on me a poor sinner," the last words I thought I ever would say. I looked before me and saw a man standing at the end of the pole, and I thought it was Christ. I said, "Lord, have mercy on me," and he met me and carried me across as light as a feather and said, "Follow me." I thought I had to walk a very narrow path towards the West. I awoke and thought what could this mean, though I thought it was a dream, I could not keep it out of my mind. My troubles grew worse than ever, and I thought it was more than I could bear, for I thought I was bound to die and what was to become of me I did not know. My cry was, "Lord save a soul condemned to die." One day I was in the house about the fire, and I was called by name so sharp I can not tell how I felt. I ran to the door and looked everywhere, I did not see anything. These words came to me, "It is the Lord's work." I tried to pray to the Lord if it was his work that it might be made more plain to me, this was one Friday evening, the next Friday night I went to bed troubled about my condition, thinking there was no mercy for me, but my prayer was, Lord have mercy on me a poor sinner, if I am saved it is indeed of thy tender mercy, if I am damned it is just. I went to sleep and in a dream or trance, there shown a light in the house brighter than the sun and a man standing by

saying, "I am the root and offspring of David, the bright and morning star." It seemed I caught him in my arms and said, "Is this my blessed Lord and Saviour?" He said, "I am yours and you are mine," and raised me up. When I came to myself I was up praising God with all my heart, I felt like I should never sin again. I loved everything, but above all I loved the members of the Baptist church best. I wanted to be with them at Old Town Creek, where I could tell them what a dear Saviour I had found; but soon Satan told me I was deceived and I feared I was, but it seemed to me I was bound to tell what I hope the Lord had done for me, so I went to Old Town Creek church Saturday before the Second Sunday in June, 1850, and was baptised by Elder Ichabod Moore. I thought my troubles were gone. Alas! I have not found it so! If worthy of a place in your precious paper, publish, if not, all is well. May the Lord bless you, my dear reader. Pray for me. Yours in love,

FRANCIS C. PROCTOR.

DEAR BROTHER GOLD:—I am requested by an old colored brother (Green Thomas) to write and request you to publish in the LANDMARK that he desired some of the colored ministers of Primitive Order to visit the churches composing the Bear Creek association and assist him in forming a correspondence with some of the colored people's association.

Peachland, Anson Co., N. C. is his address and if any of the ministers will come they can come by railroad to Peachland, and when they get there enquire for Green Thomas, or Wyatt Hamilton. Yours in bonds of love,

JAMES D. NANCE.

Brother G. C Farthing gives \$5 additional to assist in paying the Church History debt, and endorses brother L. J. H. Mewborn's view of the matter, as recently published, that Baptists should pay their debts and help each other in distress, and insists that they should pay this debt incurred in writing the History.

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 XXIII . . . . . No. 16

WILSON, N. C., JULY 1, 1890.

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

## Editorial.

BROTHER GOLD:—I love to read the LANDMARK. Some of the writings in it are very comforting to me. Some of the brother preachers differ with me on some points of Scripture. I stand ready at any time when I am in error to take the advice of a good brother. Will you please give me your views on a passage of Scripture that reads as follows, For as in Adam all die even so in Christ shall all be made alive. I want to know if all of the sons of Adam do not have the same chance? If all are children before they come to years of accountability to God, will they not all be saved? Also I want to know if you believe that God's preaches are instrumental in bringing sinners to God. These questions bear on my mind. Please do not think that I am too inquisitive. I want all the information that I can get.

JOSEPH H. BALL,

Remarks.

1st. "As in Adam all die." This means that death is in Adam, and that all that are in him die because death is in him. There is no eternal life in Adam. Death reigns by Adam and in him, so that whenever one dies that is proof that he is in Adam and of Adam. As sure as he is in Adam he shall die, and his death proves unmistakably that he is in Adam. There is no death in Jesus. It does not come of or through or by him, but it is all in and of Adam.

So on the other hand, and as standing

opposed to this, all life is in Christ Jesus. By this is intended all quickening or making alive, all raising from the dead. For the hour is coming when all that are in the graves shall hear him and come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation.

In this chapter the subject matter of the apostle Paul's writing is the resurrection of the dead, and especially the resurrection of the bodies of the saints is dwelt upon. Some man will say, how are the dead raised up, and with what body do they come? For resurrection includes the body in the sense that the one that dies, and not another, is raised up. It does not mean a body in the same form and conditions will be raised up, but it must be the one that dies that is raised or it would not be a resurrection. Now Jesus has the pre-eminence in this as in all else. Christ is the first fruits of the resurrection, or is raised first, but after when he comes then also they that are his shall be raised from the dead at his coming.

So that all resurrection is in Jesus, nor is any part of it any where else. So that because all that are in Adam die because he is dead, so all that are in Christ shall live because he lives forever, and there is no death in him, hence those that are in him cannot die but will live forever because he *lives forever-more*.

So there is no chance and cannot be any chance for the salvation of a single soul in Adam, because there is no salvation at all in Adam. For in Adam all die. Salvation cannot be preached on chance, nor can there possibly be any chance of salvation for any one in Adam. It is in Christ that there is salvation. Nor is there anything but sal-

vation in Jesus, just as there is nothing but death in *Adam*.

It is Christ that raises the dead. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they, all that hear, shall live. It is God that quickeneth the dead and when Jesus raised Lazarus from the dead were his disciples instrumental in that matter? What help did they render to Jesus in bringing Lazarus out of the grave? God hath in these last days spoken unto us by his son whom he hath appointed heir of all things. Saul heard the voice of Jesus before he heard any word from man.

So that is not the preacher that is an instrument to quicken the dead, but there was a use for those standing about after Lazarus was raised that they might loose him and let him go. There was a use for Ananias after Paul was quickened to tell him what to do.

There was a use for Peter to preach to the distressed Cornelius. There was a use for Philip to preach to the convicted eunuch and to baptize him.

So there is a good use in this day and time for every one that the Lord has called to preach the gospel.

Feed the flock—not make sheep—of God which is among you. Preach the gospel to every creature. The preacher need not fear, but should preach the gospel to every creature as much as in him is. The word instrument is never applied to a gospel preacher. He is called a minister, and a servant, an ambassador, a steward, &c. He is an earthen vessel or the treasure is in earthen vessels. This is as near the idea of an instrument perhaps as is used. But an instrument is altogether subject to the agent that controls and handles the instrument. When would an ax, which is an instrument used for chopping, ever

cut down a tree unless it should be handled by some one? The Lord holds his preachers in his right hand and uses his preachers to reprove, rebuke, exhort, teach, &c., with all long-suffering and doctrine, but never to quicken the dead.

P. D. G.

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MR. GOLD:—I would like to hear your views on a dream. A few nights ago I dreamed I joined the Free Will Baptists, though was not satisfied. The preacher told me he would baptize me in the pool, but it was in a big trough of water. I thought I told him the Lord had not directed me to be baptised in that way, and cried fit to kill myself, and was not satisfied. Mr. Gold, I hope the Lord will direct you to come and preach for us. We live a long way from any church except the Free Wills, which I have not heard in five years.

Respectfully yours,

BETTIE GARDNER.

#### Remarks.

If in the dream you were not satisfied with the Free Wills, do you think you would be pleased with them when you are awake? If you were among the Old Baptists my impression is that you would enjoy their company and find rest and fellowship.

Jesus was baptised in the river Jordan according to the purpose of God. The old order of baptism by the true servants of God Almighty will give the answer of a good conscience to all that have a purged conscience. Come up to Tarboro to the meetings there.

P. D. G.

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DEAR BROTHER:—Do you think an editor of one of our papers has a scriptural right to refuse an article written on any scriptural subject, provided it be written in a brotherly, humble, loving and kind spirit, and intelligibly presented, simply because he fears it will cause controversy. For instance, suppose the

churches were not united on the subject of Baptism, would not an article on that subject cause controversy, and would not we have to talk, preach and write our differences of sentiments until we could become united.

I think an editor has a scriptural right to refuse any article written in rough words, or sarcastic expressions, but when brethren express their differences in such a loving and Christ-like spirit as will tend to draw them together, more and more in feeling, even though they can't see alike in every point at once. I know that there is nothing in the scriptures to condemn. Brethren dislike to see controversies in the papers, not however because they are unwilling to hear both sides of any question, for every body knows that we are not a unit on every point who knows us at all, but what our brethren are displeased at is this; they dislike to hear or read unbrotherly expressions, and I would suggest that you guard your paper against all such, and that all the editors do the same, but certainly you nor any other Primitive Baptist editor has a scriptural right to refuse an article on any scriptural subject, or any subject presented in the Bible, simply because it will cause contention among us. Paul and Barnabas contended once about whether or not it was right to take Mark with them on a preaching tour. I learn through a dear brother that one of our papers will not not publish an article on feet-washing at all. Now this is not right to say the least of it, and I hope that such will not continue to be true of that paper, for it is quite a good paper indeed, and I have very much admired this in its Editor, to-wit: he constantly keeps before the public that he is not infallible. I wrote an article on Predestination not long since and requested its publication, but the Editor kindly refused to publish it. I thought at first he perhaps did right, and he did if I used unsavory expressions, but if my points were made clear, simple, and proven by the Scriptures, I question his scriptural right to refuse its publication. What say you? Yours in love.

I. J. TAYLOR.

Lagrange, N. C.,

Remarks.

My observations of mankind impress me with this, that it requires a wiser man to receive advice than it does to give it, and that we think most of that advice, or those opinions, that are nearest like our own. Hence we must have truth in us before we will receive good advice.

Of all the perplexing things I have ever engaged in publishing a paper when the writers get cross is the most difficult. When Baptists are in love and each writes for edification then it is pleasant, and as a soft flowing stream glides along smoothly; but when they get to striving then, as a tumbling stream, plunging over cataracts and into chasms, the sailing is anything but smooth and look out for shipwrecks.

When correspondents write their own experience that is different from controversy. In a controversy a writer is not open to conviction, but is studying to answer and overcome what his antagonist writes. He is on one side of a question. An editor has to watch the whole issue—not one side more than another. He should not take sides. By this is not meant that an editor should straddle a question and be double-minded, and non-committal, but he should act justly to all parties.

When one is aggrieved, or thinks himself aggrieved in a controversy, he thinks he ought to be heard, and to have the last word, and that it is very important that his communication shall be heard, whether any one else is heard or not.

Still all preaching and writing that is truthful is making an attack on error. The trouble with brethren in controversy is in striving and biting and devouring *each other*. A dear brother in the heat of an argument uses rough

words when he is not thinking of it often. It may be thought that an editor has an advantage in this matter. But suppose he publishes the writings of people that are rough and unbrotherly, or that seem to have no regard for the feelings of others, who is blamed? Most of the readers will blame the editor for publishing such pieces, and the rough writer does not care how much the editor is blamed.

Some men are fond of controversy. But I am glad all are not. Some think every allusion to them, if it does not suit them, must be answered by all means; but in the matter of Barnabas and Paul Barnabas had the good sense not to reply to wise Paul, but to let the matter pass. If Barnabas had written a letter in self-defense, and containing some accusations against Paul then we might appeal to this as authority.

On matters clearly revealed, such as baptism and the Lord's Supper, Baptists never have any contentions; nor on matters clearly set forth by the apostles who are the judges in Israel, and whose word is final do they dispute.

The hardest things I find to fight among well-meaning people are their traditions, whims and prejudices. If we were loosed from these and would follow the scriptures only, and not take what any man says or writes, unless according to truth, then we would not have much to fuss about.

It is a pleasure to me to receive communications from brethren and to publish them, but I do not like to publish that which will embitter brethren and cause a rent. We should speak and write the things that make for peace and whereby we may edify one another, and this is done when we write of the things we have seen, handled, tast-

ed and felt of the word of life.

I have endeavored to answer this matter generally. I esteem brother Taylor as a dear brother and make no more reference to him than to myself or others.

An editor has no right to lord it over God's people in any sense of the word. The paper, communications, writings and views, both of the correspondents as well as his own, belong to the brotherhood. The matter is entrusted to him, and he has duties and obligations that a correspondent in the heat of controversy, or when he is aggrieved, might fail to remember. P. D. G.

## Obituary.

JOHN J. WEEDEN.

He died 7th of May, 1890. He came to this country eight or ten years ago an entire stranger. He went to Mr. T. C. Creecy, who is a good merchant at Franklin junction, and Mr. Creecy took him in and found him to be a good clerk and an excellent book-keeper. He said he found the old brother to be honest and upright in every capacity. Old brother Weeden said he was a member of the Primitive Baptist church in Culpepper county, Va., and the church went down. I conversed with him on the subject of religion many times and found him as sound in the faith and doctrine as any one I ever conversed with. Notwithstanding he was in public life he contended for the Old Baptist Doctrine with friend or foe. He seemed to gain the confidence of all who got acquainted with him, especially Mr. Creecy who kept him as long as he lived. The old brother got too weak to do anything four or five weeks before he died. Mr. Creecy called in a doctor to see him and took good care of him and put him away decently. From his upright walk and godly conversation we hope and believe his exchange is a happy one. Your very little brother, if one at all, T. H. BRUMFIELD,

J. W. GILES.

Died—From heart disease, J. W., son of W. H. and Jane E. Giles, at his father's home in Pittsylvania county, Va., March 9th, 1890, at 6:30 P. M. Jimmie has been in public business for about eighteen years. By his honest dealings and gentle manners had made many friends. None knew him but to love him. He was a dutiful son, a kind and loving husband. He leaves a young wife, father, mother, three brothers and three sisters to mourn their loss, but we mourn not as those who have no hope. Jimmie obtained a hope in Christ many years ago, connected himself with the Methodist church in North Danville, his home, where he lived a consistent member up to his death in a well-ordered walk and godly conversation. He was a great sufferer, but bore his affliction with more christian fortitude than any person I ever saw. When death came he could say he was willing to go. He could lean his head upon the breast of his dear Savior in whom he trusted, and he breathed his life out sweetly there.

A tiny flower born to bloom,  
How short on earth his stay.  
Oh my soul, it seems so soon  
For death, oh death to prey.

His lovely eyes, his smiling face,  
How can we let them go?  
Can we no more his form embrace?  
How sad the truth to know.

Will we no more our Jimmie see,  
Must we forever part?  
Such thoughts would such horror be,  
To rend and break the heart.

And must he die, or is he dead?  
Then will he die to me?  
The little form my soul has wed,  
In visions I shall see.

I'll weep and mourn and cry  
So sad to bear my loss,  
His spirit's gone to God on high,  
And I must bear my cross.

This lifeless form, his house of clay,  
Ah yes, he's laid it by  
The time will, oh, blessed day,  
He'll live no more to die.

Then arrayed in glorious grace,  
O, what a hope is given.  
We shall see our Jimmie's face,  
In perfect bliss of heaven.

My soul be still, such pinings flee,  
God's will on earth be done,  
By grace the flower was given us,  
Through grace he's taken home.

In meek submission let me kiss  
The rod that smites in Love,  
Prepare us Lord for lasting bliss,  
For greater joys above.

By his father, W. H. Giles.

MRS. MARY ELIZABETH ASKEW.

She was born June 12th, 1827, and was reared by parents who always taught her to be moral and truthful. Her maiden name was Dykes. She was married to Mr. H. J. Askew Nov. 14th, 1844. She received a hope in Christ in her youth, and in 1845 she joined the church. Her companion had joined the Baptist church before the division of the Baptists, and the church to which he belonged did not split, meantime he took his letter and moved to another section and presented his letter to the church and they required him to tell what kind of Baptist the church was where he got his letter from. He not being informed in reference to the split, had to write back to the church to know what position it had taken. The church informed him at once that they were Missionary Baptists. So he could not join the Primitive Baptists by letter, so he went to the Missionary Baptists and his wife went with him and were baptized by James Lunsford into the Missionary Baptist faith; but soon became dissatisfied and drew their letters and kept them until her death. They were strong Primitive Baptists in faith, always enjoying themselves with the Primitive Baptists.

Aunt Polly, as she was called, is no more. She is dead. She departed this life Jan. 30th, 1890, at her home in Webster county, Ga. The writer was with Aunt Polly at Harmony church, Stewart county, on Saturday before the fourth Sunday in January and took these words for a text: "And other sheep I have which are not of this fold," John 10: 15. She was very much affected during the service, and went home rejoicing and much comforted; spoke freely of the day's meeting during the evening, but alas she was taken ill that night with a chill and fever which ran into pneumonia, and she breathed her last on Thursday after, after a long and happy married life. She lived happily with her dear companion 46 years. She leaves 11 children—5 sons and 6 daughters, and a host of friends to lament their sad loss, but we grieve not as those without hope. We feel assured that our loss is gain to

her, for she is not dead but asleep in Jesus. Her faith in Christ was strong and unshaken. I have spent many pleasant hours with her hearing her tell of the goodness and love of God to poor lost and ruined sinners. She abounded with good works, always ready to administer to the wants of those in need. She was a great hand to visit the sick, always carrying with her something to supply their wants. No one could justly lay anything to her charge. Her house was a good home, always open to her neighbors and friends, and the Baptists especially. She lived a christian life, a life of meekness, notwithstanding she never united with the Primitive Baptists. She loved them dearly and called them her people. But she is gone from the evils of this world to a world beyond sorrow and trouble. I did not see her during her sickness, but was called to her burial by telegram on Friday 31st at 12 o'clock, and living 27 miles was after nightfall getting there, and on our arrival was informed by the family that a short time before she died she raised her hands and looked toward heaven and spoke out plainly these words, "Glory to God," with a smile on her face. There was a large congregation of people there to pay the last tribute of respect to Aunt Polly.

The writer was called on by her request, and also the desire of the family to preach her funeral there at home. Accordingly, at the time set by her bereaved companion, at 3 o'clock on Feb. 1st, in the midst of a large gathering of relatives and friends, I tried to speak words of comfort to the people, using her last words as a foundation to speak from, and after service her remains were laid to rest and to await the resurrection. She was buried at a spot selected by herself and companion, near the old homestead, and now we can but submit to the will of God and say, Farewell dear companion, mother, sister, and friends.

I will say in conclusion, let us all try to follow the good example she has set before us. May God bless the bereaved family, and give to them all things needful for time and eternity. W. T. EVERETT.

SALLY A. J. MARLOW.

Sister Marlow was the daughter of William and Elizabeth Marlow, and was born July 7th, 1831. She joined the Primitive

Baptist church at White Oak, Wilson county, N. C., and was baptized by Elder Jesse Baker March 5th, 1876. She was taken sick on Saturday, March 15th, 1890, with congestive chills. She had two or three chills with La Grippe and indigestion. She was sick only six days when she left this world of trouble I hope to meet her God in peace.

She died March 21st, 1890. She leaves three brothers and one sister, and one son to mourn their loss, besides many other relatives and friends.

Sister Marlow was a good, faithful member of the church at Wilson when she died. She was a solid sincere christian woman and sought to do right.

The following written by her son and addressed to me well sets forth her manner of life:

"I think her mind was constantly filled with the blessings of God. If she ever heard any of us use any profane word she never failed to correct us, and I am sure she never missed a day or night that she did not read a chapter or more in the bible. She kept a testament in the kitchen, and when she was not busy with her cooking she was reading it. This she did from the time she was baptized until she was taken sick, unless when she was sick at other times. She often spoke of her love for you, and said that when she was sick to send for you in place of a doctor. She did not believe in doctors. As for herself she often said that Christ was the Great Physician, and if she got sick to send for the elders of the church.

J. R. MARLOW."

Sister Marlow was of a sorrowful spirit, and bewailed the wickedness of the times, and loved those that fear God. She is no doubt taken from the evil of this world, and is forever at rest.

P. D. GOLD.

ELDER P. D. GOLD, DEAR BROTHER, I HOPE IN CHRIST:—I am requested to send you for publication in ZION'S LANDMARK the death of Sister Mary Barnwell. Her maiden name was Mary Nelson. She was married to William Barnwell (date unknown to me) by whom she bore several children, sons and daughters. She was born March 1st, 1827, and died Feb. 15th, 1890. She joined the church at Ar-

bor and was baptized by brother Elder John Staddler. She lived in fellowship with the church thirty eight or nine years, and attended her meetings as often I suppose as she could. She has been afflicted more or less since I formed her acquaintance, and was treated by several good physicians but the disease prevailed and death ensued. So far as my acquaintance was with her, she was a kind wife to her husband, a good mother to her children, and very kind to the poor and her neighbors and was highly esteemed by them, she being kind to them in afflictions and in turn they were kind and attentive to her. I visited her occasionally and she appeared glad to see me and appeared strong in the faith, though she had those fears common to all the household of faith. Dr. J. R. Hester was her last attending physician and went to see her a short while before she died, and she told him and others she was trusting in the Lord. And though she will be greatly missed by us all we feel our loss to be her eternal gain.

F. L. OAKLEY.

#### MRS. JENNIE E. THORN.

ELDER P. D. GOLD, DEAR BROTHER.—By request I send you, for publication if you think proper, the following obituary notice of Mrs. Jennie E. Thorn. She was the daughter of Winifred and Christopher C. Fordham, of Jones County, N. C. and was born on the 25th of Nov., 1855. On the 25th of January, 1877, she was married to Mr. J. D. Thorn of Green county, N. C., with whom she lived in conjugal felicity until the 1st of May, 1890, when it pleased our kind, indulgent, heavenly Master to call her from this world of troubles, trials and afflictions to prove the realities of that beyond the vale of death.

She was the mother of four children, three of whom with her husband survive her. She was kind, affectionate, upright and industrious, and thereby won the affection and high esteem of her neighbors and friends among whom she lived. She never made an open

profession of religion, that the writer is aware of, but she said she believed in the doctrine of the Primitive Baptists, and she manifested it by going to hear them preach when it was convenient for her to do so. A few weeks before she died she said that her daughter Addie, who died on the 29th of January, and whose obituary was published in the LANDMARK of March 1st, came to her and told her that she would soon leave this world of troubles and afflictions and come and live with her where all is peace and happiness. How consoling is the thought that our friends who die do not always remain in a state of death.

D. A. MEWBORN.

#### SCHOOL NOTICES.

See notice of Miss E. H. Boggs' school. She issues certificates that entitle the purchaser to Board and Tuition of one year in the English Branches of her excellent school for One Hundred and Twenty-Five Dollars.

#### ASSOCIATIONS.

The Eno Association is appointed to be held with the church at Durham, N. C. on Friday, Sat. and 2nd Sunday in August.

The R. & D. and Atlantic Coast Line will give the usual rates of reduction to visitors to this Association.

The Staunton River Association is expected to meet at Banister near the R. R. between Danville & Lynchburg, Va. on Friday (Aug. 8th.) A general invitation is extended. Those coming by rail will be met at Dry Fork, Friday morning. Elder Jno. R. Martin especially is invited to attend.

#### COUNTRY LINE ASSOCIATION.

"Agreed that our next Session be held with the church at Pleasant Grove in Caswell Co., N. C., about 10 miles from Ruffin, N. C., commencing on Saturday before the 3rd Sunday in August, 1890, and that Elder D. R. Moore shall preach the introductory sermon, Elder Dameron his alternate.

JAMES A. BURCH, Mod,  
J. S. DAMERON, Clk.

MARRIED.

May 31st 1890, by Elder John Boggs at Clyde, Kansas, G. M. Fetter, of Pueblo, Colorado, to S. Lizzie Garrison of Hopewell, New Jersey.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

ISAAC JONES.

Bethel.....July, Saturday and 2nd Sunday  
 Glade Hill.....Monday  
 White Rock.....Tuesday  
 Little Creek.....Wednesday  
 Pig River.....Thursday  
 Republican [section meeting]...Fri. Sat. and Sun.

Will Elder John C. Hall arrange from thence two weeks for him in Floyd and Carroll counties ending at meeting house near Elder Lundy's on 1st Sunday in August:

Crooked Creek. Monday after 1st Sun. in Aug.  
 Lainsburgh.....Tuesday  
 Crooked Oak.....Wednesday  
 Flower Gap.....Thursday  
 Stuart Creek.....Friday  
 Tom's Creek.....Saturday  
 State Line.....2nd Sunday  
 Snow creek.....Monday  
 Buffalo.....Tuesday  
 Sardis.....Wednesday  
 Pleasantville.....Thursday  
 Wolf Island.....Friday

Thence to the Country Line Association. He will need conveyance.

D. N. GORE.

Goldsboro.....Tuesday night July 8th  
 Chapel.....Wednesday  
 Cross Roads.....Thursday  
 Bethany.....Friday  
 Raleigh.....2nd Sunday in July  
 Neuse.....Monday 14th  
 Cedar grove.....Tuesday  
 Dutchville.....Wednesday  
 Eno.....Thursday  
 Durham.....Thursday night  
 Reidsville.....Saturday  
 Lickfork.....3rd Sunday in July  
 Wolf Island.....Monday  
 Oak Grove.....Wednesday  
 Raleigh.....Wednesday night  
 Goldsboro.....Thursday night  
 Wilson.....Friday evening 4 o'clock  
 Toisnot.....Sat. and Sunday  
 Old Town Creek.....Monday  
 Tarboro.....Tuesday  
 Lawrences.....Wednesday  
 Deep Creek.....Thursday  
 Kehukee.....Friday Aug. 1st  
 Conoho.....Saturday  
 Hamilton.....1st Sunday in Aug.  
 Spring Green.....Monday  
 Flat Swamp.....Tuesday  
 Briery Swamp.....Wednesday  
 Great Swamp.....Thursday

Tyson's.....Friday  
 Meadow.....Saturday  
 Snow Hill.....2nd Sunday  
 Mewborns.....Monday  
 LaGrange.....Monday night  
 Sandy Bottom.....Tuesday  
 Beaverdam.....Wednesday  
 Sand Hills.....Thursday  
 Muddy Creek.....Friday  
 Wilmington.....3rd Sunday  
 Stephen's School House, Columbus Co. N. C.....August 22d  
 Pieraway.....Saturday  
 Caucaw, Brunswick Co., N. C.....4th Sunday  
 Mill Branch, Columbus Co., N. C.....1st Sun. in September.  
 He will need conveyance.

JOHN A WILLIAMS.

Lagrange.....Mon. night after 1st Sun. in July  
 Mewborns.....Tuesday  
 Nahunta.....Wednesday  
 Memorial.....Thursday  
 Cross Roads.....Friday  
 Bethany.....Saturday  
 Smithfield.....at night  
 Little Creek.....Second Sun.  
 Poor House.....at night  
 Clement.....Monday  
 Rehoboth.....Tuesday  
 Fellowship.....Wednesday  
 Sandy Grove.....Thursday  
 Middle Creek.....Friday  
 Neuse.....Saturday and 3rd Sun.  
 Salem.....Monday  
 Beaulah.....Tuesday  
 Creeches.....Wednesday  
 Upper Black Creek.....Thursday  
 Wilson.....Friday  
 White Oak.....Saturday  
 Meadow.....4th Sun.  
 Tyson's.....Monday  
 He will need conveyance.

ROBERT M. DIX & C. B. BRAY.

cross Roads.....3rd Sunday in July  
 Sardis.....Monday  
 Buffalo.....Tuesday  
 Snow creek.....Wednesday  
 Mayfield.....4 o'clock p. m. Wednesday  
 Pleasant Grove.....Thursday  
 Spoon Creek.....Friday

JESSE BROWN

Mountain Creek.....July 12  
 Flat Creek.....Second Sun.  
 Tom's creek.....Monday  
 Pine.....Tuesday  
 Abbot's creek.....Wednesday  
 Pope's School House.....Thursday  
 Rock Hill.....Friday  
 Mt. Tabor.....Saturday  
 Sandy creek.....3rd Sunday  
 Bear creek.....Monday  
 Sugg's creek.....Tuesday  
 Pleasant Hill.....Wednesday  
 Big creek.....Thursday  
 Liberty Hill.....Sat. and 4th Sun.

## J. T. STEWART OF ALABAMA.

Eno Association (at Durham.) Will Elder Monk arrange appointments for him from thence to the county Line Association.

From thence will Elder Burch arrange appointments for him to the Abbot's creek Association.

Bear creek.....Tues. after the 4th Sun. in Aug.  
Mr. Norward's.....Wednesday  
Big Meadows.....Thursday  
Oak Grove.....Sat. and 5th Sun.  
Willow Spring.....Monday  
Middle creek.....Tuesday  
Sandy Grove.....Wednesday  
Fellowship.....Saturday and 1st Sunday in Sept.  
Rehoboth.....Monday  
Clement.....Tuesday  
Juniper.....Wednesday  
Hannah's creek.....Thursday  
Bethel.....Saturday and 2nd Sun.  
New Hope.....Monday  
Bethsaida.....Tuesday  
Black River.....Wednesday  
Mingo.....Thursday  
Thence to Seven Mile Association at Reedy Prong.

I shall, if the Lord will, accompany Elder Stewart. We will need conveyance when off from R. R. Hope brethren and friends will turn out and hear Elder Stewart. I think he is a good minister of Jesus Christ.

J. E. ADAMS.

## J. C. WILLIAMS.

Bethany.....3rd Sun. and Sat. in July  
Tyson's School House.....Monday  
Jerusalem.....Tuesday  
Jones' Hill.....Wednesday  
Liberty Hill.....Thursday  
Freedom.....Friday  
Mountain Creek.....Saturday  
Big Creek.....Sunday  
Riley's School House.....Monday  
Tom's Creek.....Tuesday  
Flat Creek.....Wednesday  
Pine.....Thursday  
Friday( 2 o'clock)...Warrens Chapel (Iredell Co)  
Pleasant Hill.....1st Saturday and Sun. in Aug.

## A. L. MOORE &amp; F. I. STONE.

Laurel Fork.....Sat. July 19  
Fellowship.....3d Sun.  
New Hope.....Monday  
Panther Creek.....Tuesday  
Lewis Jennings S. H.....Wednesday  
Little Vine.....Thursday  
Mt. Zion.....Friday  
Harmony.....4th Sat. and Sun.  
Mt. Mebanon.....Monday  
Good Hope.....Tuesday  
Crooked Creek.....Wednesday  
Meadow Creek.....Thurs. Aug. 1  
Cross Roads.....Friday  
Rock Creek.....Saturday  
Peach Bottom.....Sunday  
Saddle Creek.....Monday  
Fox Creek.....Tuesday  
Piney.....Wednesday

There will be a few others arranged hereafter. Worship to com nence at 10:30 a. m on Week days and 10:00 Sundays.

ISAAC WEBB.

P. S. I received no information as to the transportation of the brethren, but their friends will doubtless attend to whatever is necessary.

I. W.

## NOTICE.

Attention is called to the advertisement of Prof. S. E. Warren's School in Wilson, N. C. It is a good non-sectarian school. The teaching is excellent and the discipline good. Pupils sent to Mr. Warren will receive proper teaching.

P. D. G.

## RECEIPTS.

ALA.—D M Sawyer 2 50  
Elder John Vickers 2 By J T Barfield 2  
D. C.—By Elder P G Lester 11  
IND.—Samuel West 1 50 J J Crook 50cts  
M. D.—Mrs Deborah Baker 2  
N. C.—Mrs E Lanier 2 S M William 1 50 John Kemp 1 50 J K Scott 1 50 S Edwards 2 W A Ogburn 2 H Ginn 50cts Mrs Mary Corbett 1 50 Mrs L Bardin 1 50 By L P Matthews 4 50 Elder I J Taylor 1 50 J Dail 2 B Hooks 4 50 Elder J S Woodard 50cts T E Skinner 50cts Elder F L Oakly 2 50  
S. C.—Mrs M J Epperson 2  
TEX.—Eld M H Hutchinson 4 50 G W Cunningham 5  
VA.—Mrs E A Harvey 2 C D Bray 3  
W. VA.—Mrs M E Miller 1 50

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SILAS E. WARREN,

Wilson, N. C.

Principal.

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FOR BOTH SEXES, Whitakers, N. C.,

The twenty fourth session of this school will open, the Lord willing, on the third Monday in July next, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness.

A. J. MOORE, Principal.

CORNELIA MOORE, Assistant.

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

## TRAINS GOING SOUTH.

Dated June 31, '90	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily ex-Sunday.
Leave Weldon	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.	1:40 "	7:10 "	" "
Arrive Tarboro	*2:00 p. m.	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....
Arrive Wilson	1:20 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	*2:30 p. m.	.....	.....
Arrive Selma	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro	3:15 "	7:40 p. m.	8:35 a. m.
Leave Warsaw	4:10 "	.....	9:34 "
Leave Magnolia	4:24 "	8:40 p. m.	9:49 "
Arrive Wilm'gton	5:50 "	9:55 p. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 49, Daily, ex-Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:34 "	5:36 "
Arrive Warsaw	.....	10:45 "	.....
Arrive Goldsboro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	*3:40 a. m.	.....
Arrive Selma	.....	11:00 "	.....
Arrive Wilson	.....	12:10 "	.....
Leave Wilson	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:15 "
Arrive Tarboro	.....	*2:30 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:45 p. m.	0:30 p. m.

\* Daily except Sunday.

Train of Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:37 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m. Arriving Greenville 5:10 p. m. Returning leaves Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m. Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 6:30 p. m., 4:30 p. m. Plymouth 7:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:10 a. m., 9:58 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 5:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. \*Daily except Sunday.

Train No. 27 South will Stop only at Rocky Mt., 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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# Zion's Landmark.

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P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

## The Purpose of Zion's Landmark.

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

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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 CAUSE OF JESUS.

## A SERMON.

BY J. C. PHILPOT, OF STAMFORD, LINCOLNSHIRE, ENGLAND.

[PREACHED SUNDAY, NOVEMBER 13TH, 1859.]

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."  
—1 Cor. i. 9

WE live in a world of change. The very declining seasons of the year; the shortening days, the long dark nights, the withered leaves rustling under our feet, the altered aspect of our fields and gardens, all admonish us that we are passing through a change—that the warm glowing days of summer are gone, and that the cold, cheerless winter is coming on. And if we turn from looking at the face of nature and the misty November sky to view the aspect of the political heavens, what dark clouds do we see overcasting the horizon and spreading themselves over the present scene! What an eventful year this has been which is now fast drawing to a close! How a few ominous words spoken on the first day of the year by a mighty potentate were like the cloud dimly seen by the prophet's servant, "the size of a man's hand;" and how that cloud kept spreading more and more over the heavens until at last it burst into a storm which deluged the plains of Italy with blood. And although we have now a respite, and the troubled waves seem for the time quieted into a calm, yet men's hearts are everywhere failing them for fear. Wars and rumours of wars are shaking the nations; a warlike spirit is spreading itself through our own land, though more for self-defence than aggression; and there is a general feeling that soon our

own country may have to enter into a fearful and desperate conflict for her very existence. I am not an alarmist, but I am not one of those who either naturally or spiritually cry, "Peace, peace, where there is no peace." I fear not so much the enemy abroad as that we may have lost our only true defence at home; that we have neglected and forsaken the Lord, our only real refuge; and that he may be so provoked by our national sins as to bring upon us national punishment. But I am no politician, though no unwatchful observer of events, for I desire to see in them all the sovereignty of God and the hastening on of that blessed period when wars shall cease to the end of the world, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Meanwhile may the Lord stay our hearts upon himself, and give us to believe and feel that though all things change, there is one that changeth not; that Jesus Christ abideth the same yesterday, today, and forever; that by faith in him and by the operations of the blessed Spirit upon the heart, revealing and forming him there, we receive a kingdom which cannot be moved: that though the earth be removed and the mountains be carried into the midst of the sea, God is still our refuge and strength, a very present help in trouble (Psal. xli. 1, 2); that amidst the shock of armies and the fall of thrones his throne stands secure; that the very stars may sooner drop from the sky than the saints of God fall out of his heart or hands. It will be well if we can amidst every changing scene thus stay our hearts upon the Lord, for as the Apostle declares in our

text, "God is faithful;" it will be our mercy if we can hang upon his covenant love and superabounding grace, and act upon his own gracious invitation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a moment until the indignation be overpast." (Isa. xxvi. 20.)

The church at Corinth was in some respects a very highly favoured church, and yet a very disorderly one. We can scarcely in our day conceive how a church of Christ could have been guilty of such disorders as sullied the fair face of that of Corinth; that one for instance, of the members could have been living in incestuous intercourse with his father's wife, that others could come to the Lord's Supper drunk and disorderly; that at their church assemblies one should bring forward his psalm, another his doctrine, and a third his interpretation, so as to make the house of prayer a very Babel. And yet in spite of these disorders, to us so glaring, the Apostle tells them that they "came behind in no gift, waiting for the coming of our Lord Jesus Christ." He thanked God always for "the grace of God which was given them by Jesus Christ," and that "in everything they were enriched by him in all utterance and in all knowledge." And then to establish the minds of those among them who, grieved and troubled by these internal disorders, might have been much shaken by doubt and fear whether God could be in their midst, and to lead them from looking at changeable man to fix their eyes upon an unchangeable Jehovah, he speaks in the words of our text, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Three prominent features seem stamped upon these words:

I.—*First, the effectual calling; "by whom ye were called."*

II.—*Secondly, the fruit of effectual calling, fellowship: "unto the fellowship of his Son Jesus Christ our Lord."*

III.—*Thirdly, the faithfulness of God, who having called them unto this fellowship, would surely fulfill all the good pleasures of his goodness, and the work*

*of faith with power. "God is faithful."*

I.—To be called of God lies at the foundation of all vital godliness. It is the first entrance into the life of faith; the first step into the strait and narrow way; the first fruit and mark of predestinating grace, and indispensable to justification and salvation. As the Apostle speaks, "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

But if we look at the testimony of God in the Scriptures, we shall find that there are two kinds of calling. There is what I may denominate a general call, and there is a special call; and these two must be carefully distinguished. The Lord, for instance, himself says, "Many are called, but few chosen." He there draws a distinction between the many called and the few chosen; clearly showing that there is a calling not connected with choice; and that many may be called, yet not be amongst the number of those elect who shall obtain eternal life. Let us look then at these two kinds of calling, for you may possess the one without enjoying the other. Of this truth we are ourselves personal witnesses, for when we look back upon the way which the Lord led us in his providential dealings in times past, we can see that we were then partakers of a general calling without being possessors of a special and effectual one.

I. The Lord, then, calls *by his providence*. The best way to prove this is to look back on your own path. Have you not had very many marked providential interpositions in your favour? Were you never raised up from a bed of sickness, which all around thought was the bed of death? Have you not been preserved in a striking manner from what are called accidents, or in the very midst of raging diseases when others fell around you, on the right hand and on the left? Has not the Lord in various stretched forth his right hand to feed, to clothe, to provide almost miraculously for your temporal wants; to raise up friends when needed; and appeared in such numerous other ways

that you must have been blind indeed not to see that there was a God who watched over your path? These were God's calls in providence to see his hand, and fear and love his great and glorious name. But we were blind at the time and could not see them. Still they were not less real; not to see them was our sin, and but for God's grace would have been our condemnation.

2. God calls us, again, *sometimes by afflictions*. "The Lord's voice crieth unto the city. Hear ye the rod and who hath appointed it." (Micah vi. 9) The rod has a voice, even though the ears are deaf to hear it. You have had afflictions, and they all had a warning voice. Every illness was a warning for death; every family bereavement spoke to you from the mouth of the grave; every loss in providence called you not to love the world and make money your god; the very griefs and sorrows that you witnessed in others were all so many intimations that the judgments of God were abroad in the earth, and that the inhabitants of the world were by them called to learn righteousness.

3. But these are providential calls. God calls with a louder voice *in the ministry of the gospel*. Your lot has been cast under a gospel ministry. Again and again have you heard the word of truth sounding in your ears. And every time that you have heard repentance preached, faith insisted upon, the way of salvation traced out, and the new birth declared as indispensable to salvation, you have had a call, and that a loud one, if you had but ears to hear it.

4. But there is another, a closer and more personal way still in which the Lord outwardly calls, as distinct from his special, inward call by grace; and that is by the *workings of natural conscience and the convictions produced by the ministry of the word*. Conscience is God's vice-gerent in the bosom, which, though sadly maimed and mutilated by the fall, still discharges its office till resisted and scared; and every time that conscience speaks and the soul trembles at the voice, God may be said to call men to repentance.

Now in these four ways God calls to the sons of men. In greater or less degree, more or less plainly, we have all had these calls. It may be we have neglected, slighted, been deaf to, and disregarded them; still they were not less calls from the Majesty of Heaven. But none of these calls, though sufficient to leave us without excuse, are effectual until God puts forth a certain power in the heart. Whatever others may think and say, nothing turned my heart to the Lord but his own grace. I had the loudest calls such as I have named, few men louder, but not one or all united ever gave me a grain of true faith or real repentance, brought me out of the world, or turned my feet in the way of truth and righteousness. There is then a special call; and this call alone is effectual to the salvation of the soul. The Lord would not entrust salvation to an ordinary call. He would lodge the message with his own hand in the bosom. It should not be sufficient for the vessel of mercy to hear the word of truth; he would carry that word of truth with his own power into the heart. And it is this special call which distinguishes the family of God; for they are "holy brethren, partakers of the heavenly calling." "Lay hold on eternal life whereunto thou art also called." (1 Tim. vi. 12.)

Now it may be that you, or some of you, are anxious to know whether you have received this special call of God. You cannot deny that you have had the general call that I have named, but you want to know whether God has done anything for you by his Spirit and grace. Now I will give you some evidences of a special call. I shall not set the standard high, that I may shut out none of whom the Lord has taken in, but shall bring forward certain marks and evidences which always attend a real work of grace in the heart, that you may compare the experience of your soul with them, and thus gather up some encouraging testimony that you have been favoured with the special, effectual call which distinguishes the living family of God.

1. The first evidence, as it is the first fruit, of a special, effectual call

is the *implantation of godly fear* in the breast: it is therefore called "the beginning of wisdom." If God has done anything for you by his Spirit and grace, he has communicated this godly fear to your soul; and it is now, even now, in you "a fountain of life to depart from the snares of death." It is indeed a part, and a very main part of that well of water of which the Lord spoke to the Samaritan woman when he said.—"The water that I shall give him shall be in him a well of water springing up into everlasting life." The first mark then of godly fear is that it is a fountain of life and a springing fountain too. Another mark of it is, "By the fear of the Lord men depart from evil." (Prov. xvi. 6.) Have you departed from evil? Look at these two marks. Have you seen the evil of sin and departed from it? Do you find a fountain of life springing up in your breast whereby you see the snares of death spread before your feet you depart from them? There is no evidence that a man does possess the fear of God unless he sees and departs from the snares of death. A third mark of this fear of God is that it is one of the first things that a child of God can recognize as a new feeling in his own breast, a hidden possession that he would not give up for a thousand worlds. It is a fountain ever flowing, and he must therefore be conscious more or less whether it waters his breast. As it springs up he must feel something of its rising and flowing; and as it works in a holy reverence towards God, a conviction of sin, and a departure from evil, he that is possessed of it has so far an internal evidence that it is "his treasure." But you will say, "I hope I have the fear of God in my heart; but I am often much tried whether it be the right fear." No wonder, because much servile fear is mixed with it—that fear of which the Holy Spirit says "it hath torment," and which nothing but perfect love can cast out. (1 John iv. 18.) This is servile fear, and as in the breast of the child of God it is much mixed with filial fear, doubts arise whether the fear he has in his bosom is pure, filial fear, or whether it

be only the fear which hath torment, which is not spiritual nor saving. But as the promise is that "the elder shall serve the younger," and there is a growth in grace and in the knowledge of the Lord and Saviour Jesus Christ, filial fear will increase and servile fear will decrease, till perfect love comes and casts it completely out.

2. Another evidence of being called by this special call *is repentance of sin*. Jesus is "exalted to be a Prince and Saviour—to give repentance and remission of sins." The two go together. Whenever he gives repentance he gives remission: wherever he grants remission he bestows repentance. Paul's preaching was this: "Repentance toward God and faith toward the Lord Jesus Christ." (Acts xx. 21.) And the answer addressed by the mouth of Peter to those who being pricked (or pierced) in their heart inquired what they should do, was—"Repent and be converted, that your sins may be blotted out." It will not do to let repentance go. Every child of God is brought to repent of his sins, and by repentance to forsake them. But you say, "Have I repented? Considering the nature and magnitude of my sins, were I a repenting sinner, surely I should be mourning and sorrowing over them all the day long." What, then, creates that doubt in your mind? Because you are often hard, dark, dead, cold. Here, then, again, we must distinguish between that godly sorrow for sin which is felt in the spiritual mind and that hardness and darkness our carnal mind which is still enmity against God, nor is there faith or love, repentance or any one good thing in it. But there have been times and seasons when, under a peculiar influence, your heart was softened and melted before God; when sin was truly repented of; when you felt that it was indeed an evil and a bitter thing to sin against so good, so holy, and so great and glorious a God; when the rock melted, the hard heart gave way, the eyes flowed down with tears, and the swelling breast was almost ready to burst with penitential grief for your sins and over the sufferings and

sorrows of the Son and Lamb of God, and you could only loathe yourself in dust and ashes before his holy, heart-searching eye.

3. Another mark of being favoured with the special call is having *received the spirit of grace and of supplications*. To be favoured with a Spirit of prayer, and by this to obtain access to the throne of grace; to be enabled to wrestle with God as Jacob wrestled with the angel, and by prayer and supplication to draw down blessings from the throne of the Most High,—this is one of God's own evidences of his special favour; for he says, "I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications." And see the effect—"They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." (Zech. xii. 10.) Mark the connection of the two evidences—the Spirit of prayer and true repentance. Whenever there is a spirit of grace and supplications given, there will be repentance attending it; and this will be gospel repentance, evangelical sorrow, springing out of a view by faith of the crucified Son of God. What a blessed chain unites every Christian grace! How the fruits of the Spirit grow in clusters on the living bough! How evidence is fastened to evidence by a cord that cannot be broken! How safe, then, how sure is the path that Christians tread! Seek for clearer evidences that you are walking in it.

4. Another mark is a *living faith in the Lord Jesus Christ*. We have not this at first when under the law, in bondage under its condemnation and curse.  
[To be continued.]

BROTHER GOLD AND ALL THE BELOVED OF GOD:—Many years ago before I knew anything about the operations of the Spirit of God, I would have thought and said perhaps, it was very foolish to hear people talking about having impressions to do many things,

but I find in my own experience that I have gone in many paths unknown to me then, and can truly say, I have been brought by a way I knew not." \* I love to speak and write of the glories of my God and King, but my weakness and inability almost drives away the very thought of writing anything for the public, and consequently I have written but little. I have been asked by different ones to write again, but I said, no, I don't think I shall ever again, and it was just as I felt then, but I find impressions coming again, with enough force to make me yield—and to convince you my friends that it is not prompted by vain glory, I would gladly withhold my name from every article I write, if I thought it prudent to do so, but I have the sweet comfort of knowing you can bear with my weakness. What I desire most to tell you, and which I am satisfied you will love to hear is of the refreshing showers of love God has been pleased to pour out upon us of late. We had long been mourning the cold and lifeless state of Zion, but our hearts have been filled with joy and thankfulness to God, to see our kindred and friends coming to the church bringing fruits meet for repentance. Many old persons, I know who perhaps have been out in the cold 40, 30, and 20 years, we can now see their countenances beaming with love, saying we are so glad we have got home to our friends. How soul-stirring and reviving: such as has never been my pleasure to realize before. Elder Draughn on his last tour, with dear Elder Moore, labored earnestly and faithfully many days with us, which will long be remembered. Elder Draughn's exhortations to duty were very impressive and effectual, which seems to be a special gift of his, much to be admired and loved, and when we witness its joyful effects, we are convinced it is a very important part of the ministers work. We feel sure he is a man of God and has been a blessing in our midst. He spent five days at Wheeler's, the same at Prospect Hill, 3 at Lynch's Creek, and if not mistaken, twenty five members were added to the

churches, while a much greater number previous to that time, especially at Wheeler's.

It was indeed a happy meeting at Prospect Hill to me, my nearest and dearest was received into the fellowship of that church; for weeks and days previously, my eyes had been an unsealed fountain from some cause, I knew not what, but my tears were all wiped away leaving a sweet peace reigning within, and for many days after. I truly felt, "peace on earth and good will to men," and I had a more exalted view of the church of God, everything else sinking into insignificance, and many things opened up to my understanding I never could comprehend before, and O! what a delightful frame of mind to realize if I only could have remained there, but must so soon return to my sinful self to battle with my bitterest foe. I can say with the Psalmist, "O! how I hate vain thoughts" and every sin that doth beset me, and often wonder, Is there any one like me? Is not every one better than I am? Surely I am the weakling of the flock although so lean and unworthy, God has given so many wonderful manifestations of his mercy to me a poor sinner, compels me to say like Thomas, "My Lord my God."

"O that my soul could love and praise him more,  
His beauty trace, his majesty adore,  
Live near his heart, upon his bosom lean,  
Obey his voice, and all his will esteem."

To return to my subject, we are admonished to "watch as well as pray," which is good and right, and truly we have watched Elder D. with happy results, we received comfort and nourishment, both "milk and meat" for the weak and strong. The word rightly divided, giving each his portion in due season. We are assured his coming among us has been for our good and we want to unite with him in giving all glory to God, and for directing his steps to us, and being permitted to enjoy the blessings of his labor. We do not only love for him to visit us, but all who bring the gospel in its purity, not esteeming one above another, giving God the glory for their different gifts which he has need of to accom-

plish his purpose. I think I do desire, with all my heart, to live a consecrated life to my Master for surely his blessings have followed me all the days of my life.

I want to love a poor brother as well as the rich, the ignorant as well as the learned, as they bear the image of Christ, while others may dive deep for mysteries, &c., I want a simple child-like faith, believing my heavenly Father doeth all things well, and a sweet submission to his holy will.

Brother Gold, I must not forget to tell you how your "Treatise on the Book of Joshua" filled my soul with joy. I felt strengthened by its perusal. It is just the thing I needed and at the right time, so simple, and yet so instructive to the child of God.

While there has been some controversy about publishing religious books, &c., I must speak for myself. They have been a great comfort to me, and my grief is I cannot afford to purchase and read all that are published concerning Christ and his kingdom. I never read one but what I want to hand it to some brother or sister, for their spiritual comfort, and am almost willing to "peddle" on them myself.

These controversies give me trouble. I can't see why there should be any discord regarding our spiritual interests. I fear we are not keeping "the old man" in subjection as we ought; and in my weak judgment, such does harm and should be let alone, and we should cultivate a spirit of love instead of obeying the lust of the flesh. "Love worketh no ill to his neighbor." There is great pleasure in loving and being loved.

Dear household of faith, let us preserve peace and harmony, drive out every evil of jealousy, back-biting, &c., and everything that tends to mar or molest the peace of Zion, and God grant that the work of reviving may go on and his church be built up of pure and holy faith, that sinners may be awakened and cry for mercy, and the world be made to acknowledge of a truth God is with us. May we be found daily walking in the path of duty

and obedience to God and love toward one another, not to be overcome with evil which is our sorest conflict in this present world.

Hope, thou precious boon of life,  
The christian's joy, the christian's strife,  
The sinful flesh, O! who can stay?  
Or drive these sorrows from earth away?

S. TERRELL.

Cedar Grove, N. C.

DEAR BROTHER GOLD:—I forward you the experience of sister Evans, which I feel will be of interest to many of God's children who are in Babylon and are enquiring the way to Zion.

I baptized sister and brother Evans in September and baptized sister Gussie, their daughter, last Sunday. They are indeed a happy family—all are firm Old Baptists in belief. Her two sons will join soon, I think. They lived a long way from any Old Baptists, but when they heard the truth they knew it. Yours in gospel bonds,

LEE HANCKS.

Ozark, Dale county, Ala.

DEAR BROTHER IN CHRIST:—I desire to tell you of my hope in Christ and how I was first enabled to see myself a sinner justly condemned before God. You may think it is not worth reading for I feel very weak and unworthy to attempt to write such, though I would not exchange this little hope for the goods of this whole world. I was reared by Methodist parents and thought that moral acts, Sabbath school lessons, and sending money to heathen nations was true religion. I thought I was fit for the blessed kingdom, and I lived in this way until I was married in the year 1866. I now refused to go to hear the Methodists and it was said it was because I had married such a wicked man. I did not like my people to blame my husband for it so I resolved to try to go again. One of my aunts and I went and met all of my former associates and was glad to hear them talk; but I did not want to stay there, I wanted to go where I could not hear the sermon. I took my baby and left the house and it seemed

that my heart would break, yet I concealed my feelings the best I could. I went on in this way for several years. None of my relatives or friends could get me to go back. I felt that I was right though I could not bear to hear a song sung.

I lived near a lady who was a Missionary and she gave me their "Articles of Faith" to read, but I passed it with disdain. She asked me how I liked it. I told her I did not know, but I would go with her and hear them preach as I never had heard one of that society. I went and made all kinds of sport and told her the old ignorant preacher ought not to be allowed to preach, yet I felt inclined to want to go again and went the next meeting time and the preacher took for his text, "Knock and it shall be opened unto you, seek and you shall find."

It seemed to me that my heart would break. I felt that my sins were more than I could bear. O! my soul! I could not tell my feelings to any one. I could not sleep at night my troubles were so great. I would try to pray but could not. All I could do was to shed tears. My husband went to meeting, I went to the bed and looked at my poor little children and thought, O! must I die and leave you now?

Next morning I got the bible and tried to read but could not for it all condemned me. I thought I would try to pray and went in my room three times for that purpose but could only say, Lord, have mercy on me, I shall perish if I die. I went the fourth time and gave up all, feeling that I was obliged to die. I fell on my face and tried to pray. I did pray aloud and wanted to be with God's people and pray with them. The burden passed off, I can't tell how, though I wanted to be baptized like Jesus. I believed that there was but one faith, one Lord, and one baptism. I offered myself to the Missionaries, and when I went to the water to be dipped, the bridge fell and seriously hurt all under the bridge but me. I was unhurt, not a piece touched me. I did not feel right tho' I felt cramped but thought it was from

so much excitement. I imagined that when it wore off all would be well and I would be satisfied with my so-called baptism.

Communion day soon came on and I grew worse and worse. I would read the Bible and grieve because I could not commune with them. I felt that there was a work for me, but I did not know what it was, so I decided that I would fill my place by visiting the sick and dividing with the poor, yet I did not believe in sending the gospel to the heathen though I never had heard a Primitive Baptist preach. About seven years ago I went with my husband to Bethel and dear brother John Parker preached the first sermon of their doctrine I had ever heard. I now endorse it by the grace of God. I thought they were the loveliest little band I ever saw and wished I belonged to it. I knew that they understood nothing of my feelings. But it seemed that he knew my feelings better that I could have told it.

His preaching all condemned me and I came home and grew worse in my feelings and worse dissatisfied.

All I could do to find a relief of mind was to go to old sister Canon's (a Primitive Baptist) and read the *Pathway* and the experiences of God's children. I saw where God's children had borne severe burdens and afterward received light—their experiences were a part of my experience. I loved all in the Primitive church because they had an experience which corresponded with mine.

One year ago last July I went to meeting and came home at night and had a dream which caused me to give up all and say I could do nothing by myself. I went to my smoke-house daily and begged the Lord for light.

On Friday before the second Sunday in September, 1889, dear brother Hancks came to my house and preached at night the passage of Scripture I had been bothered over for a long time, he took for his text; "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure."

(Phil. 2:12.) It seemed to me that he knew every thought I had and during the sermon the sweet hymn came to me:

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

Every word he spoke was light and comfort to me. I did not say anything to him about it that night, but I could not sleep. I thought if the Lord would let me live I would go with him to Ephesus Saturday and offer myself to the church, yet I felt so weak, so vile and so prone to sin that I could hardly go and did not see how they could receive me. I felt to be the unworthiest person that ever offered to such good people. Saturday morning I went with Bro. Hancks to Ephesus church, but did not feel like I was going to preaching but to a burial of a near friend.

Bro. Hancks preached and it seemed that he was telling me in all his talk how weak, poor, and vile I was.

When he gave the opportunity, I offered myself and they received me. O, what would I have given if I could have been baptised that day! Bro. Hancks baptised me and my dear husband (he having joined afterward) about a week from that time. It was a great cross to leave my dear old mother, sister, and brother, but I hear Him saying except we forsake all such we cannot be his disciples. I have given all up to try to walk in obedience by the help of God. By grace we are saved through faith, if ever saved, not by works. My desire is that all lost sheep may see as I have seen and come flocking home to the fold of Jesus and come out of Babylon. If this is worthy give it place if not all is well. I desire the prayers of God's children. Your sister in Christ,

MARY EVANS.

Louisville, Barbour Co., Ala.  
Primitive Monitor please copy.

SISTER BETTY:—According to promise I have examined the text, "Let your women keep silence in the churches," 1 Cor. 14: 34, and find that it means

just what it says. It is one of the perpetual rules and regulations of the public worship in the assemblies of the saints, that a woman is not allowed to teach with or without a veil or other covering on her head. Nor is she allowed to come bare-headed in the church met for worship. To the discussion of the subject the apostle has devoted unusual space in order to justify, enforce, and explain the reasons for the rule. These reasons he draws from nature, from custom, from the law of Moses, from the original creation of the woman, from her leading Adam into transgression, and from the relation of the angels to God. I feel obliged to you for calling my attention to the subject; and I think christian women should be thankful to the Lord of the church that an apostle has expounded the law concerning them with so much care for their rights and privileges in the house of God. I have consulted Tertullian, (A. D. 197) St. Chrysostom, (A. D. 390) St. Augustine, (A. D. 416) and of the moderns, Lange, Barnes, and Gill, and find the opinion unanimous that such is the Divine prescription, and that such was the understanding and practice of the churches of the early centuries. Even the Montanists, (A. D. 150, 600) admitted the rule, though claiming that their Maximilla and Priscilla, being prophetesses, were exceptions. The question is not without its perplexities, but you may settle it in your heart that no woman is allowed to preach, teach, or prophesy in the churches, but must be silent, veiled, as under subjection for modesty's sake for reasons closely affecting the public morals.

It does not mean that she may not join in the singing, nor say aloud the Amen, nor relate her experience, nor testify to the dealings of the Lord and his grace with her, nor teach in private, nor prophesy in private as the four daughters of Phillip did, Acts xxi. 7. nor be free in her own home where she has "power" to put on or lay off her "covering" at pleasure, but in the church she may not teach, nor go about as a public preacher. In the church her mouth is closed. The Apos-

tle does not allow her to go on the streets nor elsewhere in public bare-headed; just as he does not allow a man to enter the church with any covering on his head, a matter of which some brethren, notably some of the preachers are shamefully, and, I think, purposely careless.

The Apostle would have the women always with a veil or other covering on her head when the prayers of the church are being offered by some of the brethren praying on behalf of the whole church; and also during preaching, communion, and all the public exercises.

It is admitted that women did pray and prophesy in the Corinthian church; and that in order to do so they laid aside their veils as you pointed out to me in 1 Cor. xi. 5. To correct this and the several other disorders that had arisen in that church Paul wrote his first letter, and when he came to treat of the women praying and prophesying in public he commenced by showing that it was against decorum for a woman to have her head uncovered, which indirectly condemned the practice of her praying and prophesying in church, but further on in chapter xiv, 33:36, he again reverts to the novelty, to him shocking, indecent, and intolerable, and says in so many words, "Let your women keep silence in the churches, for I suffer not a woman to teach nor to usurp authority." The language is so plain, so emphatic, so sweeping, that I see no way to misunderstand it. Her mouth is sealed up.

The reasons assigned by the Apostle are numerous, solemn, and convincing.

1. That the man was first formed: then Eve who was formed of man, for him and for his glory. Therefore she wears a veil or other covering in his honor, and as a token of her dependence upon him for guidance, and protection.

2. The woman, weak, impulsive, and ambitious for power, led her husband into transgression, and from this woful fact Paul argues that she is not qualified for a public teacher. And because Adam was not deceived, but overpowered by the charms of his wife,

went into transgression, the Apostle draws two conclusions; first that if a woman is permitted to teach, men will be drawn as Adam was by her personal charms to adopt her doctrinal exposition whether they are founded in reason and Scripture or not; and second, that she ought to be veiled in public as a token of her shame that she caused man to sin and bring in death and all our woe.

3. He appeals to nature itself, as well as to the law, Deut. (xxii. 5.) that women as having long hair should learn from that fact that they ought of their own will to wear their veils in imitation of the angels who cover their feet with their wings when they go to worship. Or if "the angels," here means the preachers, then we can see a plain reason why women should be veiled before them. And to this latter view many learned men have given their concurrence.

5. Of the Apostle's reasoning concerning God, Christ, man and woman in their several relations to the Christian system and his deductions bearing upon woman's silence, covering, and subjection. I refer you to Gen. iii, 16., Joel ii. 28., Acts ii. 17., 1 Cor. xiv. 34, 36, 33-1 Cor. iv. 17., 1 Cor. xi. 3., 1 Tim. 2. 14., and Eph. v., 23. Very truly your brother, (in Christ, I hope),

WILLIAM S. SPEER.

BELOVED BROTHER GOLD:—Some time has elapsed since I wrote anything for the LANDMARK; but being under a deep sense of gloom and despondency I feel that I wish to say something to the dear saints, but do not know how to commence or what to say. I feel that I am a man with unclean lips and dwell among a crooked and perverse generation and know not whither to fly, knowing that I am wholly unfit of myself to be even in the company of the saints, much less to occupy the position of teacher. But yet with all these drawbacks I feel sometimes vehemently inclined to stand in the temple and speak to the people of salvation, comfort and life. I often inquire why is this? and find upon investigation that I am in possession of two natures. There was

a time when I possessed one only, and my thoughts were altogether engrossed in things of nature and I was totally ignorant of my real condition; but in process of time I got where I learned another lesson and one different from any that I had ever learned before. In this I was taught the total depravity of my heart, that I was justly condemned before God, and that condemnation on account of my sin, not the sin of another, and when all my powers had failed and hope was gone, I experienced for myself that in Jesus I had found a ransom, a Saviour, who banished all my trouble and fear, and filled me with praises to his dear name. I imagined then that I should never see trouble again, but this fond hope was soon blighted and I learned that my flesh was not changed and I feared awfully that I had been deceived, and in deep distress I cried, O Lord if I be deceived undeceive me, and when it pleased God to raise this trouble I rejoiced again with exceeding great joy. I would sometimes conclude that a man could so live that he would not have to undergo temptation and patience, and I was at one time so silly as to think I could live a whole day without committing sin or thinking evil. So Arminian-like I went to work at it, feeling determined to live righteously the live-long day. Yes, I will deal kindly with the mule I am working. I will think of doing nothing but good, so get behind me vain and perishing world: and so I pretended to start and seemed to get along splendidly for a little while. But, ah me; of all the bad thoughts that ever entered my poor mind it seemed that they were the blackest. I became exceedingly irritable and had many sore conflicts with that mule, and so the day ended finding me a poor wretched sinner begging for pardon for the work of that day, and had it not been for God's goodness and mercy I felt that my ruin would have been inevitable. And on and on we have learned lesson after lesson in connection with a study of the Holy Scriptures relative to our case till we are, we believe, established in the fact of a

child of grace being in possession of two natures. We were by nature children of wrath. We are by the divine nature children of God. Hence with the mind we serve the law of God but with the flesh the law of sin, therefore a continual warfare is waged until sin is finished, which brings death to the body and it will remain in that death state until awaked by the voice of the Arch-angel and the trump of God. Then this mortal shall put on immortality and death shall be swallowed up in victory. Then to this end are those who are in possession of two natures enabled to look for full and complete redemption. Though their trials and temptations are many and sore, yet under the guidance of the divine nature of which they have been made partakers they courageously battle on against principalities and powers and spiritual wickedness in high places. But Oh, when one of them errs from the truth how mean he feels, he thinks he looks mean to all the rest, and loathes himself in the sight of his maker. Yes, he hates his own life and deems himself unfit for the company of all that are good. In fact he regards all good but himself, and that he himself is just as mean as the devil wants him to be. But this child of grace is brought to repentance and confession and then he learns how the balance have suffered with him, (if one suffers the whole body suffers) and a season of rejoicing ensues. (If any man sin we have an advocate with the Father Jesus Christ the righteous.)

Now there is a good lesson taught in all this, for God has predestinated his chosen to be conformed to the image of Jesus Christ. Then they must bear his image in suffering and death. (Made conformable to his death) (if we suffer with him we shall also reign with him.) Then Jesus, having suffered the contradiction of sinners, enduring the cross, and all this for the joy (salvation of his people) that was set before him, it is needful that some at least fully know the depth of satan and the depravity of human nature under his influences, and so in order that the heirs of grace may be enabled to glorify God in their bod-

ies and spirits they must be made conformable to the death of Jesus, in this they must bear his image. They, of necessity, drink the bitter cup of their own corruption ere they are ready to ascribe all majesty, might, glory and dominion to the blessed Redeemer. They have been predestinated to this end and not only this but to bear his image in eternal glory. What shall we say then? If God be for us who can be against us? Who is he that condemneth. It is Christ that died for our sins, for us, that whether we wake or sleep we should live together with Him. Then when the poor, weak, and erring child is enabled to feel this everlasting arm underneath him supporting him through all his calamities he is ready, with good courage to exclaim from the depths of tribulation, "These light afflictions which are but a moment shall work for us a far more and exceeding, eternal weight of glory." O, then though he may feel as Abraham and Isaac. So journeyers and pilgrims in a strange land, yet they are looking for a city which has foundations, whose builder and maker is God, a city of habitation, a city that needs no light of the sun or moon, but the Lord God is the light of it. Thank Heaven's King the redeemed shall be led by the fountain of living waters and walk in the light of it. And God himself shall wipe the tears from their faces. Then, dear saints, hold up your heads; the day of your redemption is nearer than when you first believed. Brother Goll dispose of this as you think for good. In much tribulation,

J. S. COLLINS.

DEAR BROTHER DAMERON:—When you were here sick and I not well, I promised to write to you; accordingly I will try if the Lord will, unworthy as I am. I hope I desire to write with the Spirit and with the understanding. My supply of grace seems so sparingly bestowed upon me at times I hardly know whether to claim any or not. I have at times desired to throw it all by and start anew and see if I could not make an improvement on it, but alas, I have to fall back to my old line of march,

and make the best of it I can, God being my helper. When the natural element rules, grace seems to be at a low ebb. When you asked me to write a thought struck me that perhaps it was through courtesy, not that you expected to be edified by poor me. If that was the case you will probably not be disappointed. Surely none who claims an interest in a crucified Redeemer, feel less worthy. But as apologies are not profitable I will try and lay them by. I humbly hope there is a spark of root in my breast which will not be entirely choked out, but that it may grow and thrive whenever spring time may come. My dear brother will you allow me to present myself before you as I am with all my imperfections, back-slidings and short-comings, a fountain of corruption, &c., and may the Lord direct my mind to write such things as will be to your comfort, and all God's dear children. Let me say I have a torpid liver, for I am satisfied my condition in health has something to do with my talkings and writings and I cannot surmount my lonesome and solitary condition. I do not speak of this by way of murmuring, but as it is. If I fail to interest you I humbly hope you will not pass me by unnoticed, as I greatly feel a need of strength to brace me up in my declining life. To whom shall I go only to Jesus, who has the words of eternal life, and you my brethren whom he has given a dispensation of his gospel to hand out to a perishing world. Such feed the flock like a shepherd and gather the lambs in His bosom, and gently lead those that are with young, and say to those of a doubtful mind be strong. So one old man read in his dotage, and his talk and writing is not worth a notice. Surely I feel it to be so too. But that does not change my future condition. I like all others am born to die, and as the tree falls so it must lie; it is my duty to examine myself to see if I be in the faith laid down in God's word, trusting alone in a crucified Redeemer. O that he would strengthen me in the inner man, so that I could let my light shine, that others seeing my good

works may be able to glorify our Father in heaven; but here I am, as one alone, like a drunken man, now to the left and now to the right, sometimes at a halt and sometimes staggering. Oh, is there one like me, who am I that I should be cared for. Perhaps you may think that the old brother has written a long letter trying to get at the substance, and has at last got at the shadow; he could as well have said in a nutshell, "Fear God and keep his commandments," that is the whole duty of man. Now my dear brother God's people are a peculiar people, and they are very sensitive, often finding fault of themselves; but if others find fault of them they sometimes dislike it.

I have written more than I expected. I hope your health has much improved. If I have touched upon anything that is worthy of your notice I shall be much pleased to hear from you. My dear wife and daughter desire to join me in love.

A. REED.

Winston, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I desire to talk a little to you, hoping that the Lord will enable me to do so, though I do not feel worthy nor able. I can do nothing myself. I wish to state to you the condition that this country has been in ever since my early recollection. For thirty three years we could not hear a word from the Primitive Baptists, and did not know where any were. My husband and I would enquire of people that came from other states, when we could get the chance, if they could tell us where they were and if they published any papers, and some would tell us about the Missions and what they were doing. But we would tell them they were not the kind, that it was the Old Hard-shells that we wanted to hear from; and some would say that there was once some of that kind; but they are all done away with now. I did not believe that, for I did believe that God had a people, and that he always will have, for God can work and no man can hinder; and I believed that the Primitive Baptists were God's people. We went on in this con-

dition for eighteen years until the good Lord's time came to send the true faith to our lone land. There was a school teacher that spoke of going to Georgia, and we begged him to find out all he could about them, and let us know, and if they published any papers to send us some, but he did not believe in them, so he went, spent one year and returned, but did not bring us any papers, but told us that there were plenty Baptists in Georgia, and made fun of me for being crazy about them. I asked him if he could tell me the name of some of the preachers, and he said that he could not, but gave us the address of a friend of his out there. My husband wrote to him asking him if he thought there was a chance of getting a preacher to come and preach for us. He handed the letter to Elder Temples and he was impressed to visit our country, and on Sat. before the fifth Sun. in June 1888 he arrived at our house, and oh my dear brother I can never forget that day, for to us it was a great day. I felt too unworthy for him to come in my house. My reason for saying so was because I did believe that the Lord sent him to our lonely land. I had desired so long to see an old Baptist preacher, and tell him what I hoped the Lord had done for me, and if he thought it was the work of the Lord it would be a great comfort to me. So the dear brother was not in the house long before I was telling him the whole secret of my heart; for tell him I must, because I did feel to love him with all my heart. He received my husband and baptised us, and when the dear brother came and gave us the right hand of fellowship I can never forget my feelings, and the church in Georgia granted us an arm, and I feel if I am not deceived in my feelings that God has been merciful to us poor sinners. We have been visited by several preachers for which I hope I am thankful. We are five in number, and we hold a little prayer meeting twice a month. We were constituted in Nov. last. Brother Benjamin Brazell was liberated, also my dear husband was ordained for deacon, and may God be with him, and enable him to be faithful

to the Lord's command, and may the Lord be with me and teach me by his Holy Spirit that I may discharge my duty and be a comfort to him in every time of need. Dear brother, I saw your appointment in the LANDMARK, and I felt that I would have been so glad if it could have been your mind and feelings to visit us, for I have had a great desire to see you and to hear you preach for a long time, for your words are ever comforting to me. I desire to say to you that I did mingle with the Missionaries on the first Sunday in May, 1889 and I did not stay with them but about eight months, but it seemed to me the longest part of my life. I was in so much trouble, and felt like I was sinning against God, and I tried to love them but I could not. I was in so much trouble that I could not sleep, and my whole crave was Primitive Baptists, yet I never heard one preach at that time. But I felt to love them. May God be with you and enable you by his Holy Spirit to still comfort his children. Your sister, in Christ, I hope,

MARTHA A. BRAZELL.

Columbia, S. C.

P. D. GOLD, DEAR BROTHER:—I have been reading the LANDMARKS for several years, and it brings the same doctrine and faith now that it did when I first took it, and yet it seems now in every number. Reading from the pens of brethren and sisters that I never saw brings about a special love and fellowship with them, and of late I feel that I want to go to see them, and it does seem to me that it would be the greatest satisfaction of anything in this world to me to travel around among the brethren. But I am in such a condition that I cannot. I have come to a time when all satisfaction is taken from me of a worldly nature. I am shut up in spiritual darkness, and why these things are so I know not. It makes me fear I am not one of the flock, and the most of my time I feel unworthy to have a name among them, and yet about all the comfort I have is when I am with them and it makes me wonder if there is any one like me. L. P. MATTHEWS.

# ZION'S LANDMARK.

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

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

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## Editorial.

### CAIN—NOD.

Brother Lindsey Lester requests my view of Gen. 4: 16, 17:

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the East of Eden.

And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city after the name of his son Enoch."

Cain's character was the opposite of that which cleaves unto the Lord. He never sought the Lord by faith, or after the due order.

Another trait of his character was that murderous spirit that prompted him to slay his brother because his brother's works were righteous. To slay one because he is wicked would be unjustifiable in a brother. How much more heinous then to slay him because he is righteous.

Cain's sorrow was not prompted because he felt he did wrong, but he said, my punishment is more than I can bear. One who repents because of a godly sorrow for sin would scarcely feel that his punishment is greater than his sin.

No doubt but Cain felt freer away from the presence of the Lord, for then he could follow the bent of his mind. But whether shall I flee from the presence of the Lord? A child of God can never do that. While God is present every where at the same moment, and always, or omnipresent, yet there is a

sense in which only true servants of God dwell in his presence where the order of his true worship is maintained, and the peaceful solemnity of his presence restrains and expels the transgressor, and saves the obedient. What a safe place of retreat, and what a quiet and sure dwelling place is the Lord God, the munition of rocks, but such a state is no home for the wicked. It would be an intolerable prison for them. While the true church in her peace and order is a home to and for the children of peace it would painfully burden and embitter the memory of the wicked, and always remind them of their hateful filthiness.

So Cain, to seek his freedom, goes out from the presence of the Lord into the Land of Nod, or sleepiness and forgetfulness, dreamings, where he passes his time in worldly ease, sports and amusements, forgetting his sins, and drowning his memory in the whirlpool of giddy worldly life, and is not distressed because of his sins. Not so with those who dwell in the presence of God. They do not sleep or dwell in the land of Nod. They are plagued every day with the remembrance of their past sins, and chastened every day for their wrong conduct, and feel their vanity. They are in a strait and narrow way in which they are oppressed, and as Abel, pass their days not in building cities and immortalizing their children, but as Jacob they say few and evil are my days.

Cain knew his wife and she conceived. The scriptures use that word know in this peculiar sense. Adam knew Eve and she conceived. It is a different sense from the one in which we use that word. It indicates a peculiar relationship. The Lord said to Moses, you only have I known of all nations. God

knows and foreknows his people. He loves them because they are his children.

But there is always the opposite of good, and evil is set over against it. Cain is of that wicked one and his children are the generation of evil doers. He builds a city and calls its name after his Son. He seeks worldly prosperity and to perpetuate his name on earth by building a city and calling it after the name of his Son. This is like building towers, steeples and monuments to immortalize the names of men, and is a characteristic of the people the world calls great. Instead of worshipping God, the world honors men and men's works. There has perhaps never been a time when men have had more idols of gold and silver, learning, wealth, show, achievements of the human mind, than they have at this day.

You, by reading this chapter will see that Cain's offspring soon became famous as inventors, warriors, &c. They are the fathers of all sorts of cunning inventions, the skilled handlers of musical instruments, &c. &c. While Jacob is a plain man dwelling in tents. The greatest inventors are not God's people. Men have sought out many inventions. We see that in their multiplication of machinery to ease man of labor so that he may get bread in some other way than by the sweat of his face; but see how many inventions the enterprising sons of men have found out to get up an easier way to worship God, and to make it congenial to the tastes of men and also to raise money. There are hundreds of different denominations the inventions of cunning men, while there is only one true way to worship God. Among those very fashionable is the use of musical instruments, for music has always wielded a

great power over men, but there is a woe to them that invent musical instruments like David, and these things come from Cain's progeny.

The monsters in wickedness or giants of earth are the product of the intermarriages of the sons of God, children of Seth, with the daughters of Cain. Let there be an amalgamation of that which in name is true, with that which in fact is false, wicked, and the result is wickedness. A counterfeit is the product of that which in name or appearance is lawful, but compounded of that which is altogether base and rejected. The Sons of God saw the daughters of men that they were fair, and they chose themselves wives of such as they wanted. Ah, this is fair to look upon, what a beguiling fascination it has for poor Adam and Eve. Just let anything have a good appearance and how readily the people of God will be caught by it. It is fair to look upon, it will be an advantage to me, there is no harm in it. The devil has a great knack of making pretty pictures and cheating men with these things. If he can hitch on some of his lies and inventions to the tail of his fair devices he does not care how much Scripture you may paste on the head of your plans.

In the name of religion all manner of inventions are gotten up and monsters in wickedness, giants, strong men, that can take heaven by storm, take a profession and preach free agency and the power of man, and the want of power in God.

The righteous abstain from these things and desire to walk humbly before God, not adding anything to the word of scripture, nor taking anything from it, and they have no fellowship with the unfruitful works of darkness. But as Cain persecuted Abel, so this

generation of evil doers persecute the righteous and kill them. If they do not literally kill them they cause the word of truth to be evil spoken of and held in abhorrence, because of the manner in which they teach falsehood for truth, and misrepresent the truth. For when they teach people that which is not truth for the truth, and cause them to receive it they become two-fold more the children of hell, and being mustered or enlisted in this false service they become haters of those that love the truth.

For instance, when a child is taught that a Sunday school is a part of the church of God, he will hate all that oppose Sunday schools, and think that he ought to oppress them; or when one is sprinkled in infantile unbelief, and afterwards taught that this is true baptism, he will hate those that contend for the true baptism of the Bible.

P. D. G.

#### HOW UNDERSTANDEST THOU?

Among the things which become sound doctrine, is a sound understanding. The scriptures admit of and require study to certain very important and necessary ends, hence the injunction of the apostle to Timothy to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly, properly, dividing the word of truth." Again he says, "Give attendance to reading," &c. We have the word of truth in the written word which we are to read and to study.—While it is necessary to read, it is equally, if not more necessary to study. It is not so much the amount we read as it is the amount of understanding obtained, which comes more from careful study than from an abundance of reading. We may give more attention to

reading than we do to that which we read. We may have a great deal of scripture at our command, and yet have a very limited understanding of the subject matter contained in that scripture. We should read the letter and study the subject. While it is important that we understand both the letter and the subject, yet it is better to be efficient in the subject and deficient in the letter than to be efficient in the letter and deficient in the subject.—With liberal reading the letter will adapt itself to the requirements, on a good understanding of the subject, but a limited understanding of the subject will not so well adapt itself to an extensive knowledge in the letter. Jesus commanded the Jews to search the Scriptures. In this he meant more the study of them than the reading. No doubt they were conversant with the letter, but they had not seen the wheel within the wheel. They had not seen the inner lining of this mystical fabric. "The King's daughter is all glorious within." As the scriptures testify of her as well as him their glory is within.

If any good results have attended my ministry, I have obtained the more satisfactory ones from the study of the subject. Not in a scientific way, but as any particular subject comes to mind, whether from reading, casual meditation, listening to some one preach, or while preaching myself. I have felt to pry into it as fully as possible and search out all the avenues of truth connected with it that I might understand and present its fatness in the clearest manner possible for me. I have found it indispensably necessary to know the prime meaning of words as made up from their relation to other words immediately connected, and from the subject matter under direct consideration.

Again it is highly necessary to notice the difference between the meaning of words when first used in the text, and the commonly accepted meaning as used now.

We will first take the word salvation. The meaning of this word depends altogether upon the character of the salvation under consideration. The prime meaning of this word is deliverance out of any place or from anything wherein or whereby one may be held, and the evasion of any place or thing wherein one may become entangled or by which one might be seized and held. Deliverance from sin, death and the curse of the law is a salvation by grace through and by Jesus Christ, whereby one is delivered from the shackles of sin and the power of death and the devil and from under the law of sin and death and brought into a state of life, liberty, rest and peace under the law of the grace and love of God. This is what is properly understood to be the eternal salvation of sinners by the grace of God through and by Jesus alone. It is based upon the predestination, fore-ordination, election, justification and salvation of God in Christ Jesus our Lord before the world began, and hence is called eternal salvation. But is made manifest in time "by the appearing of our Lord Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel." Salvation of sinners from sin is attributed to Jesus alone without any condition whatever on the part of the sinner. "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." Not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of re-

generation and the renewing of the Holy Ghost."

Again, who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began.

Then it is "by grace"—"by the washing of regeneration, and renewing of the Holy Ghost" and "according to his own purpose and grace"—"according to his mercy," "according as he hath chosen us in him before the foundation of the world." Again, it is "not of works"—"not by works of righteousness which we have done"—"not according to our works"—"not by works, of works, nor according to works, but by grace"—"according to his own purpose and grace"—"according to his mercy"—"according to the election of grace." The cause, character, and manner of salvation, furnish wonderful subject for thought.

The very necessity for salvation from sin by grace, growing out of the condition in which sinners are, as is clearly and fully shown by the scriptures, ought to be, and is sufficient reason for such salvation, even in the absence of any positive declaration that it is thus. The very fact that Christ says "No man can come unto me except my Father which hath sent me draw him," is conclusive reason for salvation by grace, in order to any one being saved. Again, he says "ye will not come unto me that ye might have life." That is, it is not in you to come unto me, therefore none can come except drawn by the power of God.

What good would it do to provide salvation based upon conditions to be performed by the sinner when he does not wish to be saved? Sinners having no will, disposition nor desire to be saved, it requires the goodness of God

to give them the will and desire as it is written, "Thy people shall be a willing people in the day of thy power," following which comes in order the saying, "All thy children shall be taught of the Lord, and great shall be the peace of thy children," clinched by the saying, "All that the Father giveth me shall come to me, and him that cometh unto me, I will in no wise cast out."

Thus far I have touched upon a few of the most prominent among the many positive declarations of the necessity for and certainty of the salvation of sinners, dead in trespasses and in sin, by the sovereign grace of God, according to the election of grace.

Now I propose to present for consideration some of the most prominent portions of the word in which the word and subject of salvation occur where the subject of eternal salvation is not under consideration, salvation which does not apply to sinners under condemnation and death, but to sinners saved by grace, and have been brought to a knowledge of the power and truth of salvation from the curse of the law, and the liberty to which they have been born by the power and spirit of God.

It must be remembered that there are two prime classes of sinners, and that there are two prime classes of salvation, each applying to its respective class of sinners. The first of which I have considered, the other is now under consideration. The Lord God is a sun and shield; he will give grace and glory; no good thing will he withhold from them that walk uprightly. Now this does not mean that the Lord will bestow good things upon any man who might choose to thus walk and because he does thus walk, but those whom he has made upright are capacitated and are expected to thus walk, that is uprightly,

while this was under the legal dispensation, yet I think it has its antitype in this dispensation. Paul says "Be not entangled again with the yoke of bondage." One thus entangled is not walking uprightly, but has assumed the position of those of whom David says, "let their back be bowed down alway, and let their tables be a trap and a snare unto them." Again, "if ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured by the sword, for the mouth of the Lord hath spoken it." This was spoken to Israel, and we see by tracing their experience that their prosperity or adversity were in consequence of their obedience or disobedience. And this is as true today as it was then, differing only in the kind. Their's was temporal while our's is spiritual, both of which belong to the time state. Peter says, "Save yourselves from this untoward generation." This was addressed to believers who were thus exhorted to come out from among the untoward generation and stand apart from them and their ways and doings. Paul says, "Beloved as ye have always obeyed, not as in my presence only but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." This was to the beloved, the brethren of the church at Phillipi and therefore applies to the people of God and to them only. It is said, "He hath wrought all our works in us." And Paul tells us to work them out. Or to manifest outwardly what God has wrought or revealed inwardly. There is a salvation that is wrought by preaching. "The Lord has been pleased by the foolishness of preaching to save them that believe." Not to save them

who believe not, but them that believe. Not to save them that will believe or if they will believe or can be induced to believe but that believe. The children of God are brought out, established in the belief of the truth, and are strengthened against that which is wrong, and in that which is right and good, and moved to walk in love and maintain good works, by the preaching that is of God, by his chosen servants. Paul commanded Timothy to take heed unto himself and unto the doctrine, and continue in them, that he might both save himself, and them that heard him. The church is liable to go into error, and to be led into it by the preacher, hence the necessity for him to understand the doctrine and to faithfully and properly preach it, that the church may be kept established in it, and thereby kept out of false ways and the belief of false doctrine.

It is claimed by many who profess to worship God, that salvation by grace and salvation by works are both taught in the Scriptures, and while the two doctrines directly contradict each other and can not be harmonized, yet they believe both. This state of affairs touching the salvation of sinners from sin and death can not be true, and therefore can not be truly believed. No one who believes really and truly that this salvation is by grace can possibly believe it is by works. Neither can one who believes it is by works also believe it is by grace. Paul says, if it is by grace it is not of works, or if it is by works it is not of grace. It being by either one the other ceases to be.

I will venture to say that in every instance where one claims to believe in this salvation by either grace or works or both, he really and truly believes only in salvation by works. If the Bible could

be as completely divorced from the church and salvation as is any text book of the English language, and was introduced into the schools of our country as a text book as the basis of syntax, diction and logic, there would not be one who believes in salvation by works, who could secure a third class certificate to teach a common free school. He would not be able to parse the first sentence of the sermon on the Mount.

It is true that salvation by grace and works are both equally and clearly taught in the Scriptures, but it is also as clearly taught that they each apply to the same subject. The one who is saved by works is the one who is already saved by grace. The eternal salvation of sinners is by virtue of their creation in Christ Jesus unto good works which God hath before ordained that they should walk in them.

P. G. L.

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ELDER P. D. GOLD,—DEAR BRO.—  
You will please publish the following notice in ZION'S LANDMARK:

It became necessary for the church at Blount's Creek to exclude from her fellowship her former Pastor, Elder Wm. M. Jones, and when called on for his credentials he refused to give them up. So the church wishes to say to Baptists generally that they are no longer responsible for his conduct as a preacher or otherwise.

Done by order of conference Saturday before the fifth Sunday in June, 1890.

J. T. ROWE, Moderator.

T. H. WARREN, Church Clerk.  
Blount's Creek, Beaufort County, N. C.  
Signs of the Times and Gospel Messenger  
please copy.

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#### ASSOCIATIONAL.

Tickets on sale August 6th and 9th, good until August 16th to the Eno Association over the A. & N., R. & D. and W. & W. R. R.

The Primitive Baptist churches in upper South Carolina, viz: Mount Pleasant, Sumpter county; Gill's Creek, Richland county; Mill Creek, Anderson county; and Cool Spring, Greenville county, will meet by letter and delegates with the church at Cool Spring, Greenville county, S. C., eighteen miles North of Greenville, on Friday before the second Sunday in October, 1890, for the purpose of being organized into an Association. Primitive Baptists are invited, and the brethren in the ministry especially.

Done by request of the churches.

THOS. BELL.

N. B.—Write to brother F. L. Johnson, Marydell, Greenville, county, S. C.

The next session of the Abbott's Creek Primitive Baptist Association is appointed to be held with the church at Sandy Creek, commencing on Saturday before the 4th Sunday in August, 1890. The church is eight miles North-East of Franklinville Factory and five miles South-West of Liberty, N. C. on the C. F. & Y. V. railroad, where people will be met. Those coming by rail from the South will be met at Liberty 5 P. M., Friday, and those coming from the North will be met at 11 A. M., Friday. Brethren are invited to attend, and most especially ministering brethren.

J. H. BOROUGHS.

Kemp's Mills, N. C.

### CHURCH HISTORY.

EDITORS LANDMARK:—By a resolution of the Kehukee Association last October, Elder Sylvester Hassel is to report by our next Association, Oct., 1890, how much of the Church History debt remains unpaid, and the churches are requested to send their messengers prepared to settle the same at our next Association. Brethren think that it would be well for Elder Hassel to have his report published in the LANDMARK in due time, in order that the churches may each know how much money to send by their messengers to the Association next October to pay the balance of History debt. The long delay in this matter has accumulated interest

enough to pay a large portion of said debt, meanwhile our Church Historian has financially, mentally and physically borne our indebtedness that long since should have been paid. True, during that period times have been hard, but, according to our several abilities, this does not make less our obligations, while one alone is bearing it all.

Let us come shoulder to shoulder, bearing each other's burden, and cancel the debt. A lover, I trust of the cause.

S. W. OUTERBRIDGE.

Robersonville, N. C.

## Obituary.

MARGARET STATON.

The subject of this notice, sister Margaret Staton, was born in Edgecombe county, N. C., Sep. 1st, 1828, and died at her home in said county May 2d, 1890.

She was the daughter of Benjamin and Lucy Batts, and was united in matrimony to Mr. C. L. Staton with whom she lived a kind and devoted wife until he died. She was received into the fellowship of the church at Lawrence's at May meeting, 1853, and remained in full fellowship until her death, never hearing aught brought against her. She was baptized by Elder B. Cooper. My pen falters and I am made to shrink from the task of thus paying tribute to her memory. Having known her ever since I knew any one, even from my childhood, I knew her only to love her; and since it was my lot to be with her as her pastor, I feel that tie grew but the stronger. When I saw her last, about two months before she died, she expressed herself as being fully resigned to the will of God and said she knew she had been blessed all her life in every respect, and felt perfectly willing to die. Her example as a christian during her life was that of a living epistle of Jesus Christ. She was firm and well established in the faith and doctrine that she professed, and faithful in her dealings with her brethren and sisters in the church, adhering to what she believed to be right, even though there were few who believed as she did. Her seat at her meeting was not vacant unless she was providentially hindered. I always expected to see her at meeting, and when she was not there I knew something was the matter. She lived as a christian and died as one. We feel that her battle is

fought, her victory over, and her rest and peace is glorious. Though we miss her from among us may we have grace to enable us to live and to die in the same way; and may the precious life that she lived be as a pillar of fire to the sorrowing and disconsolate children she has left.

Remember, dear ones, that it was her joy and delight to serve you, and you also in turn loved and patiently served her, and heaven's blessing crowns the head of children who honor and obey their parents.

Now may the grace and mercy of him that is able to supply all of our needs according to the riches of his glory by Christ Jesus, comfort your hearts and incline you to love and serve him and die the death of the righteous.

Yours, in tribulation,  
M. T. LAWRENCE.

Hamilton, N. C.

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LUCY ANN HARDY.

The subject of this notice was the daughter of Thomas and Sarah Fields and was born in Lenoir county, N. C., Dec. 30th, 1850. Her father, who was not a member of any church, died before she was two years old. Her mother was a member of the Primitive Baptist church at Bear Creek (now LaGrange) some years before her birth, but eventually took a letter and joined at Mewborn's, Green county, where she remained a faithful member till her death in 1874. She had three daughters, all very young, and no means to support them, except her wheel and loom, yet she raised them up so as to be respected by all who knew them, until Lucy was in her seventeenth year. She then made her home with brother Thomas H. and sister Huldah T. Dawson, and lived in their good home and under their excellent care and training until Dec. 5th, 1870, when she was married to the unworthy writer.

We commenced life poor, and all the while have lived in humble style. I have ever found her to be a true, faithful, loving wife, always trying to do everything in her power to the comfort of her husband and children. For several years she has been a fond lover of ZION'S LANDMARK and "The Gospel Messenger," spending most of her leisure time in reading the obituaries and experiences. She always loved these parts best, she said, because she understood them best.

She never united with the church, I am

sure from no other reason than feelings of unworthiness, for I have seen all the evidences of conviction, conversion and newness of life in Jesus. She was a faithful attendant at church and always paid attention to preaching. She said that she loved to hear most of the Primitive Baptists preach, but liked brother J. R. Rowe best, because she could understand him best.

She was the mother of eleven children. Eight of them, four boys and four girls, are now living. The obituaries of George and Nancy appeared in the LANDMARK about four years ago. Ruth Caroline died of consumption Sept. 22nd, 1888, aged ten months and twenty-one days.

She was generally healthy until about two years ago when she very slowly commenced showing signs of consumption.— On the 27th day of February, 1890 she was taken with articular consumption and before it was well with pyemia and pyrosis of the liver, with which she suffered until she was relieved by death on the first day of June, about 6 o'clock, p. m.

What she suffered during those long thirteen weeks and three days no tongue can ever tell. We are surrounded by the best of neighbors, among whom I would make special mention of dear sisters Penelope Rowe, Josephine and Mary Dowty and all, together with our family physician, did all they could to relieve her; but the Lord's time for her departure had come and none could stay the dread summons. Yea! her Lord had a use for her in the courts of heaven. Though her bodily powers all failed, 'till she was as helpless as an infant, yet she retained her mind 'till the last. Three days before her death sister P. Rowe and myself were sitting by her and she commenced to try to do something with her hands. I asked her what she wanted. She asked me to help her get her gloves off. I told her she didn't have any on. She asked me if her hands were cold. I told her they were warm and sweating. She replied, "My Lord told me that when he came after me my hands would be cold." She laid her hands down and was quiet.

On Sunday morning, June 1st, I found that her hands were cold. I examined her feet and they were warm. During the day this was the case, while her hands grew colder and colder all day until I think they were the coldest flesh I ever

felt, much colder than they were after death—all other parts of her were warm. In the evening she tried very hard to tell us something that we could not understand, she was so weak. She passed away without a groan or struggle, as one going to sleep.

On Monday evening, while surrounded by many sympathizing friends, Elder J. R. Rowe made a few very appropriate remarks, had singing and prayer and her remains were laid in the silent tomb to await the resurrection morn. She leaves two sisters, a husband and eight children with many relatives and friends to mourn their loss, but we have strong hope that while we are sorrowing she is rejoicing with Jesus her Saviour. Darling, I miss you; we all miss you; our little children miss you, but may the Lord prepare us all to meet you in that happy place where parting will be known no more, is my prayer, for Christ sake, amen.

Mother, my dear mother, is helping me take care of the little children. Who knows the love of a dear mother?

Brethren and sisters, pray for us. Your unworthy brother,

GEORGE M. HARDY.

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POWHATAN D. McCOLLUM.

Powhatan D. McCollum was born April 16th, 1815, and died Jan. 16th, 1890, aged 74 years, and 9 months. He was a citizen of Rockingham County, N. C. a steady, quiet, peaceable man, highly esteemed by all who knew him, known to be a home-staying, industrious farmer: was twice married, first to Mary Moore, and after her death to Laura E. Ellington, both of Rockingham Co., N. C., His last wife yet survives him to mourn her irreparable loss. They had no children of their own but raised some of their friends' to be useful in society. He professed a hope in Christ several years before he went to the church. No church of the Primitive faith and order being near him, but having a love for the church of Christ, as the Lord taught him to believe they were, it came into his and the minds of many brethren and friends to build a house at Pleasantville, Rockingham Co., himself paying one hundred and fifty dollars on the building. Soon after the house was completed there was a church organized there of the Primitive order, and on the 6th day of October, 1884 he went to the church and gave the reason

of his hope, was received and baptized into the order of the church that he had such a great love for many years. He lived a consistent member of that church to the end of his days on earth, always filling his seat unless unavoidably hindered. He was soon chosen deacon of the church.

The writer of the above has attended that church for the last few years of brother McCollum's life as their pastor and always found him a present help in time of need. By request of our bereaved sister McCollum, I tried to preach to a very large and attentive congregation of his friends as a tribute of respect to him, which met at Pleasantville on Sunday, the first day of this month. Elder L. I. Bodenhamer was requested to be there with me, but did not reach the appointment.

From the great meeting of the friends of the deceased, it appeared that they had great respect for him, his church and his serving friends, so that a great number would turn out to join in the worship of God on the occasion; and while we could only worship by faith, we had the pleasure of believing that brother McCollum's spirit was with God who gave it, where there is no death or parting with our friends.

JAS. A. BURCH.

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SIMEON CLAYTON.

Our father Simeon Clayton was born August the 31st, 1813, and died May the 3rd 1890. My mother also was born June the 10th, 1810. My mother was a Primitive Baptist ever since my first recollection, and died in that faith on November the 15th 1874. There were twelve children born to my parents, nine sons and three daughters, of which I am the third child and second son. My father professed a hope in Christ about 1873 or 4 and united with the Primitive Baptists in May 1885 and lived a worthy member until death. Brother Gold, I will tell you a dream he dreamed on Thursday night before he died on Saturday. He dreamed he was travelling through a little piece of woods, and he saw a little man before him, and the little man beckoned to him to come to him, and he went, and the little man had a piece of bread in his hand, and broke it into, and gave my father a piece, and told him to follow him, and as they journeyed together the little man pulled a piece of bread out of his bosom. My father said it was the prettiest bread

he ever saw; and he pulled out a little bright knife and cut off a piece, and told him to eat it for it was bread from heaven, and he awoke and thought on his dream, and went to sleep again and had the same dream over, and he took courage from it and died in that rejoicing condition. Just a short time before he died he clapped his hands together and said, glory to God. Brother Gold, I believe they are both gone to rest, and I sometimes have a faint hope that I will meet them both again where sickness and sorrow, pain and death are felt and feared no more.

S. C. CLAYTON.

Gordanton, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. W. HARRISS and J. H. LATHAM.

Sat. before second Sunday in Aug.....Beaverdam  
 2nd Sunday.....Swithwick's Creek  
 Monday.....Briery Swamp  
 Tuesday.....Great Swamp  
 Wednesday.....Red Banks  
 Thursday.....Allen's School House  
 Friday.....Tyson's  
 Saturday.....White Oak  
 Sunday.....Tarboro  
 Monday.....Coneto  
 Tuesday.....Williams'  
 Wednesday.....Lawrence's  
 Thursday.....Kehukee  
 Friday.....Conohio  
 Saturday.....Spring Green  
 Sunday.....Baregrass  
 Monday.....Skewarkey  
 Tuesday.....Jamesville  
 Wednesday.....Long Ridge, Jackson's school house  
 They will conveyance.

J. R. ROBERTS.

Monday after 3d Sunday in July, 1890.....Oak Grove  
 Tuesday.....Durham  
 Wednesday.....Eno  
 Thursday.....Mt. Lebanon  
 Friday.....Harmony  
 Saturday.....Deep Creek  
 4th Sunday.....Gilliam's  
 Monday.....Arbor  
 Tuesday.....Country Line  
 Wednesday.....Lynch's Creek  
 Thursday.....Prospect Hill  
 Friday.....Wheeler's  
 Saturday.....Ebenezer  
 1st Sunday in August.....Storie's Creek  
 Monday.....Shiloh  
 Tuesday.....Flat River  
 Wednesday.....Tar River  
 Thursday.....Camp Creek  
 2nd Sunday.....Eno Association  
 Tuesday.....Ross'  
 Wednesday.....Dutchville  
 Thursday.....Cedar Grove

J. F. STEWART and J. E. ADAMS.

Tuesday after 3d Sunday in Aug.....Wolf Island  
 Wednesday.....Pleasantville  
 Thursday.....Hillsdale  
 Friday—travel  
 Sat. 4th Sun. and Mon.....Abbott's Creek Asso.

L. H. HARDY.

Fri. Sat. and 2nd Sun. in Aug.....Eno Association  
 Tuesday after.....Flat River  
 Wednesday.....Wheeler's  
 Thursday.....Prospect Hill  
 Friday.....Bush Association  
 Thence to Country Line Association,  
 Tuesday after 3d Sunday.....Brown's Summit  
 Wednesday.....Sardis  
 Thursday.....Abbott's Creek  
 Friday.....Pleasant Grove  
 Thence to Abbott's Creek Association. He will need conveyance.

W. B. WILLIAMS,

Saturday and 1st Sunday in Aug.....Mill Branch  
 Monday.....Sandy Grove  
 Tuesday.....Antioch  
 Wednesday.....Salem  
 Thursday.....Neuse  
 Thursday night.....Raleigh  
 Thence to Eno Association. Will be dependent for conveyance.

ISAAC JONES.

Crooked Creek.. Monday after 1st Sun. in Aug.  
 Lamsburgh.....Tuesday  
 Crooked Oak.....Wednesday  
 Flower Gap.....Thursday  
 Stuart Creek.....Friday  
 Tom's Creek.....Saturday  
 State Line.....2nd Sunday  
 Snow creek.....Monday  
 Buffalo.....Tuesday  
 Sardis.....Wednesday  
 Pleasantville.....Thursday  
 Wolf Island.....Friday  
 Thence to the Country Line Association. He will need conveyance.

D. N GORE.

Kehukee.....Friday Aug. 1st  
 Conoho.....Saturday  
 Hamilton.....1st Sunday in Aug.  
 Spring Green.....Monday  
 Flat Swamp.....Tuesday  
 Briery Swamp.....Wednesday  
 Great Swamp.....Thursday  
 Tyson's.....Friday  
 Meadow.....Saturday  
 Snow Hill.....2nd Sunday  
 Newborns.....Monday  
 LaGrange.....Monday night  
 Sandy Bottom.....Tuesday  
 Beaverdam.....Wednesday  
 Sand Hills.....Thursday  
 Muddy Creek.....Friday  
 Wilmington.....3rd Sunday  
 Stephen's School House, Columbus Co. N. C.....August 22d  
 Pleraway.....Saturday  
 Caucaw, Brunswick Co., N. C.....4th Sunday  
 Mill Branch, Columbus Co., N. C.....1st Sun. in September.  
 He will need conveyance.

## JOHN A WILLIAMS.

Neuse..... Saturday and 3rd Sun. in July  
 Salem..... Monday  
 Beaulah..... Tuesday  
 Creeches..... Wednesday  
 Upper Black Creek..... Thursday  
 Wilson..... Friday  
 White Oak..... Saturday  
 Meadow..... 4th Sun.  
 Tyson's..... Monday  
 He will need conveyance.

## JESSE BROWN

Sandy creek..... 3rd Sunday in July  
 Bear creek..... Monday  
 Sugg's creek..... Tuesday  
 Pleasant Hill..... Wednesday  
 Big creek..... Thursday  
 Liberty Hill..... Sat. and 4th Sun

## J. T. STEWART OF ALABAMA.

Eno Association (at Durham.) Will Elder Monk arrange appointments for him from thence to the county Line Association.

From thence will Elder Burch arrange appointments for him to the Abbot's creek Association.  
 Bear creek..... Tues. after the 4th Sun. in Aug.  
 Mr. Norward's..... Wednesday  
 Big Meadows..... Thursday  
 Oak Grove..... Sat. and 5th Sun.  
 Willow Spring..... Monday  
 Middle creek..... Tuesday  
 Sandy Grove..... Wednesday  
 Fellowship..... Saturday and 1st Sunday in Sept.  
 Rehoboth..... Monday  
 clement..... Tuesday  
 Juniper..... Wednesday  
 Hannah's creek..... Thursday  
 Bethel..... Saturday and 2nd Sun.  
 New Hope..... Monday  
 Bethesda..... Tuesday  
 Black River..... Wednesday  
 Mingo..... Thursday  
 Thence to Seven Mile Association at Reedy Prong.

I shall, if the Lord will, accompany Elder Stewart. We will need conveyance when off from R. R. Hope brethren and friends will turn out and hear Elder Stewart. I think he is a good minister of Jesus Christ. J. E. ADAMS.

## J. C. WILLIAMS.

Bethany..... 3rd Sun. and Sat. in July  
 Tyson's School House..... Monday  
 Jerusalem..... Tuesday  
 Jones' Hill..... Wednesday  
 Liberty Hill..... Thursday  
 Freedom..... Friday  
 Mountain Creek..... Saturday  
 Big Creek..... Sunday  
 Riley's School House..... Monday  
 Tom's Creek..... Tuesday  
 Flat Creek..... Wednesday  
 Pine..... Thursday  
 Friday( 2 o'clock)... Warrens Chapel (Iredell Co)  
 Pleasant Hill..... 1st Saturday and Sun, in Aug.

## A. L. MOORE &amp; F. J. STONE.

Meadow Creek..... Thurs. Aug. 1  
 Cross Roads..... Friday

Rock Creek..... Saturday  
 Peach Bottom..... Sunday  
 Saddle Creek..... Monday  
 Fox Creek..... Tuesday  
 Piney..... Wednesday

There will be a few others arranged hereafter. Worship to commence at 10:30 a. m. on Week days and 10:00 Sundays.

ISAAC WEBB.

P. S. I receive no information as to the transportation of the brethren, but their friends will doubtless attend to whatever is necessary.

I. W.

## RECEIPTS.

GA.—J L Wilson 2  
 IND.—By J B V McCrea 5  
 KY.—E. R. Ransdel 1 50  
 ME.—Wm Quint 1  
 N. C.—J N Ryals 2 75 J R Baucom 1  
 E C Serris 1 50 T F Holadia 2 Geo W  
 Hales 1 J Pittman 1 50 Junius Hays  
 1 50 Sallie Ballance .50 Mrs SA Adams  
 4 By J D Lee 1 T M Lawrence 2 P W  
 Lawrence 9 W R Hooks 1 50 Patrick  
 Nelson 1 50 S H Brantly 1 50 S W  
 Outerbridge 1 50 Eld A J Moore 1 50  
 VA.—J K P Legg 1 Thomas E  
 Wilson 1 50 By Eld R Stinson 6 A C  
 Morris 2

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

## TRAINS GOING SOUTH.

Dated June 15, '90	No. 27, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex-Sunday.
Leave Weldon	12:30p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:46 "	.....	7:10 "
Arrive Tarboro..	*2:00 p. m.	.....	.....
Leave Tarboro...	10:30 a. m.	.....	.....
Arrive Wilson...	2:20 p. m.	7:00 p. m.	7:43 am
Leave Wilson....	*2:30p. m.	.....	.....
Arrive Selma....	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro.	3:15 "	7:40 a. m.	8:35 a. m.
Leave Warsaw...	4:10 "	.....	9:34 "
Leave Magnolia.	4:24 "	8:40 p. m.	9:49 "
Arrive Wilm'gton	5:30 "	9:55 a. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00p. m.
Leave Magnolia.	1:21 a. m.	10:34 "	5:36 "
Arrive Warsaw...	.....	0:48 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	4:40 a. m.	.....
Arrive Selma....	.....	2:10 "	.....
Arrive Wilson...	.....	.....	.....
Leave Wilson...	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:28 "
Arrive Tarboro..	.....	*2:00p. m.	.....
Leave Tarboro...	.....	10:30 a. m.	.....
Arrive Weldon...	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:37 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m. Arriving Greenville 5:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m. Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albermarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m. Plymouth 7:50 p. m. 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:10 a. m., 9:55 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 41, 40, 25, and 75.

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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Including lights and washing,	8 00
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Including lights,	5 75

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VOL. 23.

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

# 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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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## Poetry.

### DESIRE.

Religion is my heart delight,  
My great, my chief desire.  
To be an humble child of God,  
And live obedient to his word,  
As high as I aspire.

For had I honor, fame, and wealth,  
And all this world bestows;  
I'd cast off its alluring charms,  
To dwell in Jesus loving arms,  
Or on his breast repose.

To be a king or emperor,  
And dwell upon a throne;  
Is not to me so dear a seat  
As one at my Redeemer's feet,  
Where I his power can own.

Gold, silk, pearls, and precious stones,  
So much esteemed by men—  
Makes no one such attractive dress  
As Jesus' blood and righteousness,  
As seen by faith in Him

Not all the dainties of the world,  
Or joys which they afford;  
Can fill my weary, longing heart,  
Or to my soul such joy impart,  
As fellowship with God.

S. E. BROLYES.

### A SERMON.

BY J. C. PHILHOT, OF STAMFORD, LIN-  
COLNSHIRE, ENGLAND.

(Continued.)

The Lord Jesus Christ is not yet made experimentally known, and therefore there can be no true faith in him. And though we may hear about him and try to believe in him, still we have no such discovery of his Person and work as brings any relief, any pardon, or peace. But sooner or later the blessed Spirit is pleased to discover Christ to the soul, which he has effectually

brought down under the guilt of sin, cut off from all legal hope, and laid in the dust before God. This gracious discovery and manifestation of the Lord Jesus Christ raises up a living faith to look unto him, believe in his name, hang upon him as a nail fastened in a sure place, and receive him into the heart as of God made unto us wisdom and righteousness, sanctification and redemption. Many of the family of God are shut up under the law, not indeed destitute of faith, for they believe in the justice and holiness of God to their own condemnation, nor without desires after the Lord Jesus Christ, but without that faith which gives them an assured sense of interest in his atoning blood and finished work. Have you not felt or do you not now feel, that, with all your prayers and desires, you cannot believe in the Son of God, faith being the express gift of God, unless he be pleased to bestow that precious grace upon you? But those who have been favoured with a manifestation of the Lord Jesus can, under the sweet enjoyment or the blessed recollection, look up to heaven with a believing eye possessing an inward testimony that they do believe in his blessed name, and that he has been made precious to their soul.

5. Another mark of the special call of God is a *discovery of the evils of our heart*. Whilst shut up in unbelief and self-righteousness, we take no notice of heart sins, but when, by the shining in of light from the Lord's own countenance, each inward recess is laid open to view, every imagination of the thought of our heart is discovered unto us to be evil, and that continually. This is al

ways attended by self-abhorrence and self-loathing; for when we see light in God's most blessed light, and view his glorious perfections in contrast with our hidden deformity, it is with us as it was with the prophet Daniel: our comeliness is turned into corruption (Dan. x. 8); and as it was with Isaiah when he said, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." (Isai. vi. 5.) So it was with the patriarch Job, when he said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job xlii. 5, 6.) Whenever God draws near in the majesty of his presence, he lays judgment to the line and righteousness to the plummet. (Isai. xxviii. 17.) He thus wounds the head of sin out of the house of the wicked by discovering the foundation unto the neck (Hab. iii. 13); stripping off its face all its changeable suits of apparel, the mantles and the wimples and the crimping pins, the hoods and the veils, so that instead of a sweet smell there is a stink, instead of a girdle a rent, instead of a well-set hair baldness; instead of a stomacher a girding of sack-cloth; and burning instead of beauty. (Isai. iii. 22-24.)

6. *Love to the brethren* is another and eminent mark of God's special call. John puts it in the foremost rank—"We know that we have passed from death unto life, because we love the brethren." (1 John iii. 14) You must love the brethren if you love the Lord, the elder Brother; for "every one that loveth him that begat, loveth him also that is begotten of him." And John declares that it is a barefaced falsehood to speak of loving him whom we have not seen, and yet not love those whom we have seen. Many a child of God cannot speak of great manifestations, or of a deep experience either of law or gospel, who yet has stamped upon him that indubitable mark that he loves the Lord's people; many a one is very timid of speaking anything of what the Lord has done for his soul, and shrinks above

all things from any presumptuous claim or confidence who evidently loves the image of Jesus Christ wherever it appears in any of his saints, be their outward condition what it may. Therefore treasure up that mark if you can find it in your heart: it is one of God's own giving; it may cast a light upon your path often so dark and dreary; it may be an evidence when others seem to fall out of your grasp and leave you to be well nigh overwhelmed in doubt and fear.

7. *A good hope through grace* is another mark of special calling, whereby you safely breast the stormy sea, having cast anchor within the veil; and this is good holding ground, for it is nothing less than the sacred humanity in the Son of God as now in the presence of God for us. Have you never found, when faith and love are sunk out of sight and almost every evidence gone, there was a secret something in you which made you still hope in the Lord? How David thus encouraged his soul:—"Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise him." Waves and billows of trials and temptations were beating over his soul; it was cast down from its stability and confidence, and became disquieted and troubled in his bosom. But hope comes to his aid; he gathers it into his arms, and, speaking to his bosom companion as her warm and compassionate friend, he bids her look out of herself and hope in God, for he is sure that he shall yet praise him for the help of his countenance. Have you not sometimes felt you could do the same—that though hope sank low, it was not altogether gone; though buried out of sight, still the anchor held firm within the veil; and though the waves and billows of doubt and fear tossed up and down the ship of your soul, yet there was that in the vessel which held fast on to the blessed Lord?

8. *Spirituality of mind*, of which we read that it is "life and peace." (Rom. viii. 6), is another blessed mark of being favoured with the special call. None but those who are partakers of a heav-

only birth feel heavenly realities to be their choice element, holy things their sweetest meditation, and the solemn worship of God their supreme delight. Look at this mark as a touch-stone of divine life; for to be spiritually minded a man must be spiritual, and to be spiritual he must have received the Spirit and been made a partaker of that "kingdom of God which is righteousness and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) Have you never found in reading the Scriptures a sweet peace distil over your soul, as the glorious promises came forth one after another as the stars in the evening sky, each one brighter and clearer, and you felt a blessed persuasion of your interest in them? When at the throne of grace, favoured with liberty of spirit and access to your heavenly Friend, have you never felt the peace of God to drop into your heart, and like oil upon the waves, to allay every rising of rebellion within? Have you never found, in conversing with the saints of God, a sweet flowing of heart to heart and soul to soul, and felt that such conversation left behind a blessed fragrance upon your spirit? Have you never in the house of prayer had your heart and affections drawn up to the things of God; and as you sat and heard Christ, his person and work, his grace and glory set forth, faith was drawn out to believe, hope to cast forth its anchor, and love and affection to flow, so that you experienced a spirituality of mind, a heavenly calm and a holy peace, that touched every spring of your soul, and watered it as the river that went out of Eden to water the garden.

I have now given you certain marks and evidences of being a partaker of a special call, all of which I have, I trust, more or less at various times, felt in my own bosom, and therefore do not speak of them at a preadventure. Look at these things; weigh them in the balance of the sanctuary, and see how far a light has been cast from Scripture and experience on the inward movements of your soul, and what you have tasted, felt, and handled as a proof of divine

teaching in your bosom. If you can find from these inward testimonies that you have been favoured with this special call, we will now pass on to our next point, which is—

II.—To show *what the saints of God are called unto*. "God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." When God calls his people by his grace, it is to make them partakers of the highest bliss and the greatest glory that he could confer upon the sons of men. And this not only in eternity but in time; not only beyond, but this side of the grave. He appeals, therefore, to them by his prophet. "Have I been a wilderness unto Israel? a land of darkness? (Jer. ii. 31.) When the Lord calls his people out of earthly pleasures is it for no other purpose than to lead them into paths of affliction and sorrow? Does he make them leave the flesh-pots of Egypt to starve them in a waste, howling wilderness? This was the complaint of the ancient murmurers, that Moses had brought them up out of Egypt to kill them with thirst. (Exod. xvii. 3.) Does he take them from earthly delights to abandon them to misery and despair? O, no! He calls them even in this time state to the greatest privilege and highest favour that his everlasting love could confer upon them, which is no less than "the fellowship of his Son, Jesus Christ our Lord," that they may have union and communion with the Son of God by grace here, and be partakers of his glory hereafter.

God's dear Son is and always has been the object of his eternal delight. To glorify him has been from all eternity his fixed, his settled purpose; and in pursuance of this settled purpose; he gave him a people whom he formed for himself, that they might show forth his praise. Thus, therefore, the Redeemer addressed his heavenly Father—"And all mine are thine and thine are mine; and I am glorified in them." (John xvii. 10.) His only begotten Son is God's heir, for he has "made him his first-born, higher than the kings of the earth." (Psl. lxxxix. 27); "appointed him heir of all things" (Heb. i. 2);

"crowned him with glory and honour, set him over the work of his hands, and put all things under his feet." (Heb. ii. 7, 8.) But his people is his inheritance, as was typified by Israel of old, "for the Lord's portion is His people; Jacob is the lot of his inheritance." And not only has he made his people his inheritance, but given them to him as his Bride; and as such blessed her with all spiritual blessing in heavenly places in him. Thus we read in the parable that "a certain king made a marriage for his son." (Matt. xxii. 2.) The certain king is God; his Son is the Lord Jesus Christ; the Bride is the Church; and the marriage is the union and communion of the Bride and Bridegroom. But before the marriage, proclamation was made, "All things are ready." So when God calls his people "unto the fellowship of his Son Jesus Christ our Lord," all things are ready. To enjoy them by faith is to have "fellowship with the Father and with his Son Jesus Christ." (1 John i. 3.) But let us see what is the *foundation* of this fellowship before we enter into its *nature*.

1. When God first made man and placed him in the garden of Eden, God and man were at agreement. God could then come and walk in the garden in the cool of the day, and converse with him face to face as a man converseth with his friend. The fall broke that agreement through: sin separated between God and the work of his hand. Man became a rebel, an enemy, an alien, and God's anger was manifested against him, so that he cursed the very ground for his sake. In that state there could be no fellowship, for fellowship implies union, agreement, walking together as friends. In order, then, to restore and put upon a higher basis an agreement once enjoyed it pleased God that his only begotten Son the Lord Jesus Christ should take our nature into union with his own divine Person. As the Apostle speaks—"Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same." This is the foundation of all fellowship with his Son, Jesus Christ our Lord,

that by his incarnation the Son of God participates in the same nature with us, and has union and communion with the souls of men through his sacred humanity being, sin excepted, one with theirs. Man as man can have no fellowship with God as God. There is no union between an infinite Being such as God and a finite being such as man, any more than there can be between a man and a beast. Before the fall there was agreement, but not union; converse, but not communion. To bring about then union as a foundation of communion, the Son of God *took our nature* into union with his own divine Person; became man such as we are; and thus established a basis of union and communion by a participation in a common nature. O what glory does this cast upon the sacred humanity of our most blessed Lord, that thereby he became "a daysman," or umpire, as the word means, "to lay his hand upon us both"—as God sharing the nature of God, as man sharing the nature of man, and thus a mediator between God and man. But redemption and reconciliation were needed that the claims of offended justice might not suffer, and that it might be proclaimed in the courts of heaven and to the ends of the earth, "I have found a ransom." In that very nature, then, which had sinned the incarnate Son of God suffered, bled, and died. That holy body and soul which at one and the same moment, he assumed in the womb of the Virgin, he laid upon the altar of his Deity, presented both as a sacrifice to God's offended justice, endured therein the curse of the law, and by shedding his precious blood and by the travail of his suffering soul brought in an everlasting righteousness, redeemed and reconciled the church, and saved it in himself with an everlasting salvation. Never forget that at the cross is the foundation of fellowship with his Son Jesus Christ our Lord.

But this is not enough. All men have a participation in the sacred humanity of the Lord Jesus Christ by virtue and of common nature. Yet all are not saved thereby; nor are all called unto the fellowship of God's dear Son.

It is only being made a *partaker of his Spirit* that we come into fellowship with the Lord of life and glory; according to those words—"He that is joined to the Lord is one Spirit." When, then, the Spirit of Christ visits the soul with his distinguishing grace, and thus quickens it into life divine, he gives it a spiritual union with the Lord Jesus Christ; and out of that union communion springs. So that the foundation of all fellowship with the Son of God is based upon two things, first, a participation in his flesh; secondly, a participation in his Spirit. By virtue of his flesh he is one with us; by virtue of his Spirit we are one with him. Through his flesh we have union; through his Spirit we have communion. In his flesh he came down to earth; by his Spirit he lifts us up to heaven.

II. Having shown the *foundation* of this sacred fellowship, I shall now declare its *nature*. I. The first thing necessary to this is *agreement*. "Can two walk together except they be agreed?" is the Lord's own momentous inquiry. If you are not agreed with Jesus Christ, what fellowship can you have with him? But "what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. vi. 14.) Then you must be made righteous before you can have fellowship with a righteous Christ; and be enlightened with the light of the living before you can have communion with him "who dwelleth in the light, and in him is no darkness at all." (1 John i. 5.) This he gives by his regenerating grace, for he puts his Spirit into you, shows you the misery of alienation, raises up in your heart a longing for pardon and peace; and then, sooner or later by virtue of his atoning blood sprinkled and revealed, brings about a spiritual agreement, which is the first introduction into communion. Is it not so even naturally? What communion of mind, heart, or affection can we have with a person with whom we have no agreement? But the more points of agreement the more points of communion.

2. But besides agreement, there must

be another thing, which is *acquaintance*. "Acquaint thyself with God and be at peace." There is a knowledge of the only true God and of Jesus Christ whom he hath sent, to possess which is to possess eternal life; but if we know him not, what union or communion can we have with him? But know him we cannot until he is pleased to reveal himself; to discover his lovely face; to take the veil of unbelief off our heart; and manifest himself as he does not manifest himself unto the world. In this knowledge there is a growth (2 Pet. iii. 18); and the more the growth the greater the love, and the greater the fellowship. There are persons whom the more we know the less we want to know; and there are persons whom the more we know the more we want to know. The blessed Lord is one whom the more we know the more we want to know, but whom we shall never fully know till we see him as he is, and know him even as we are known. (1 John iii. 2; 1 Cor. viii. 12.)

3. But besides agreement and acquaintance, there is a third thing needful to this sacred fellowship, a *measure of holy boldness and confidence*; because whilst there is so much doubting and fearing, trembling and hoping, there is no sweet fellowship. In earthly things, before you can walk and talk with open mouth and heart to a friend, you must have a measure of confidence to him that he is your friend; you cannot otherwise express your thoughts and feelings freely. If there be shyness on either side, a coldness, a distance, it is a bar at once to all communion. But if you have some testimony that he is a real friend, into whose ear you can lodge your complaint, who can sympathise with you in trouble, give good counsel when needed, and walk with you on terms of confidential intimacy, it establishes between you a communion of heart and affection. So it is as regards fellowship with Jesus Christ. There must be a measure of spiritual confidence to enable us to converse with him; a feeling that he loves us and we love him; a looking unto and hanging upon him as our best friend, our wise

counselor, our effectual teacher, our only Savior, enduring hope, and abiding refuge.

5. Where there is fellowship, there will be also *having the same mind*. As the Apostle says—"But we have the mind of Christ." As lovers of truth and righteousness, as partakers of God's holiness, as redeemed and regenerated children of light, what fellowship can you have with a drunkard, with a profligate, with a gambler, with a swearer, with a profane wretch who despises and ridicules all religion? You say in a moment—"I can have no fellowship with such beings; my companions must be the children of God or none." So in grace; unless you have the mind of Christ, so as to see with Christ's eyes, feel with Christ's heart, love what Christ loves, and hate what he abhors, you cannot walk with him in any sweet communion. If you love and live in sin, and he loves and lives in holiness, what communion is there between you and him on the footing of love? If you love and live in the world, and he when below was separated from it, what communion can there be between you and him on the footing of heavenly mindedness? If you serve divers lusts and passions, and walk in the ways of perdition and death, what communion can you have with him who walked whilst here below as an obedient Son in all the beauty of holiness? Or again, if you are without affliction or exercise of mind, without grief or trouble, trial or temptation, what communion have you with him who was "a man of sorrows and acquainted with grief?" To have the mind of Christ you must be cast in the mould of Christ, be a partaker of the Spirit of Christ, and know something of the presence and power of Christ, and thus be drawn up into a measure of sweet fellowship and communion with him as your beloved Lord.

6. But fellowship implies other things. It implies a *zeal for Christ's interest*. Look at partners in a bank or firm: how each is anxious for the others' interest, because the interest of one is the interest of all. So in grace; those who have fellowship with Christ are

zealous for his interest; feel anxious for his cause; have a desire for his glory; and that his name might be served and obeyed amongst men. His honour is dear to them; his name very precious; his truth highly esteemed; his people loved; his servants prized; and to sum up all in the words of Hart—

"And everything that's dear to Him,  
To them is also dear."

7. But fellowship implies also *participation in the same lot*, whether of joy or suffering, and that a willing participation; for there is a sharing the same lot unwillingly. The two thieves were crucified with Christ, and had thus a fellowship with him in external suffering, but unwillingly. But when Moses "esteemed the reproach of Christ greater riches than the treasures of Egypt," and Paul longed for "a fellowship of the sufferings of Christ," it was a willing participation that they coveted in the lot of the man of sorrows. If, then, we have fellowship with Christ, we must have fellowship with him in what he was here below as well as with what he is in heaven above. Was he despised and persecuted? We must be despised and persecuted too. Was he hated? We must be hated likewise. Was he slandered and maligned? We must endure the same reproach. Was he misunderstood and misrepresented, called a drunkard and a winebibber, the friend of publicans and sinners, when his life was so pure and holy? We must submit to similar misrepresentations. Did he suffer in the gloomy garden under the temptations of Satan, and the hidings of God's face; did he sweat great drops of blood under the pressure of sin and sorrow? If we are to have fellowship with the Lord Jesus Christ in his sufferings in the garden and upon the cross, we must know by internal experience some of these sorrows under sin, or else we have no fellowship with him in his sufferings and death.

8. But fellowship again, implies *communication*: the word is the same; that is, the communication of his grace to us and of our wants to him; an interchange, if I may use the expression, of

commodities; he bestowing upon us his Spirit, his presence, his power, his love, and we giving him in return not only our hearts with its affections, our bodies and souls, to be wholly and eternally his, but laying our sins at his feet, casting our burdens upon him, telling him our griefs and sorrows, and pouring out our desires into his willing ear. This fellowship with his Son Jesus Christ our Lord is the highest privilege and the greatest favour that God can bestow upon his people here below; and to be blessed with it is the sure pledge, as it is the earnest and foretaste of eternal bliss. By this sacred communion the guilty conscience is relieved from its burdens; the troubled heart comforted; the desponding spirit raised up; and the whole soul blessed. Through this holy fellowship the Lord Jesus Christ communicates out of his fullness every heavenly grace. Wisdom, strength, filial fear, tenderness of conscience, separation from and deadness to the world, a spirit of prayer and praise, brokenness, humility, self-abasement, godly sorrow for sin, worship, admiration, and adoration, with that crowning blessing, love—what a train of graces are communicated through fellowship with the Son of God! What condescension in the Lord to stoop so low to poor guilty sinners who, left to themselves, never have done anything but transgress, backslide, and rebel!

But even this fellowship, sweet and blessed as it is here below, is but an introduction to and commencement of a higher, happier, more enduring, and glorious fellowship above. If we have fellowship with Christ upon earth, there will be fellowship with Christ in heaven; and if we are privileged here below to enjoy his presence, feel his love, and know his power, we shall one day see him as he is, without a veil between.

III.—But I pass on to our third point which is to show *the faithfulness of God* in accomplishing the purpose which he has designed for his called people. "God is faithful." Having called his people unto the fellowship of his Son Jesus Christ our Lord, God will be faithful to his own *word*, and to his

own *work*. 1. As a God "who cannot lie," he will surely perform all that he has promised. In heaven, before all worlds, he made a covenant with his Son and the Holy Ghost on behalf of a peculiar people. He will be faithful to that covenant. Such are his own words—"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." (Psl. lxxxix. 34-37.) Heaven and earth shall pass away, but God's everlasting covenant shall never pass away, for it is a covenant "ordered in all things and sure."

[To be continued.]

[For the LANDMARK.]

## THE CONFUSION OF TONGUES.

(Gen. 2: 1-9.)

ELDER P. D. GOLD AND LESTER, DEAR BRETHREN:—A short time since I received a request by private letter, from Mr. Sparrell T. Thomas of Shooting Creek Va., for some reflections upon the above named Scripture through the LANDMARK. To-day, I will try to comply with the request. The letter did not state what was in the mind of the writer to ask, concerning this Scripture, so that I do not know just what especial point to refer to, I will, however, try to pen down some general reflections, hoping that they may not prove wholly devoid of interest either to Mr. Thomas or to the readers of the LANDMARK.

And 1st, I will say, that here is given a literal account of things that literally took place. The religious folly of man exhibited itself in just the way named, and Jehovah wrought just the miracle upon them, here recorded.

I cannot, for a moment, admit that anything recorded in the Old Testament in the way of history is not absolutely and wholly true. I admit that we may misunderstand the narration or fail to see the true meaning of the language

used; but when we do gather the proper sense of the language, we have learned just what did take place.

It is also true that much of the Old Testament narration is figurative, but yet figures of speech are common to all languages, and have just as true and definite a meaning as any other language. Much of the Old Testament is also typical and points to other things more clearly to be revealed afterwards, relating to the spiritual kingdom of our Lord and Saviour. But while this is true, we must not forget that every word of narration admonition, reproof or warning, in the law and the prophets, first of all literally applied to the national people of Israel, or to other literal people around them. And to see their true meaning and application spiritually we must first see how it all applied literally and in the type then. It has seemed to me that much confusion and misunderstanding would be avoided when expounding the Old Testament if this could be borne in mind. For this reason I have made these general remarks.

Human nature is the same now as then. And so the things written aforetime were written for our learning. What men did, said, thought and felt then, men do, say, feel and think now. Religiously men have not changed. False notions of heaven and the way to it abound now as well as then. In some way and in some sense men recognize that they are sinners and not at peace with God, and that something must be done if they are to be saved. It is not a true conviction for sin, nor a true godly sorrow for it they feel, but it is a certain view of it that leads to bondage, legality and self-righteousness. It is not a true apprehension of sin, nor of the exceeding sinfulness of sin, that men naturally feel, but rather a fear of punishment. The sorrow that they feel is not godly sorrow but the sorrow of the world which worketh death. Men by nature serve not God but their own selves. And they do this in two ways either by courses of out-breaking wickedness, or by works of righteousness done to secure a present or a future re-

ward. Religiously, men by nature become Pilates and Galleos, or Sauls and Caiphuses'. The unregenerate man has nothing in him that tends Godward. Even his religious notions do not tend toward God, but are as contrary to God as is the fallen nature from which they spring. And so God rejects and denounces the good as well as the bad works of unregenerate men. And Paul says that he was taught to count all that he had done as loss and dross in the view of God and in his own view when he came to see all things in the true light which the spirit of God had imparted to him.

Now I would say to Mr. Thomas and to all who read this that we see all this exemplified in this narration of Genesis. 11 Chap. The people had an idea of heaven. They knew that dangers and sorrows dwelt here below. They, no doubt, were thoroughly familiar with the story of the flood and of how God had drowned the world for their wickedness. Such a calamity may fall upon men again. Now, they say, let us burn brick, and let us build a city and a tower whose top shall reach to heaven. And let us *make us a name lest we be scattered abroad upon the face of the whole earth.* Let us notice. 1st. They sought to build a tower that should reach to heaven. This would be a good work and pleasing to God. 2d. Let us build a city they said. This would provide for their temporal interests while the tower would secure the favor of God. Thus they would build for this world and for the next also. Perhaps a tower would enable them to escape the next visitation of the wrath of God. Here was no evidence that they realized that they were already lost sinners, but simply a fear that they might be lost. And this is the faith of untold millions of the religious world to-day. Like the builders of Babel, men, to-day are busy combining the interests of this world with those of the next. Once, when at school in the state of Maine, I boarded with a Methodist family. In it were two daughters aged thirteen and fifteen. In the winter the mother sent them to dancing school and all the sum-

mer they were sent to Sunday School. It was said to the mother that it seemed inconsistent thus to deal with her children. "Oh, said she, I send my daughters to the dancing school in the winter to fit them for this world and their social duties in it, and to Sunday School in the summer to fit them for the next world." And she was sincere in the whole matter.

Now notice in the third place their object was to make to THEMSELVES a name, and that they should not be scattered abroad upon the face of the whole earth. Self, and not the glory of God was the prevailing motive then, as it is now in all unregenerate men. Here is the broad line of distinction between him who serves God and him who serves him not. The outward act may be the same but God looks at the heart. And the widows' two mites given for love of God weighs more than whole fortunes given for love of self. One hours unselfish labor in the vineyard is more than the bargained labor of a whole day in the sight of God. They said that by their foresight and toil they would secure their earthly home and grow up strong and numerous, and not become scattered over the earth, and would also secure to themselves a name. The tower would be a perpetual monument of their zeal for the Lord, and a memento before him.

Now this was the reasoning of men. And it was the very best they knew. They were wise in their day and generation. The religious world are building after the same fashion to-day. The spirit of ninety-nine sermons out of a hundred is an appeal to self. "Make for yourselves a name." "Secure for yourselves an inheritance above." "Add stars to your crown." These and like exhortations are declaimed from thousands of pulpits all over our land. Would it not be hard to show why such ones should not be called Babel-builders? And no man among them all is found to stand up and expose the utter folly and hollowness of all such professions. While professing to serve God they serve their own lusts instead, and are filled with pride, and self adulation,

rather than the praise of God. How sad it is to see such total blindness! People, the most lovable and agreeable naturally; people of highest qualities mentally and morally, yet engaged in building for themselves a name, and a habitation, and not for a moment doubting that it all is pleasing to God. I sometimes feel that I can adopt the language of the hundred and nineteenth psalm. "Horror hath taken hold upon me because of the wicked that forsake thy law." Oh how exceeding sad it is when any of the children of God are found assisting in this unhallowed work! What sorrow and shame they are building for themselves, in the day when God shall judge the secrets of men by the gospel!

Now God himself comes down to see this work of men's hands. They fondly suppose it will please him, but he is displeased. So to-day men are sincere in believing that Missionary societies, Theological schools, Sunday schools, and the legion of societies organized for the purpose of making to themselves a name and a place on earth and in heaven, are pleasing to God. But God hath not commanded them and like all the voluntary offerings of men they do not receive his blessing. Those who thus build know not God, and those who are gathered in by these means know not God, unless here and there a child of God is entangled by them. The builders of Babel might have said, "surely this is a good work. By it we shall secure our own and other's temporal and eternal interests and it must be pleasing to God." But it lacked one thing, without which nothing is pleasing to God. It was not ordained by him. He had not commanded it and so that which they thought would be for glory to God and good for themselves was condemned, and they were scattered as wanderers over all the face of the earth, their speech having been miraculously confounded and confused. To-day God sends confusion of tongues among his enemies and gives them differences of speech. And the people of God have reason to rejoice that it is so, for it is one of the ways by which the

hand<sup>s</sup> of persecution is stayed from them.

I leave these few thoughts with Mr. Thomas and all who may read them. May we all be kept in the one way of life through Jesus Christ.

I remain as ever your brother in hope,

F. A. CHICK.

Reistertown, Md.

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ELDER GOLD, DEAR BROTHER:—Gen. Gordon, of Little Rock, writes me that he sees some of my articles in ZION'S LANDMARK and I conclude another may be acceptable to the brethren and sisters. For the latter class of your readers, contributors to a religious periodical should have special regard. Humanity is dual and when our Lord said, "the twain shall be one," he did not mean that that one is the man. In the Primitive church women acted a more conspicuous part and did more efficient service than in this country and century. They are in all times the majority in the church, the most eager listeners and the most willing workers. Their home example is our highest model. But their capacity is not utilized, not appreciated. As a matter of fact their capacity is depreciated, greatly to the loss and damage to the church, to the husband, to the sons, and to society generally. When I am writing for the press I frequently say to myself, "write plain that the women may profit." It is a good rule and I commend it to our scribes everywhere.

I am one of many who "run to and fro." A "church-goer" I hear some wonderful things now and then. Three Sundays ago at Keene, N. H., I attended a Unitarian church and in the entire service of song, prayer, sermon and benediction, the name of Christ was not once mentioned—not once. I was told that the Unitarians believe Jesus Christ was a model good man, the ablest teacher of the ages up to his time, but that he died as any other man dies, and is as dead as any other man that ever died. In my childhood the negroes got hold of the news that

the Devil was dead, and they told it not in mournful tones but with glee and merriment. At that time I had no dream that I should live to hear that Jesus Christ is dead. I think if the poor negroes should hear that, there would be "sad hearts in Dixie." It amazes me that New Englanders who are so famed for inventive genius, financial shrewdness, and broad culture, entertain a christianity without a living personal Christ, and set no value on His death and blood as an atonement for sin. Salvation without a Savior!

The next Sunday at Manchester, N. H., I went to the Universalist church, sure that I would hear of a Savior of the whole world. Imagine my surprise that the name of Jesus, the blood of Christ, the atonement, were not once named or alluded to, or even remotely implied in the songs, the prayers, the sermon or the benediction! In the afternoon of that Sunday I went to the Adventist church. The singing, the prayers, the preaching, and the benediction mentioned Christ, but not his blood often enough. But when the preacher went out of his way to say "Christ was a creature"—and he said it three times—I was shocked. A thrill of horror and astonishment sent the cold chills through me. And suddenly I became more of an old Baptist than ever before. They are the only people known to me who believe in a real living sovereign God, a real living personal Christ, a real resurrection of the body, and a real atonement, propitiation and satisfaction for sin through the death, resurrection, and endless life of the word made flesh, our Lord Jesus Christ who is God over all and blessed forever. I would rather be a cotton field negro singing, "Give me Jesus! you may have all the world, give me Jesus," than the most polished theologian of these rich New England States teaching for doctrine that Jesus Christ is dead and that he was a creature! Preach "Christ and him crucified," brethren. Preach the blood of the everlasting covenant. Preach as Jesus preached that "the Son of Man came to give his life a ransom for many."

Preach as Paul and Peter and the rest preached, that he "by himself purged our sins," "obtained eternal redemption for us"—"died for our sins" before we were born, yea, 1800 years before our sins were committed! And ye women! shout in the Association; and die shouting, "God forbid that I should boast save in the cross of our Lord Jesus Christ." And don't be ashamed now; and you shall not be ashamed before him at his coming.

I wish brother Respass would write out and publish the account he gave me of how he was impressed to go to North Carolina and preach to a certain congregation on the text, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa. liii. 11. Whereupon he was not disobedient to the heavenly vision, but did go and preach on the text; and was rewarded for the long trip by a woman coming to him after the sermon and saying through her tears, "Bro. Respass, your sermon has made me have feelings to I haven't had before in twelve years."

WM. S. SPEER.

Boston, Mass.

### ENVY.

What is envy? It is pain, vexation, or hatred felt at the sight of the excellence, happiness or prosperity of others. Among the many evils which abound in the human heart none are more deceptive, base nor deadly in their influence than envy. Its most intimate associates and friendly companions are covetousness, malice, evil-speaking, back-biting, deception and falsehood. Envy, in its most general sense, is grudge, suspicion, or hatred against some innocent person on account of his ability, his wealth, his good character, influence, or fair standing in society. It seeks to deprive others of what they possess, whether of ease, wealth, pleasure, good name, or some other virtue. To conceive of all the evils connected with, and flowing from, that of envy would be an impossibility when envy gathers up its combined forces of malice, evil-speaking, back-biting, deception and falsehood, against its innocent victim, it is more

to be dreaded than wrathful anger or the most outrageous, passion. "Wrath is cruel, anger is outrageous; but who is able to stand before envy?"—Prov. 27: 4.

Envy sends forth its baneful fruits in every department of society, corrupting every relation of life, whether in church or state.

The Lord blessed his servant Isaac with an annual increase of a hundred fold, so that he had possessions of flocks, herds and "a great store of servants," and was indeed very great. This was more than the envious Philistines could bear? "They envied him." Gen. 26: 14. We find the same unholy principle manifested in the conduct of Rachel toward her sister Leah. The fruitfulness of Leah compared with Rachel's barrenness caused bitter envy to spring up against her innocent and unoffending sister. Joseph's brethren envied him because he had the confidence and love of their father to an extent which they had not, and what did this lead to? Why, envy burned in their hearts till it culminated in a murderous conspiracy, of ten older brethren, against an innocent and unsuspecting child. Joseph was not to be blamed. But they were guilty, not of envy only, but also of cruelty, murder and falsehood. They did not however take their poor innocent brother's life; but it was in their hearts so to do, therefore they were murderers at heart; they brought almost unsupportable grief and sadness upon their father by deceiving him, and making believe that his son was dead. O, envy! what wilt thou not do! There is nothing under the sun too mean, or too vile for envy to do. "It is rottenness to the bones," polluting and corrupting every thing in its reach.—Prov. 14: 30. The apostles and other gospel ministers in the primitive days of the christian church suffered much from the envy of Jews and Greeks. They, the self-righteous, could not endure the success which attended the gospel ministry. When Paul and Silas preached in Antioch, some of the Gentiles were so much interested that in compliance to their request an appointment was made for the next Sabbath, when vast multitudes "almost

the whole city came together to hear the word of God." This public approval and demonstration of the word of God was more than the Jews could bear, and being "filled with envy" they contradicted the word preached in the most impetuous and blasphemous manner. Acts. 13: 45. Again: in Thessalonica the Jews "moved with *envy*, took unto them certain lewd fellows of the *baser* sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring Paul and Silas out to be dealt with by the mob." Envy was the cause of all this. The spirit of envy is not confined to the world alone, but it is manifested also among the children of God. The fleshy nature of God's children is no better than the carnal nature of the world. In their flesh dwells no good thing. Envy was manifested in the church at Corinth. "Whereas there is among you *envying*, and *strife*, and *divisions*, are ye not carnal!" 1 Cor. 3: 3. Whenever envy gets among church members it engenders a party spirit. Each party will follow its favorite leader until it becomes a strife about men more than a "striving together by prayer," for the faith which was "once delivered to the saints."—They strive about words that do not profit, but the hearer is subverted.

Envy among preachers is much to be dreaded. The spirit of envy in a preacher is leveled against faithful ministers of the gospel whose faithful services and unblemished characters have won for them a well-deserved influence and fair standing among their brethren. Such a preacher cannot bear to hear those well-deserving preachers praised without an effort to cast them down. If you speak well of such preachers, the envying preacher will speak evil of them. If you say in his presence you enjoy the preaching of those whom he envies he will tell you of some serious objection which he has to their preaching, and try to dig up something that will stain their character and injure their influence among their brethren. He hopes to rise upon their downfall: but O! how mistaken he is! The more a man says against

those we love the least we think of him. O! envious man; learn this one lesson, that in order to pull your brother down you must be beneath him. You cannot occupy a position lower than when you are trying to rise upon your brother's downfall. If you hate your brother you are a "murderer." We should bridle our tongues "which is a world of iniquity, an unruly evil, full of deadly poison." After this admonition the apostle says, "Who is a wise man and endowed with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and *every evil work*." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—James 3: 13, 17.

Let us take heed "lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults."—2 Cor. 12: 20. Can any of us plead not guilty? If it was not for reigning grace we should be destroyed by the spirit of envy.

May God grant us all that wisdom which is from above, that we may live to the praise of the glory of his grace.

F. P. BRANSCOME.

Laurel Fork, Va.

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### COUNTRY LINE.

Dear Brother, you will please publish that all visitors and correspondents to the Country Line Association will be met as follows. Those coming by rail from North can stop at Ruffin Friday before the third Sunday in August. Those from south can get off at Reidsville. They will be met and cared for on Thursday night, Friday and Friday night. We invite our brethren and friends to see us. By order of Church at Pleasant Grove.

JAS. A. BURCH.

# ZION'S LANDMARK.

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

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

VOLUME XXIII . . . . . No. 18

WILSON, N. C., AUG. 1, 1890

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## Editorial.

### BAPTISM IN JORDAN.

My friend, Mr. Ira Thomas, of Shooting Creek, Va., requests my view on certain features connected with the baptism of Christ.

Does the word Jordan answer to the name of a country or a river? He says some claim Jordan to have been a country by that name, and not a river; that Christ was baptized in the country and therefore must have been sprinkled.

It is strange how hard we are disposed at times to sustain by the Scripture any position we may from some cause have been brought to occupy. It is by no means so important to sustain a position as to know that it is a true one. All true positions are fully sustained within and of themselves, as well as by the letter of the word. We do not simply believe a thing because the Scriptures affirm it, yet it is very necessary that they affirm what we believe. True belief is not a mere letter belief, but it is a belief wrought in us according to the workings of that mighty power which God wrought in his Son when he raised him from the dead, which is affirmed by the Scriptures as an after-witness, not to make our belief true, but to prove that it is true. The doctrine of baptism is wonderfully taught us in our conviction and conver-

sion. "Being buried with Christ by baptism into death, that like as Christ was raised up by the glory of the Father, even so should we also walk in newness of life. This burial being by baptism shows conclusively that baptism means a burial, and hence to baptise means to bury, and the meaning of "to bury" is evident to every one. And as all agree that baptism requires the use of water, therefore Christ was baptised, buried in water, even the water of the river Jordan. It seems clear to my mind that the baptism of a sinner into the death of Christ, wherein he is made partaker of the divine nature, and in that the sufferings, sorrows and death of Christ, is sufficient to and does so qualify him that when he is in faith brought forth into new life, he is moved by divine instinctiveness to be buried or baptised in water according to the divine command in his heart, as is also declared by the written word.

Dr. Talmage, of Brooklyn, N. Y., while in the holy land some time ago, says he went to the river Jordan and baptised a man in Jordan as near the very place where Jesus was baptised as can be ascertained. And he baptised him just as he believes Jesus was baptised, by dipping, plunging, overwhelming or immersing him into the water. The Jordan in which Jesus was baptised was a river and not a country.

If history be correct, and all accord to it sufficient truth to trace their descent back to the apostles in some form or other, sprinkling took the place of baptism by virtue of an edict from the Pope of Rome several centuries after the ascension of Christ. The Catholics do not deny but that immersion was the primitive mode of baptism, but they claim that Peter had the keys of the kingdom, and that the Pope is the suc-

cessor of Peter, and therefore had the right to make the edict changing the mode from immersion to sprinkling. If this be true then sprinkling must be correct, otherwise we would do well to hold to the primitive mode.

After centuries, during which sprinkling has been recognized and practiced by many denominations, I do not wonder that people should believe it to be the proper mode of baptism, and they are no doubt honest in their belief, but if it be wrong, as I firmly believe it is, no amount of honesty nor belief can possibly make it right.

I trust I have said sufficient to answer my friend on this point, unless I should enquire whether he is vitally interested in the subject. I hope he is. If he has a hope in Christ, having been baptised into his death, but is not walking in newness of life, not having been baptised into water it is his duty to go to the church, and upon his reasons of a hope, demand baptism and he will find a peace and joy in it that he cannot find anywhere else.

A full observance of the commands of Jesus is very important and necessary to the full employment of the religion of Christ in this pilgrimage.

P. G. L.

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### DIFFERENT VESSELS.

Friend S. Underwood, of N. C., requests my view of 2 Tim. 1: 20-21:

"But in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor and some to dishonor.

If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work."

Gold and silver are usually associated in the expressions of the Holy Ghost, whether in a good or bad use. For instance, ye are not redeemed with such

corruptible things as silver and gold, &c. Silver and Gold have I none. As money the bible classes silver and gold together, making a coin of one as good as that of the other. Silver is always highly esteemed as current money with the merchant in the bible, the only book of truth, and the wise and safe book, and the only one for governments as well as individuals to follow. Wood and stubble in contrast with gold and silver, are regarded as refuse and worthless—like chaff compared with wheat. When therefore wood, dirt, hay, stubble, &c. are contrasted with gold, silver, or precious stones, it is intended to show the utter worthlessness of this chaff as compared with valuable metals; for as wood, hay, stubble, chaff &c. cannot at all endure the fire, which does not destroy but brightens gold, silver, or precious metals, so chaffy, wicked men are compared to stubble which will burn and be consumed, while true members of the church, like precious stones, will endure the furnace and shine more brightly.

In a great house there are vessels to honor and some to dishonor. The vessels to honor are as gold and silver always in good demand, and the fiery trials will not consume them, but only reveal them as the three Hebrews in the fiery furnace in clearer beauty and glory. While the vessels to dishonor will as chaff be consumed in the ordeal of fire.

But is it true that in the church, a great house, there are such members, some to honor and some to dishonor? Look at the types and see if it is not so. See Cain and Abel, the first two worshippers. See Ham among the sons of Noah—Ishmael in Abraham's tent—Esau in Isaac's house—Dinah in Jacob's family—Korah, Dathan, & Co.—the mur-

murders, ten spies, Achan with many others that fell in the wilderness. The sons of Belial appear all along in the tents of Israel under the Old Testament. In the New Testament a Judas, Ananias and Sapphira, Simon, Hymenius and Philetus, false teachers, &c., &c., are found in the church. This should cause people to watch as well as pray—to examine themselves whether they be in the faith. Let him that thinketh he standeth take heed lest he fall. So many are the cautions, reproofs, exhortations and warnings that remain to this day, as Lot's wife turned to a pillar of salt, not something that rots, but something that *remains* as a warning to all.

Take heed to thyself. Each one of us should take heed to himself first and then he should take heed to them that hear him.

To come in contact with defiled people, or to dwell in the same house with diseased people exposes one to their defilements and diseases. To retain in your society and fellowship those that are as chaff and stubble endangers you when the fire breaks out.

If a man shall purge himself from these—it is necessary to take certain kinds of medicine to cause purging—medicine that excites and arouses the organs involved in the disease to healthy effort to free themselves from defilement by purging out or expelling the old leaven of the disease. Observe, you are not to give the medicine to those fellows that are as chaff or stubble, but you are to take it yourself. Most of us would rather act as doctors and give some one else the medicine than to take it ourselves.

But that is not the way. We are to purge ourselves from these, if we would be vessels unto honor, healthy, sancti-

fied and meet or suitable for the Master's use and prepared unto every good work. Healthy men do the best work. What a blessing to have a purged conscience—hatred of every false way, love of truth, love of good men, pure as gold, bright as silver, shining in the furnace, keeping far from wicked men and their works, and wholly given to the service of God.

P. D. G.

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### TWO WITNESSES.

Sister M. F. Randall requests my view of Rev. II: 3-4;

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sack-cloth. These are the two olive trees and the two candlesticks standing before the God of the earth."

Among the glorious and solemn events recorded in this wonderful book are the things written in this chapter, things that I am altogether unfit of myself to explain. It requires the unction of the Holy Ghost to open our minds to speak of any of the profound and precious things of revelation.

1st. It was given unto John to prophesy. A book was given him to eat which was sweet in his mouth but bitter when eaten. Then he was told he must yet prophesy, and a reed—measuring rod as it were—was given him to rise and measure the temple of God, and the altar, and them that worship therein—but to go no farther, not to measure anything outside of that temple.

The word of God and gospel preaching fit or measure none but God's people. When one takes a measure for a garment we may expect the one measured will receive a garment that fits and belongs to him. When timbers are measured for a house it is that a building will be constructed according to the

plan or purpose of the projector. So when John received a measuring reed it was that exact and special measure should be made of the worship rendered the God of heaven, and the church and people of God should be clearly described. What particular work is that of setting forth the church, describing or measuring the temple, marking well the towers and bulwarks to describe to the generation following the wonderful work of redemption. None but skilled workmen approved of God and unto God, rightly dividing the word of truth, can do this. But they give each his portion in season. The word of God fits and embraces or compasses and encloses every child of God. All scripture has its application to him. Its curses, its reproofs, rebukes, exhortations, warnings and promises all belong to him, and gospel preaching measures him as well, as to point out and describe the true temple and true altar or worship of God. For the temple is one, the altar is one, and those that worship therein are one in Spirit. What an important trust is this committed unto John to thus measure these things, and how blessed if we are embraced in this measure.

There is no exact science that approximate the certainty and correctness of the measurements of eternal truth. Here no mistakes are ever made, for it is truth that never can change.

2nd. The court which is without the temple he was to leave out and measure not. This was for a certain time to be given to the Gentiles to be trodden under foot. That which is left out and not measured or embraced in the altar, temple and worshippers of God has its good things here. Such are free as they think to do as they please, and they persecute the true worshippers of God.

Those that are enclosed or measured within are not at liberty to walk in the lusts of uncleanness; while those that are without have no mind to come in but to oppress the people of God, and for the long space of forty and two months, or twelve hundred and sixty days, the holy city is trodden down, or the church of and worship of the living God is oppressed and brought under reproach by the enemies of truth.

3rd. But God does not leave himself without a witness, nor his people without food during all that time. This time, 1260 days is a definite time, though we know not how long it is. It is all numbered however. Even that number redeemed out of all nations which no man can number is yet a definite number. Known unto God is every one of his people. During this time of darkness the church is oppressed and the worship of the true and living God lightly spoken of and despised. But God gives power unto his two witnesses who, clothed in sackcloth, shall prophesy twelve hundred and sixty days. It is a time of mourning as they are clothed in sackcloth, or are in much heaviness and sorrow. Who are these witnesses? These are the two olive trees and the two candlesticks before the God of the whole earth, or they are the ministry (preachers) of the word, and the church or candlesticks in which the light is placed and burns to give light to all that are in the house. The Spirit of the living God empowers God's ministers to preach even in sackcloth and ashes: God gives power to his servants to prophesy. The church is also a witness and God shines in her. These two witnesses stand before God or are approved of him and appear before him.

Though the world or Gentiles trample them under feet, and thus slay them and take away all their good name or standing before men, yet God upholds

them, and though they are as dead men in streets of earth or Sodom and Egypt, and thus appear as dead and shorn of power, yet they live and stand or appear before God, and shall be caught up to the throne of God.

While the word of truth is despised by reason of error and false doctrines, and while the bible is a dead letter to the false professors, and the preaching of the gospel is foolishness to the world, and the way of truth is evil spoken of by this oppression of the enemy, yet as two olive trees and two candlesticks, receiving the flowing and unailing supply of the spirit of grace fed from the Father of Lights, these two witnesses stand before God, and shine as the candle of the Lord, and shall be caught up to the throne of God.

Note however much it may be claimed that there is great popularity granted to the church of the living God on earth, yet we see from Scripture that there is an opposing worldly force, dark, cruel, numerous, and persecuting, that for the time being prevails against the church of Christ, and that it is only in heaven or before God that the church is avenged and prevails.

P. D. G.

#### ALL THROWN DOWN.

Friend B. V. Sharp requests my views of Luke 19:43-44:

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."

"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

This refers to Jerusalem and its destruction and the slaying of the Jews at that time by the Roman army.

The Jews are a typical people. Their covenant of works and worship represents man and his ways. The Jews

gloried in their temple, their work, and their worship, their nation, name, &c., no doubt supposing they were so favored of God that there would be no danger of their ruin. But they did not trust in the Lord; they saw not that they were sinners; they felt not the need of one to die for them, or the need of Jesus; they clung to rituals or forms, and lost the Spirit of them; they would make a great ado over tithing, mint and anise and cummin, but not see what was meant by such things, while they neglected the weightier matters of the law. As there are many who over-exalt outward forms of worship, while they totally neglect love, justice, truth, mercy and peace. It is right to observe the smaller matters of worship, but when people sacrifice love, peace, order and truth for this they become as self-righteous pharisees—a sounding brass and a tinkling cymbal—self righteous. There is no more destructive spirit to truth than that of the self righteous Jew who perverts the right way of the Lord by his traditions. Such people do not feel the need of a Savior, for all that truly feel that need are sensible that they are sinners in every sense of the word, and therefore they forgive others that wrong them, and are not ready to make a man an offender for a word.

The worst enemies to Jesus were the Jews, and they were in darkness when he came, and they knew not the time of his visitation, nor the things that make for peace. Therefore their home was left unto them desolate. As Jerusalem should be trodden under foot and destroyed with all its supposed goodness and greatness, so man with all his works shall be destroyed. All we are gone astray. Death hath passed upon all of us because we all have sinned. We and

our children shall die, and all our works shall be burned up. Man being in honor abideth not. When the Son of Man comes in power and great glory then we are gathered before him and judged according to our works. When Jesus comes to a sinner, all that sinner's goodness and righteousness, as he supposed, withers away and perishes, and the Lord alone is exalted in that day. Who shall abide the day of his coming, for he shall be as a refiner's fire and a fullers soap?

The covenant of works is fulfilled alone and only in Jesus, and he is made a curse for us, hence the Son of man must die the just one for the unjust, and the heavens pass away, and the sun is darkened, and the moon is turned into blood before that great and notable day of the Lord shall come.

What a change the resurrection of Jesus and the setting up of the gospel church has wrought in the earth. Would any carnal or natural Jew ever have anticipated the character of that kingdom? Old things are passed away, and behold all things are become new, and all things are of God. The temple now is not wood, stone, brick, marble, gold, silver or precious stones, but a new heart. The high priest is not one with robe and mitre, and bells and pomegranates that strike and please the senses; but Christ in you the hope of glory even the same that is in heaven on the right hand of God. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds. Not worldly wisdom, nor its learning, nor its money, nor power, ever strengthens or prepares one in this kingdom. Nor is it the glory of conquering enemies with sword and spear, nor of extorting tribute from them, the conquest is over sin, and the

victory over self, and the glory is that of suffering unto death for Jesus' sake, for we die to live.

As different as is the kingdom of God from what a carnal Jew supposed it, so may not the resurrection of the dead be from what our natural carnal mind supposes it will be. As all that was of corrupt Jerusalem perished, so all that is of corrupt Adam shall also perish, and the new order in the resurrection shall be all of Christ.

P. D. G.

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#### YE CANNOT SERVE GOD AND MAMMON

Mr. Ira Thomas requests my view of the above text. The word of truth in this text must be rightly divided in order to a proper understanding of its meaning as it applies to those who claim to or do serve God. The pivotal thought in this text is that of service. A man may properly make to himself friends of the mammon of unrighteousness and still not by any means serve that mammon. There is nothing wrong in money nor a proper accumulation of it. It is the love of money that is the "root of all evil." If one loves money so as to move him to serve it, he does that service to the exclusion of all other services, and will be so influenced by it as not to hesitate to use unlawful means to perform the service. "No man can serve two masters." He must hold to and revere the one and despise and turn from the other. In the sense that we are the servants of God we cannot serve anything else. So soon as we should become servants of anything else we would cease to be the servants of God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or

of obedience unto righteousness."—Rom. 6: 16.

Each and every man is either a servant of God unto righteousness, or of the devil unto sin. There are two dominions, one of righteousness and the other of sin. These two cannot occupy the same realm at the same time, neither can we serve under the two.—The children of God are born unto liberty. Paul said he was born free, and are under the dominion and power of grace, and are no longer under those of the law therefore Paul says, "let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those who are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under the law but under grace."—Rom. 6: 12, 13, 14.

Jesus, it seems to me, is treating upon righteousness, which is of the law, which when compared with that which is by faith in the spirit, is counted as unrighteousness and answers to the mammon, and the righteousness which is of the gospel which answers to the true service. They were to make to themselves friends of the mammon of unrighteousness. Shall we sin because we are not under the law but under grace? God forbid! While righteousness does not consist in good works, yet it is productive of them, and cannot prevail without them. That is, if a man's outward life is not good he cannot stand before men as being righteous. "That when ye fail they may receive you into everlasting habitations." Good works do not always insure even the children of God against

failures, but they are abiding friends after he has failed. Job had no doubt been careful to maintain an orderly walk before men, and was a perfect man, one that feared God and eschewed evil, and yet there is a sense in which he failed, and he also had his friends, miserable comforters though they were.

The devil sometimes stirs up a muss in the church and good members are excluded without any real cause as a result of wrong conduct, and notwithstanding their exclusion, they are held in respect by the world because of their exemplary life. And while men assure themselves of their sympathy for them, yet they refuse to be comforted because they are cut off from spiritual association and fellowship. While the friendship of the world is good and profitable in natural things, yet nothing but the appearance of the Lord can fill the aching void. How much better it is for one who is cut off from the church to have the respect and friendship of men than to be friendless altogether, or at least to feel so!

A man's mere profession and membership in the church amounts to very little in point of mutual benefit and usefulness among his brethren, and is of less value to men generally. The minister must be, in fact *all* should be of good report of them that are without. The people of God should, in all the walks of life, clearly show forth the praises of him who has called them out of darkness into his marvelous light, and thus prove their chief service to be that of God. It is proper for all men to seek to make an honest living, and to gather about them something for future need in the event that the present provisions for supply should fail, but they are not authorized to become servants to these accumulations nor to the

principles which maintain them. It is not probable that one should never become at sometime somewhat hampered by his business, but it may be the mere force of circumstances rather than that he has become a servant thereto. A man might possess much wealth and run a large business and yet not be a servant of them. But if his mind is wholly absorbed in them or by them, or so much so that he gives them the preferred attention and trust in them in any respect for advantage in spiritual things that would put him in better favor with God, or render him in any sense better than his brethren, or than he would be without them, whereby he is estranged from the church and its devotions, then he is a servant of mammon and not a servant of God.

There is a sense to my mind, in which the service of mammon might apply to the law or rather that the law so far as its outward observance is concerned might be considered mammon, or become such to him who trusts in it for salvation or justification for sin. One cannot serve the law and the Lord at the same time. I believe God's people keep the law in its spiritual character, yet not as a means or way of life. Jesus kept the law, yet he did not obtain salvation for his people thereby, but by so doing he proved himself to be perfect. We do not keep the law as surviving it, but its righteousness is fulfilled in us who walk not after the flesh but after the Spirit. The service of the law is wrought in slavish fear, while the service of God is in the liberty of the Spirit, yet in the bonds of love. The service of the law is fraught with a sense of fear and condemnation, while the service of God is fraught with a sense of justification unto life and the fear of God which is filial, clean and endureth

forever. The same principle is treated by Paul when he contends that salvation can not be by both grace and works, that it must be by one or the other, but can not be by both, and constantly affirms that it is by grace. "By grace are ye saved."

P. G. L.

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#### CHANGE OF ADDRESS.

Eld. D. A. Mewborn has changed his address to Fieldsboro, Green Co., N. C.

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#### ASSOCIATIONS.

The Pig River Association will be held with the church at Canton Creek, about ten miles south-west of Rocky Mount, Franklin county, Va., commencing on Friday before the fourth Sunday in Aug., 1890.

The New River Association will be held with the church at Conner's Grove, Floyd Co., Va., about ten miles south-west of Floyd, C. H., commencing on Friday before the 2nd Sunday in Sept., 1890, instead of the 1st Sunday as of last year.

P. G. L.

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Please publish in ZION'S LANDMARK the next session of the Eastern Union Association to be held with the church at Bethlehem, Tyrrell Co., N. C., commencing on Friday before the fifth Sunday in August, 1890.

ELSBERRY SAXTON.

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In coming to Staunton River Association (which meets at Banister on Friday before the 2nd Sunday in August, 1890,) you get off at Dry Fork Depot where you and other brethren will be met and conveyed to the church. Truly yours,

R. L. DODSON.

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Notice change in the advertisement of Brother Giliam's School, at Morton's Store, N. C. He offers new and better educational facilities over the already good ones that he has. P. D. G.

## Obituary.

T. W. THOMPSON.

Our father, Terah William Thompson, departed this life on the 27th day of Oct. 1889. He was born in Wilson, N. C., and lived with his parents until he became 21 years of age. His father was named Arthur Thompson, who departed this life about eighteen years ago.

T. W. Thompson was a cripple, caused by white swelling which first afflicted him when he was about eighteen years old.—When about twenty-four years old he was married to Clara J. Bizzett, a daughter of Daniel Bizzett. About two years later he moved to the State of Mississippi. Our mother was an invalid nearly all her life, but often have I seen her plow for the support of us little children, while father would be in bed unable to turn himself without aid. Oh! how thankful we are that they, in their sufferings, were permitted to support a family of ten children—four boys and six girls.

About fifteen years ago T. W. Thompson made a profession of religion and joined the Missionary Baptist church, at Pleasant Ridge, where he remained some four or five years when a church of the same faith and order was built and organized at Zion Hill. He remained there until he became dissatisfied with some of the transactions of the church, and he being Church Clerker erased his name from the book. The church preferred charges against him for taking his name off without their consent, but finally withdrew the charge. He then joined the Old Primitive Baptist church, and remained there until his death.

Our mother died three years before our father, and after departure it seemed that our father then and there buried all the happiness of this world. He then remained mostly at home with his children. His only enjoyment was in the Holy Bible, the Church History and ZION'S LANDMARK. He rejoiced in the hope of the resurrection. Like Job he bore his afflictions with patience. I cannot describe his sufferings in the last few days of his life. One month exactly before he died he was at an Association of his own faith and order, and I am informed by brother Moore, an old servant of the Lord, that he enjoyed himself better, it seemed, than ever before in life.

Three weeks before his death, on a Sabbath day, all the children went to preaching and left him home reading, and on returning found him in bed with a very high fever. A physician was sent for, but when he came the fever was going down. The doctor said his case was not serious, but on returning the second time he found that he was worse. The good physician stayed with us during the night and said that father could not live until morning.—He continued to sink, his pulse ceased while all stood around his bedside thinking every breath would be the last.

I arose, went to the bedside, and seeing him still breathing I immediately offered him a little toddy. The good physician said that he could not swallow, but I offered it to him. He took a little and began to get better, and in a few days was able to be up, but I did not believe he would stay with us long, so much so that I told a good Christian, sister Parker, that I believed my father was living on borrowed time, which seems to be so, for only a few days passed and he was taken sick again and too did our father think that his work on earth was done, he said that only a few more days and he would be with our mother. He arranged his business all satisfactorily with his children, leaving his two youngest children in the care of his unmarried son, Blucher Thompson, he being twenty-two years of age whom he had the utmost confidence in, as he had never heard Blucher use an oath or profane language, nor has he ever tasted a drop of intoxicating liquors. Our father had no fears of death. In his suffering he often said that he wanted to go home. If ever man was prepared for heaven he was. He said while dying that he was entitled to that rest. He was sensible until the last. At times in his illness he could not speak and while in one of those stages an old neighbor (Brother Greer) came in and took him by the hand, shook it and asked him how he was getting along. Our father shook his head and looking upward which was to say, no better, meet me in heaven. It seemed that he knew even the time that he would be taken away, for during the night before he died, being fast

sinking, and no one believed that he could last but a very few minutes, he said, poor little Eugenia and Alvin, I will soon have to leave both of you, only to-night and a little while in the morning and then I will have to leave you, which exactly passed. It seemed that the only thing on this earth that troubled him was leaving his children, and especially his youngest, which is a little sickly boy to guide them, but we thank our God the same ruling Creator is with us that delivered the children of Israel, and the prophet, Daniel. We must thank the good neighbors and friends for their kind assistance, during our father's sickness. After he left us in sadness we sent after an old servant of God, eighty-four years of age, who was an earnest brother and friend. They passed many hours together talking of Jesus and his people. He came and consoled us by accompanying us with our deceased father to the grave. There he gave an exhortation, then sang the song :

"Why should we mourn departed friends," &c.

Then engaged in an humble and fervent prayer to God. That very dear old brother seemed to be struck with the most solemn thoughts. He said that it was the most solemn time that had passed with him in a long time, and we still hope that brother Moore will still visit us as children. He will seem nearly like a father now. Our greatest desire is to be as well prepared at the last hour as our parents were, and we ask that the readers of the LANDMARK and all true christians will help us with their prayers that we may walk in the same steps of our father and mother, and be able to meet them with the happy throng of the heavenly host, and may the good Lord guide us in the way of holiness. Oh that God may still bless the poor little orphans of this world.

S. C. THOMPSON.

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MALINDA REBECCA REED

Our dear brother, Eld. G. A. Reed, of Radford, Va. has been made to mourn

the loss of his dear companion, sister Malinda Rebecca Reed, who departed this life January 10th, 1890. Sister Reed was born June 18th 1850. She was married to brother Reed October 18th, 1868, since which time to the time of her death she devoted herself faithfully to the exemplification of a rare embodiment of qualities which amply fitted her for the position of usefulness in her day and generation, by which she has written her own obituary and erected her own monument in the minds and hearts of those whose privilege it was to know her which can only fade away and perish in that dissolution caused by death. As a wife and mother she was diligent and faithful. She professed a hope in Christ in November, 1868, joined the church, and was baptised by Elder Amos Dickerson. Her life among the brethren, so far as is known by me, was without fault. With the hindrances attending her life, perhaps none are more faithful than she was. The church has lost from its earthly assemblage and communion one full of good works, the community a useful member of society, the children a tender, loving mother, and the husband a faithful devoted wife. In the first two instances I feel to fully share the loss and sorrow caused by her death. Also in the third instance, I now, while surrounded by the clash of business before the body with which I am connected, am in mind gathered with the five little boys and three little girls left motherless, at the graves of our mothers and join with them in pouring our tears upon the sod which hides their dust from our view. May the Lord turn his hand upon them and tenderly and graciously care for them, keep them from the evils of the world, and gather them into his heavenly fold, even according to his will and his name have praise. In the last instance, the husband who has been taught to endure hardness must alone enter the chamber of mourning and commune with Him whom he preaches, who will surely sustain him and give him grace to endure and strength to preach Him from whom deliverance comes.

With the good hope which sister Reed entertained in mind, none can weep as those who have no such hope, but we are assured that she is to-day with Jesus in Paradise, filled with eternal praise to Him who loved her and gave himself for her.

P. G. LESTER.

NANCY ABIGAIL MITCHELL.

By request I send you the obituary of Nancy Abigail Mitchell. She was the daughter of James and Britannia Downing. She was born Oct. 1, 1855, and died May 8, 1890. She was married to my brother, Eli Mitchell, March 26th, 1879. She was a kind and affectionate wife to her death. She was always cheerful and was loved by all who knew her. She was a great sufferer, her disease being consumption. She often talked with me on religion and asked me if I knew which was the true church of Christ. I told her the Primitive Baptist church was the true church of Christ I believed with all my heart. She said she believed it too, and had once thought that there was something that she had to do to get religion, but said "sister Nannie I don't think so now, for I have tried to do good but I can't get religion." I told her the Lord never commenced a good work and left it unfinished, and to put her trust in the Lord and look to her blessed Savior he was all that could do her any good. She said she did put her trust in him. After she was confined to her bed for two or three months she could not talk much, her cough troubled her so bad. One day she said to me: "Sister Nannie, I want to hear preaching." I asked her who she wanted to preach for her. She said: "I want Mr. Strickland and Mr. Lawrence—I love to hear one just as I do the other; Mr. Strickland is the nearest, send for him." We sent for him and he came and preached for her and she told him she had enjoyed his sermon so well and wished she could talk to him like she wanted to, but she coughed so she could not.

About a week before she took her last change she asked me to sing the 47:th hymn:

"The worth of truth no tongue can tell,  
 'Twill do to buy, but not to sell;  
 A large estate that soul has got  
 Who buys the truth and sells it not"

I sang it to her every day but one for a week. She said: "It does sound so sweet; I wish I could sing like you, your voice sounds so sweet." She was coughing so bad I said to her that I

wished I had something to stop her cough. She replied: "Sister Nannie, I am willing to suffer all that it is God's will for me to suffer; yes, for Jesus' sake." Then she asked: "What makes me feel like there are two of me?" I told her the old flesh was always warring against the Spirit.

She dreamed one night that a little boy told her he was going to cough for her, and she asked me how he could cough for her. I told her it was her Savior and that he was able to cough for her. After that her coughing stopped and she did not cough any more. She said to her mother: "I am with the Lamb." Her mother questioned her and said: "What did you say?" She answered and said: "I am with the Lamb; don't you see him?" Her mother answered: "No, daughter, I don't see him, but I believe you see him." She tried so hard to tell her mother, and all her brothers and sisters something, but was so weak she could not. I feel that our loss is her gain.—God in his providence has seen fit to bereave my brother of his dear wife and I hope, taken her to himself. May they all be enabled, by the grace of God, to bow in humble submission to his divine will, and kiss the rod that has smitten them, for "the Lord giveth and the Lord has taken away."

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

NANNIE MITCHELL.

Hobgood, N. C

NELLIE HODNETT.

Nellie Hodnett died near Axton on the 14th of June, 1890. She was the only child of Polk and Anna Hodnett, was ten years old and the most woman-like of any child in all that country; smart in all of her ways, good and kind to her mother, was never known to give her mother a harsh word or look at her with a frown. She was kind to her playmates and they all loved her; if one should speak a bad word she would correct them in a sweet voice, and never caused them to get mad with her. She

was loved by all that knew her. She was the love and joy of her mother. But God in his wisdom saw fit to call her from this world of trouble, as I hope, to meet with the blessed Lord where she is now singing with the angels round the throne, where sickness, pain, and death will be felt no more. Oh, may the God of all peace prepare the mother and father to meet little Nellie and be a family reunited in heaven as they were here, and oh, may God enable them to say, "Thy will be done," and may they be brought to see that everything works together for good to them that love God. May he comfort them in their troubles and enable them to see that God works everything for his own glory and for our good, and may they cry "bless the Lord, O my soul, let all that is within me bless his Holy name," and may God bless all of the bereaved ones and receive them up into his habitation, is the prayer of your unworthy sister,  
C. D. B.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. W. HARRISS and J. H. LATHAM.

Sat before second Sunday in Aug.....Beaverdam  
2nd Sunday.....Swithwick's Creek  
Monday.....Briery Swamp  
Tuesday.....Great Swamp  
Wednesday.....Red Banks  
Thursday.....Allen's School House  
Friday.....Tyson's  
Saturday.....White Oak  
Sunday.....Tarboro  
Monday.....Coneto  
Tuesday.....Williams'  
Wednesday.....Lawrence's  
Thursday.....Kehukee  
Friday.....Conoho  
Saturday.....Spring Green  
Sunday.....Baregrass  
Monday.....Skewarkey  
Tuesday.....Jamesville  
Wednesday Long Ridge, Jackson's school house  
They will conveyance.

L. H. HARDY.

Fri. Sat. and 2nd Sun. in Aug.....Eno Association  
Tuesday after.....Flat River  
Wednesday.....Wheeler's  
Thursday.....Prospect Hill  
Friday.....Bush Association  
Thence to Country Line Association,  
Tuesday after 3d Sunday.....Brown's Summit  
Wednesday.....Sardis  
Thursday.....Abbott's Creek

Friday.....Pleasant Green  
Thence to Abbott's Creek Association. He will need conveyance.

J. F. STEWART and J. E. ADAMS

Tuesday after 3d Sunday in Aug.....Wolf Island  
Wednesday.....Pleasantville  
Thursday.....Hillsdale  
Friday—travel  
Sat. 4th Sun. and Mon.....Abbott's Creek Assn  
D. N. GORE.

Snow Hill.....2nd Sunday  
Mewborns.....Monday  
LaGrange.....Monday night  
Sandy Bottom.....Tuesday  
Beaverdam.....Wednesday  
Sand Hills.....Thursday  
Muddy Creek.....Friday  
Wilmington.....3rd Sunday  
Stephen's School House, Columbus Co. N. C.....  
Pieraway.....August 22d  
Caucaw, Brunswick Co., N. C.....4th Sunday  
Mill Branch, Columbus Co, N. C.....1st Sun. in September.  
He will need conveyance.

J. T. STEWART OF ALABAMA.

Eno Association (at Durham.) Will Elder Monk arrange appointments for him from thence to the county Line Association.

From thence will Elder Burch arrange appointments for him to the Abbot's creek Association.  
Bear creek.....Tues. after the 4th Sun. in Aug.  
Mr. Norward's.....Wednesday  
Big Meadows.....Thursday  
Oak Grove.....Sat and 5th Sun.  
Willow Spring.....Monday  
Middle creek.....Tuesday  
Sandy Grove.....Wednesday  
Fellowship.....Saturday and 1st Sunday in Sept.  
Rehoboth.....Monday  
clement.....Tuesday  
Juniper.....Wednesday  
Hannah's creek.....Thursday  
Bethel.....Saturday and 2nd Sun.  
New Hope.....Monday  
Bethsaida.....Tuesday  
Black River.....Wednesday  
Mingo.....Thursday  
Thence to Seven Mile Association at Reedy Prong.

I shall, if the Lord will, accompany Elder Stewart. We will need conveyance when off from R. R. Hope brethren and friends will turn out and hear Elder Stewart. I think he is a good minister of Jesus Christ.  
J. E. ADAMS.

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Principal.

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

## TRAINS GOING SOUTH.

Date	June 15, '90	No. 23, Dailv.	No. 27, Fast Mail Daily.	No. 41 Daily, ex Sunday.
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.	
Arrive Rocky	1:45 "	.....	7:10 "	
Arrive Tarboro	* 2:00 p. m.	.....	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....	.....
Arrive Wilson	1:20 p. m.	7:00 p. m.	7:43 a. m.	
Leave Wilson	* 2:30 p. m.	.....	.....	.....
Arrive Selma	3:40 "	.....	.....	.....
Arrive Fayetteville	6:00 "	.....	.....	.....
Leave Goldsboro	1:35 "	7:40 a. m.	8:35 a. m.	
Leave Warsaw	4:10 "	.....	9:34 "	
Leave Magnolia	4:24 "	8:40 p. m.	9:49 "	
Arrive Wilm'gton	5:50 "	9:55 a. m.	11:10 "	

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:34 "	5:35 "
Arrive Warsaw	.....	10:45 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	* 3:40 a. m.	.....
Arrive Selma	.....	1:00 "	.....
Arrive Wilson	.....	12:10 "	.....
Leave Wilson	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky ML	.....	1:10 "	8:15 "
Arrive Tarboro	.....	* 2:00 p. m.	.....
Leave Tarboro	.....	10:30 a. m.	.....
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.  
Train on Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:37 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m., Arriving Greenville 5:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m., Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m. Plymouth 7:50 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:10 a. m., 9:55 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 12:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 75.

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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Latin and Greek, each extra,	1 00
Instrumental Music	3 00
Incidental fee	25

### 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 to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

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Opportunities for the study of Phonetics, Spelling, Reading, Penmanship, Geography, Arithmetic, Algebra, Geometry, Book-keeping, Map-drawing, Eng. Grammar, History, Composition and Rhetoric, Physiology, Latin, Greek, Vocal and Instrumental music will be given.

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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

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# Zion's Landmark.

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— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

# 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 CAUSE OF JESUS.

A SERMON.

BY J. C. PHILHOT, OF STAMFORD, LINCOLNSHIRE, ENGLAND.

(Concluded.)

The covenant, made in eternity, he confirmed in time by an oath, as the Apostle speaks, "For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee." (Heb. vi. 13, 14) This he did, as the Apostle declares, for the consolation of the heirs of promise: "For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." (Heb. vi. 16, 17.) And not only did he swear unto Abraham, but he appointed his dear Son as the high priest over the house of God by oath, when he said unto him, "The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec." (Heb. vii. 21) To that double oath he will be faithful, for if an oath is binding upon men, how much more will an oath be binding upon God? The faithfulness of God to his eternal counsel or covenant decree, and to his oath, are "the two immutable things in which it was impossible for God to lie;" in which we therefore "have a strong consolation who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 18)

2. But besides this there is the faithfulness of God to *his own work* upon the heart. Why did he begin that work but to complete it? Why did he call

you by his grace but to give you fellowship with his dear Son? Having begun that work, nothing will ever move him from his determined purpose that his people whom he has called by his grace shall have fellowship with his Son Jesus Christ our Lord. You may not be now enjoying it, or not yet have attained to that distinguished favour; but he who has called you is faithful, and will renew it afresh, or bestow it in due time.

And how do we read this faithfulness! Many are the hindrances to this fellowship. Dark clouds gather over the mind; temptations assail the soul; sins vex and tease; backslidings draw aside and entangle; guilt presses hard and heavy; deadness and coldness, chill and freeze; Satan harasses; the world allures; doubt and fear distress; the carnal mind frets and murmurs; all these inward evils are sad hindrances to communion, and are felt as such, in greater or less degree, by every Christian. Yet God is faithful, and will not suffer these hindrances wholly to prevent, though they may intercept fellowship with his Son Jesus Christ our Lord.

But God works by means, and it is through them for the most part that he maintains his work alive upon the soul. Prayer and supplication; reading the word; sweet meditation upon God's truth; hearing the preached gospel; communion with the family of God; watchfulness against besetting temptations; resisting Satan when he comes in like a flood; striving against all sin: these are certain means of God's providing; and the Lord is faithful in not only making his people to avail themselves of them, but blessing them in and by them.

May we not, then, well say, "God is faithful by whom ye are called unto the fellowship of his Son Jesus Christ our Lord?" Here we rest our hope—that God is faithful. Having called us by his grace, he will never suffer the work to be undone, marred by sin, and ruined by Satan. He will himself carry it on, and bring it to perfection; and giving us to enjoy whilst here below a taste of that sweet communion by his blessed Spirit, he will complete it, when perfectly conformed to the image of Christ, the general assembly and church of the first-born shall enjoy eternal communion with Father, Son, and Holy Ghost, the glorious Triune Lord God of Israel.

(Written by request)

"Among them that are born of woman, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Mat. 11: 11.

It is written, "All the prophets and the law prophesied until John," (Mat. 11:13.) showing they ended at the coming of John. Also, "Behold I send my messenger before thy face which shall prepare thy way before thee." Also, "When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he, but behold, there cometh one after me whose shoes of his feet I am not worthy to loose." (Acts 13, 24, 25.) Showing that Jesus in his official work was to come after him.

Hence, the mission of John was intermediate between the law and gospel, or between Moses and Jesus. Therefore, as Moses answers to the law, and Jesus to faith, so John answers to repentance; that is, in official character he represents repentance, that is intermediate between law and grace. For one cannot repent without a knowledge of sin by the law, and cannot find faith without repentance.

So John was "the voice of one crying in the wilderness;" the wilderness is without Jerusalem. Jacob was found in a waste, howling wilderness.

John came also "in the way of righ-

teousness," hence his work was a righteous preparation. And thus as fulfilling he baptised Jesus and his disciples, after Apostles, as preparing them with the official authority to establish the visible gospel kingdom.

But some brethren, seeming to think that the gospel necessarily began at the ending of the law and prophets, and these ended at John, that therefore John's work was the beginning of the gospel—that Jesus and John were co-labourers in establishing the gospel church. But according to the Scriptures and your own experience it was no more so than that repentance is faith. And even when these finally run together (in experience) they are distinct. John and Jesus were cotemporary as men in the world. Then if both were engaged at once in official work, why does John always refer to Jesus as one coming after him? "He that cometh after me is greater than I. I baptise you with water, but he that cometh after me he shall baptise you with the Holy Ghost and with fire." And why this distinction in their baptisms if both worked in the same kingdom?

Hear also what is recorded of Jesus, "When Jesus heard that John was cast into prison he departed from Gallilee and from that time began to preach, saying, "repent, for the kingdom of heaven is at hand." Mat. 4. 17. "After John was cast into prison Jesus began to preach, saying, the time is fulfilled, the kingdom of heaven is at hand, repent ye and believe the gospel." (Matt. 3. 14. So "John had fulfilled his course, when Jesus began his official work. To clean up and smoothe out a place for a building is a beginning of preparations for the building, and yet no part of it.

John, the forerunner of Jesus, and Jesus, the Light of the world, were in the world together, and formed perfect agreement. And their work agreed together just as in the experience of every child of grace. John, officially representing repentance—the forerunner and preparations for faith—is manifested first, as written, "John first preached repentance before Christ," and John de-

clares "he that cometh after me is preferred before me, for he was before me." So Jesus was before us the Light to teach Israel the exceeding sinfulness of sin in the heart, else repentance had not been.

Also we may say that Moses, though ended, in a sense, at the coming of John as a school-master goes on with John, even to the mount of transfiguration. Behold them with Jesus in the Holy Mount talking of, as looking to the death of Jesus to be accomplished at Jerusalem. How well it accords with our experience. In that relative position we verily thought like Peter, that we ought to build other tabernacles, one to each; we thought we must keep the law and repent as helps with the death of Jesus to procure or induce salvation. But when that overshadowing cloud, from whence comes the voice of God, causing us to fear and tremble, had passed, and Jesus touched us and said, "arise;" behold we "saw no man save Jesus only," and that as a complete Saviour in himself. And then we understood that John prepared the way; and the school-master guided us to, not into Christ, in whom alone were all the treasures of life and salvation. Hence John, in official character, answered to repentance.

Hence, though both Moses and John as men were in the kingdom of God: yet representatively, or as answering to their official character, Moses could not enter into Canaan, nor John into the kingdom of heaven.

And it was in this sense that it was said of John, "he was much more than a prophet," as that true repentance—a contrite heart—is much more acceptable to God than all whole burnt offerings or legal righteousness. Also that it was said of him that "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of God is greater than he," that is of all the works of man (born of woman, implying this) there is not a greater than repentance, notwithstanding the least work done in faith is greater than this.

A work to be done in faith is necessarily done in the spiritual kingdom. John said "I am from beneath, he (Jesus) is from above." "I must decrease, he must increase."

R. ANNA PHILLIPS.

Butler, Ga.

DEAR BRETHREN GOLD AND LESTER:—Through much weakness I make the attempt to write what I hope the Lord has done for my soul. The second Sunday night in August, 1884, I never shall forget. I went to bed and was as restless as a worm in the embers. I got up three times, and knelt down and tried to pray to the Lord for mercy. I got up the next morning feeling miserable indeed, and was so full I could hardly swallow one mouthful of breakfast. I went on in this way until about noon. Then I shall never describe my feelings. It seemed I was about gone forever; without hope and without God in this world. While lying on a bench it appeared to me I viewed something about as large as stars shining brighter than the sun. I went on in this way for sometime. I could neither eat but little nor sleep but little. I had a hurting in my right side for awhile. I thought it was a tumor. I felt I knew it would kill me. After a while it quit hurting me so bad, and then these night troubles came on me which would wake me as wide awake as though I had not been asleep. Sometimes remaining awake for hours trying to beg the Lord for mercy, and if I was deceived to undecieve me, and right me where I was wrong. I had divers sorts of diseases too tedious to mention. I tried all of my strength and every refuge failed me. I went on in this way until Thursday before the first Sunday in October, 1886, there I felt myself to be such a sinner I felt like I could never go to preaching any more. There I felt like I was as a woman in travail. The Sunday following I feel like there I gave up about all hope. If I ever cried for mercy it was Sunday and Monday. O, Lord, have mercy on poor me, poor me! Lord, if this is my case send all the afflictions on me you can make me able

to bear, and prepare me for heaven, and take me out of this world. I felt like I did not even have a friend in this world nor ever would again. Thursday after the first Sunday in October, 1886, while meditating over my sad and awful condition, these words came on my mind,

The watery grave I have in view,  
It bids me hasten in.  
To all the world I bid adieu,  
To rise with Christ my King.

I felt like while these words were on my mind I viewed brother Woodard's spirit by an eye of faith in a pillow of cloud, Jesus smiled and bade me come. I went on a little further and it seemed like I felt as light as a feather.

I went to the house and after dinner I started off from the house. I did not get very far before it seemed to me I had to go back to the house; my father and inother and sister looked to me like they never had before, they looked so happy. I thought I would talk some to mother, but some one else came up and I did not. I went off to work singing these words,

"The watery grave I have in view." &c.

The next thing then was to go to the church. I promised the Lord if he would take this affliction off of me I would go. The next morning I felt like it was all gone. I felt like I had nothing in the world to tell. I tried to ask the Lord if I was deceived to undeceive me, and right me where-in I was wrong, and I was comforted by these words, "My grace is sufficient for you." I went on till the second Sunday morning. I felt like I could not go to church, and I felt like I could not stay away, and these words came on my mind, "I, the Lord will be with you. I, the God of Israel will not forsake you." There I felt like it was enough, and I felt like if I would go the Lord would take this affliction off of me, and if I did not I would have to suffer worse than I ever had. I will put no other burden on you only that which you have already borne, hold fast to that which is good. If I go away I will come again, and if I go and prepare a place for you I will come again and receive you unto myself.

I went to the church the third Satur-

day in October, 1886, and was baptised Sunday following, which was my birthday. The next week I felt like my case was the same as before. I felt like I could never go there again, but I had no where else to go. These words dropped on my mind, O, foolish Galatians who hath bewitched you. I got a little better before Friday. I went to Old Beulah to preaching. I felt like I heard some of my feelings told from the stand that day. I also went to the association at Creech's Saturday, and I went home feeling much better. I will tell you a little about a promise I made before I had a hope, what I promised the Lord I would do if he would give me a hope, that which I never could have done, but if I know anything about myself the Lord made me willing to obey that promise. The week after the third Sunday in August, 1888, these words came in my mind, It is better to obey than to sacrifice. Then a question arose in my heart, to obey what? Obey the truth, what you promised the Lord you would do if he would give you a hope; for about two or three weeks I never had so much joy.

I hope you all will bear with me in my weak and stammering way. "Remember the former things of old, for I am God and there is none else." After I was brought to see where I was, if I ever was, these words were on my mind, To search the Scriptures, for in them you think you have eternal life, and they are they which testify of me. I took the Bible and opened at the 19th chapter, there I found these words, what therefore God hath joined together let not man put asunder. With men this is impossible, but with God all things are possible. I laid up the book and these words kept on my mind until I opened it the third time. There I found the 1st chapter of the Revelation of Jesus, I found these words, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty. I was in the Spirit on the Lord's day and heard behind me a great voice as a trumpet saying, I am Alpha and Omega, the first and the

last, and what thou seest write in a book, and send it unto the seven churches. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." While suffering so much weakness these words were on my mind, neither they nor their fathers had done anything. It was very easy for me to feel that the rest had not done anything, for I felt that I had done it all. I felt like I was a thief trying to get to heaven some other way. Besides my promise, after trembling like a leaf on a tree, I believe the Lord made me willing to say, Lord, I believe thy record is true. About a week every morning when I awoke these words were on my mind, Brethren, I am bound to leave you, I hope to leave you in God's care. Let not this parting grieve you. I hope we will meet again.

I feel that I was brought to see myself as helpless as that little Bethlehem babe wrapped in swaddling bands and in the ox's stall, and cradled in a manger. If I was ever brought to see where I have been I was led captive by the devil at his own will, wrapped up in the pride of life and loving the goods of this world more than Jesus. I find that when I would do good evil is present. It is no more I that do it but sin that dwelleth in my flesh; for in this old flesh of mine dwells no good thing.

ELIZA WOODARD.

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."—Psl. 133.

I had read this Psalm many and many a time before, but one night not long since I read it, it seems, in new light, revealing a beauty and glory never before seen. And it lingered in my mind and heart for days with an indescribable sweetness, still unfolding its doctrinal beauty and glory; even when awaking in the night I found it in my mind, waiting, as it were, to shed abroad its comfort. And still it lingers

with me as a power to gladden; inso-much that I feel inclined to write about it to the readers, and especially the writers, of the LANDMARK, as dividing, if possible, my precious things with those who have so often divided with me.

By his resurrection from the dead we know the Father was well pleased with his beloved Son, that his work was accepted. So much so, that he not only crowned him with glory and honor, giving him a name above every name; and gave him all things in earth and heaven; and all rule and power over all; but also spiritual blessings and life. For as including all the lesser in the greater, he decreed "the gift of God is eternal life, and that life is in his Son." And gave him, not only to have life in himself, but also to give eternal life to all that obey him. "For this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God hath not life."

Thus he becomes the author of eternal life, in whom dwell the Godhead bodily; and in whom was treasured all the graces of the Spirit—all the spiritual blessings and life, and who as anointed King and consecrated Priest forever sat down in his presence at the right-hand of the Father—where there is fullness of joy, and pleasures forevermore, as Surety and Head over all things to the Church.

And thus endowed with all the fullness of God and of the gospel of salvation and divine life and blessings, he is prepared to dispense gifts and mercies to all that believe and obey him.

These are the "brethren" that dwell together in unity, or in oneness with him. He is their dwelling place. "I in you, and you in me, and I in the Father" says Jesus to them. So that their dwelling is also in the Father, says Jesus to them. So that their dwelling is also in the Father. For these, as dead to the law, and married to Christ as it were, are no more twain but one flesh; and thus by this relationship and unity the Father accepts them in

the Beloved, as the Beloved; and thus they, as a building fitly framed together, become a habitation of God through the Spirit. While Jesus is Head over all things to her; and she is heir to all things with him.

By virtue of this unity in body, or thus "formed in him" when the holy oil anointing him King, and the precious ointment consecrating him Priest forevermore, was poured upon him, as it were the Head, it ran down with like perfume and unction and blessing upon the body, even to the skirts of the garments, as implying that the least and lowest member of his body partakes of the blessing. It is like the dew upon Hermon, and like the dew descending upon the mountains of Zion: thus descending, as drawn by the mountain, the least and lowliest plant rooted in, and, by unity, drawing life from the soil of that mountain, is alike blessed and revived. Otherwise it would perish. Otherwise than in, and by Jesus Christ, no mortal can receive spiritual life.

Then behold indeed how good and how pleasant it is for brethren to dwell together in unity—in oneness with Christ. "For (as including all the lesser in the greater, it is recorded) *there* the Lord commanded the blessing, even life evermore."

For days I was considering and searching and wondering *how* good and *how* pleasant. How good in God to devise the means, by the "means of death" of his Son; how good to man; how good and profitable and pleasant to dwell together with brethren and sisters in bonds and principles of the gospel. And oh! how unspeakably good that one so so corrupt and vile as I find myself within, should have evidences of a call to this blessed unity with Christ and his Body: and whereby I am saved, not only *from* torment and death, but *to* eternal life and fulness of glory.

"And how *pleasant*?" Who can tell of the solid new and abiding peace and comfort and sweet secret satisfaction abounding even to this life?—the joy unspeakable and full of glory in-

flowing from this relationship and unity whereby we reap righteousness, sanctification and redemption, love, joy and peace eternal in the Holy Ghost? It never has entered into the heart of a natural man, the good and pleasant things that God has prepared and reveals to those who love and obey him.

Then, seeing that *in* Jesus Christ are all divine treasures, or that on his head, as Head of the church or Body, is found the holy oil and precious ointment, consecrating King and Priest to God, and whence descending only can it ever reach a member, and thence only the members in vital union with his body—and that this then is the one and only way whereby God can remain just, and justify a sinner, behold how all-important that we are formed in him and dwell there.

To dwell at a place is not to visit it occasionally, but to continually abide there. To stray, to abide and trust for spiritual blessings elsewhere is vain and destructive. Why seek for the living among the dead? Why should the faint and thirsty wander from the only fountain of life? In Christ, not only eternal life, but every gift, blessing, heavenly place, and promise to be dispensed in time to the obedient is commanded. Practical unity with his walk makes one's calling and election to spiritual unity sure to ourselves.

Oh that now, and ever, and in every sense, I be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. R. ANNA PHILLIPS.  
Butler, Ga.

DEAR BRETHREN GOLD AND LESTER.  
—I, Anderson Rector, clerk of a newly constituted church in Washington county, Kansas, have been requested by several of the brethren to have the proceedings of the church published in your paper.

Near Haddam, in Washington county, Kansas, June 7th, 1890, at a school house called Blocker, the Primitive Baptists of Jesus Christ called Mill Creek were constituted by Elders James H.

Ring and James M. True, upon the following articles of faith, as held by the brethren and sisters of Predestinarian Baptists throughout our country :

1st. The brethren and sisters present, having previously called for the assistance of several brethren, Elders James H. Ring and James M. True having responded to the call, on motion and second Elder James M. True was chosen Moderator, and Deacon Rector Clerk.

2nd. Elder True was requested to preach an Introductory discourse which he did, using for his text the 16th chapter of St. Matthew, 18th verse : " And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." After which the members present unanimously agreed to proceed with the Constitution.

3rd. The name chosen or agreed upon by which the church is to be called is the Regular Primitive Baptist Church of Mill Creek, in Washington county, Kansas.

4th. The Moderator then proceeded to pronounce them a church in regular order, and gave each member the right hand of fellowship.

5th. The business of the Presbytery being ended adjourned in order.

After the church was organized proceeded to business as follows :

Chose the Moderator and Clerk of the Presbytery as our Moderator and Clerk, *pro tem.* and then in order as a church chose Elder J. H. Ring as pastor, and brother A. Rector as Clerk. Then the doors of the church were open for the reception of members.

Then by motion and second agreed to send for publication to ZION'S LAND-MARK a copy of the proceedings.

On Sunday, June 7th, the church gave opportunity for the reception of members, whereupon sister Jane Silers handed in her church letter from Concord Church, Ill., and was received into membership ; also Daniel Silers came forward and related his experience and was received for baptism at our July meeting. JAMES M. TRUE, Mod.

A. RECTOR, Clerk.

MR. J. P. GULLEY—DEAR BROTHER:—Your card to hand in due time and now I will, if the Lord will, try to comply with your request, for if the Lord dwell with us he will enable us to edify one another.

" Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."—Jeremiah 12: 10.

The office of a pastor is to feed and care for those under his charge, to look after them and to give them food from all the storehouse. If a man owned a flock of sheep and provided food for them he would expect his employer to give to the sheep just such as he provided. It would not be the right of this employer to withhold any of the food provided nor to give the sheep any that the master had not provided, but that he had collected from some other source. Just so a pastor must, if he live in the true service of God, give to the Lord's children just such and all the food that the Lord has provided for them. Neither has he the right to change in any way, neither by taking from nor by adding to, the food which the Lord has provided.

The traditions of men are wild gourds and when mixed in the pot produce the cry, " O! thou man of God, there is death in the pot." By trying to feed the sheep on these things they are scattered and the vineyard of the Lord is destroyed and brought to poverty. In order to keep sheep in good order they must have all the food the shepherd has provided for them. It is unfaithfulness in any pastor to withhold anything that he finds taught in the Scriptures that are given to him to thoroughly furnish him unto every good work. God has not provided anything that will injure the sheep. The same is true concerning the vineyard ; if he who is placed over it does not properly care for it he virtually destroys it as much so as if he was to cut it down or burn it with fire. What an obligation there is resting on a pastor's shoulders and how necessary for him to study to show himself approved unto God, a workman that need-

eth not to be ashamed. That pastor needs to be ashamed who withholdeth any part of the food from the sheep or gives them any traditions to eat. He may feed them on this traditional food for a long while, but after a while they will find out that there is something wrong in the pot and the sheep are destroyed.

This is the way that I understand the pastors do destroy the church or the Lord's vineyard. There are pastors spoken of that scatter the flock. This to my mind is the same. Some of the priests in olden times destroyed Israel in the same way, and while the sin was mostly charged to them, yet Israel also suffered. And now while traditional preaching falls more heavily on the pastor who is guilty of it, yet, the church to which it is taught will surely be divided up and suffer more or less from this sin and thus be destroyed.

Secondly. "They have trodden my portion under foot." "The Lord's portion is his people." Moses. When the vineyard of the Lord has been destroyed by the pastors then by the pastors they are trodden under foot. As soon as they cry out against tradition and other failures to bring out scripture truth they are set aside as pestilent fellows, they won't listen to the teaching of the pastors, and they are treated with coldness and hardly recognized as members of the church, and if they open their mouths to speak in a way of bleating for scripture food and to reject traditions they are set down on at once and accused of being the disturbers of the peace of Zion. As Elijah was accused by Ahab, &c. And what follows? Why desolation and the pleasant portion of the Lord becomes desolate and a wilderness in which there is no water. Oh, sad condition! There is more desolation and trouble coming from the pulpit than from any other source: of this I am satisfied.

11th verse. "They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart."

The pastors, having made the land desolate, it now, in its impoverished

condition, mourneth unto God.

A large child and a small one are together, the large one has a piece of bread, the small one wants it but the large one will not give it to him, what will the small one do? He will cry to father or mother for a piece of bread. So with the children of God; it is the duty of the pastors to give them bread and the Lord has put it into their hands but if they withhold it the hungry child begins to cry to God. He knows that there is bread in the storehouse and he goes to Him who holds the keys and cries to him and his mourning is heard and the hungry soul is satisfied with living bread. But is that any strength to the pastor? No. The whole land is made desolate because no man layeth the mourning of this vineyard to heart. In almost every case where there is a desire manifested by any of the Lord's children to return unto the good old way instead of the whole land joining in and encouraging that good move there will be a cry raised against him as being a disturber of the peace and an advocate of new doctrines, especially if some of the fathers have not taught it or if some smart man shall not advocate it. So no man layeth it to heart.

These things at once become the topic of public conversation on the streets and in the newspapers that a certain church is torn to pieces, some contending one way and some another, and the brethren in many instances urge the thing on. Instead of stopping to enquire of God they will say, "Well, I am willing to risk brother so and so. He is a good man and reads the Bible and I'll trust my part in what he says." Thus they join in rank and file to carry the thing on for every word is a little encouragement, and every one is strength to the band of spoilers who have now set up their work on the vineyard of the Lord. Thus, (verse 12) "The spoilers have come upon all high places through the wilderness." (Notice it is in the wilderness, where the pastors have now led the sheep, that the spoilers are come; yes, they may try to come to

Jerusalem, that is while the church is following the Lord in all of his commandments, but they are met by this "No sword that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." In duty one shall chase a thousand and two put ten thousand to flight; but the spoilers came upon us in the wilderness and spoil us. "For the sword of the Lord shall devour from one end of the land even to the other end of the land; no flesh shall have peace."

Now let your mind run out and call in all the confusions that you have known in the churches, especially such as has been gotten up and carried on by preachers, and see if you can call one to memory that any one around had any peace. In the church and neighborhood as far as they were at all associated together, it will be the topic of nearly all conversations, and every mind will be stirred to the bottom—in many cases people taking sides and devouring each other. The pastors have done this, and it is a hard matter to get much trouble and confusion in the churches unless there are preachers in it at one end or the other, and they are most likely to be at the first end.

They preach the truth, but not all truth. Thus they have untilled land that grows up in the wilds of nature—briars and thorns. When they come to reap the briars and thorns have grown rapidly on the untilled soil and have spread quite over the wheat.—vers 13. So, instead of reaping wheat as they expected, they reap thorns and put themselves to pain, but shall not profit. There can no profit arise by letting go undone anything that the Lord has commanded to be done, but instead thereof much pain and trouble of mind, barrenness and confusion.

Now if one comes along and offers a thought in way of advice to set things in order, or the children that have been brought to mourning speak, and in this way offer to give a little tribute to the treasury and to help out of distress the church of God "They shall be ashamed

of your revenues because of the fierce anger of the Lord."

Thus trouble goes on until the Lord rebukes the pastors and Elders who have made Israel to sin and led them from the Lord, and in this rebuke Israel suffers as well as the pastors, and the rebuke of the Lord is felt by the whole land, and thus it is made to mourn until the Lord turns again the captivity of Jacob and brings them again to Jerusalem with joy and gladness, each one's heart reaching out to know "Lord, what wilt thou have me to do?" And he is ready to go at God's bidding regardless of the traditions of the fathers. Yes, he wants to follow Christ and leave everything else behind. Then he rejoices in God his Savior, and the spoilers cease or cannot hurt any one, and then the topic of conversation changes and God is glorified. Yes, all of his enemies have been put to silence and become as dumb dogs in the streets to see how our God can bring forth peace out of confusion, and light out of darkness; and the brethren speak good and kind to each other and love abounds in every heart.

Oh! if the Lord's children would only lay aside traditions and take the scriptures for the only man of their counsel as revealed by the Holy Ghost! But my brother, let us patiently await the appointed time when God shall work all to his praise and glory.—The Canaanite is in the land and will be a thorn in our sides as long as we live in this world. But remember there is a better day coming when we shall be delivered from all the distressing scenes of this life and be received in the glorious paradise of God to praise him forevermore.

I know that I have only hinted at the subject, but hope that you may be able to see my intentions and God's name may be glorified.

L. H. HARDY.

Newport, N. C.

Elder W. R. Welborn's book will be ready for distribution in a few weeks now.

P. D. G.

## CAUTIONS.

ELDER P. D. GOLD, DEAR BROTHER:—I see in the LANDMARK considerable contention in regard to personal views, &c., of different brethren which I am sure would be better to let alone; for we are informed by the bible that we should strive for that which makes for peace, and not strife. Because we cannot all see alike on the same points, for we can know no thing except that which is given us by our Father. So brethren, try and follow the meek and lowly Son of God, and not stir up strife. We are informed that there will creep in wolves clothed in sheep's clothing, which will spoil the peace of the flock: and when they first come in they will appear very lamb-like, but soon they will begin to growl, scratch and bite; and soon they will have the flock scattered and squandered.

When the church sees this disposition in one, then and there it should deal with him or her, as the case may be, and put him or her out in their own place. For we may be sure that they will not add anything to the cause of Christ, and should be cast out in the world for they are not profitable in any wise.

My dear brother Gold, will you please answer one query for a poor, unprofitable sinner? Would it be expedient for one who has had liberty to exercise in public, but has so conducted himself as to be excluded and then restored, after three or four years, to ask the church to restore his liberty if the impressions follow him, and he cannot get rid of it in any way? You would do me a kindness to answer through the LANDMARK.

I wish to relate a vision or dream which was presented a few days ago to me. I was carried into a school room where there were two others, and the teacher unrolled a scroll and handed it to me, and told me to read. I told him I could not. He said try, and I took it, and there was nothing on it but the alphabet. I began, and the first letter was multiplied, and the second and so to the last. The first few I could then read. All but the latter I could not read. I will give you some:

Arise and be about the work assigned to you.

Be careful to rightly divide the word of divine truth.

Contend earnestly for the faith once delivered to the saints.

Do not fear, for I will be with you.

Endure to the end and you shall receive the reward.

Forget not to take heed unto thyself, &c.

This was the last letter that I could read out, and the teacher then took the scroll and rolled it up again, and I thought he should have the others to read, but he said the work was not of that kind. Will you explain the meaning, if you can see any meaning in it?

Yours, in trouble of mind,

K. F. PRINGLE.

Pelletier's Mills, N. C.

## Remarks:

I see not that the cutting of one off from the church by withdrawing fellowship from him should debar him, if he is restored again to fellowship, from applying for the liberty he enjoyed before he transgressed. For instance, if one is a preacher, and acts so that the church withdraws fellowship from him, but afterward he repents so that he is really freely restored to the fellowship and confidence of the brethren, so that he stands as he did before their withdrawal from him, why should he not be restored to his place as a preacher, provided the brethren were satisfied he was a gospel preacher before?

And the same reasoning would apply under similar circumstances to one licensed to preach.

One very important question is this, Do the brethren in his church consider that he has a gift to preach?

The scroll you were required to read looks much like the business of a man called to labor in word and doctrine in the house of God. This is a work requiring much labor and responsibility.

None should be lightly put into it without considering his qualifications for that matter. More than dreams and impressions should guide the church. They should require of him a satisfactory display of a preaching gift before they loose him. P. D. G.

THE SUN ROSE IN MY ROOM  
THIS MORNING HALF AN  
HOUR BEFORE DAY.

During the last six months, owing to a serious affection of the kidneys and nerves caused by long years of excessive mental work in teaching, preaching, writing the *Church History*, and in carrying on an extensive correspondence, "wearisome nights," as in the case of the deeply afflicted patriarch, Job, have been "appointed to me," and, like him, "when I have lain down, I have said, When shall I arise and the night be gone? and I have been full of tossings to and fro unto the dawning of the day" (Job vii. 3, 4). My sleeplessness and feebleness have become so distressing that, feeling unable to resume my school without very decided improvement in my health, I yesterday, on my 48th birthday, addressed to the Trustees of the Williamston Academy, a letter from the hospitable home of brethren Louis and James A. Whitfield, near Seven Springs, Wayne Co., N. C., whither I came by their fraternal invitation, and where I have been most kindly entertained five weeks that I might try the remarkable medicinal virtues of the Springs, and I requested the Board to grant me an extension of my vacation until next January, if I should be spared, hoping meanwhile, if able, to visit some of our churches and Associations, and to begin teaching again next year, if such should be the Divine will. About half an hour before dawn to-day, as I lay in weariness upon my bed, "crying out of the depths unto the Lord, and waiting for Him, and watching for the morning" (Psalm cxxx.), "through the tender mercy of our God, I was visited by the day-spring from on high" (Luke i. 78.), from "the Heaven of

Heavens," far above the abode of the sun and stars, and the Sun of Righteousness, the uncreated and ineffable glory of God, shined in my poor heart, and refreshed my languid spirit with the blessed light of eternal morning. The Holy Ghost, the adorable Comforter, came and preached to me a soul-melting sermon upon the infinite glories and "the unsearchable riches of Christ"—"took of the things of Jesus and showed them unto me." He revealed unto me the wondrous and incomparable beauty of that Life of unutterable holiness and loveliness and reverence and patience and self-denial and gentleness and mercy and love, from the manger to the cross, from the shining courts of glory through the unequalled sufferings of His incarnation back to His eternal throne. He showed me that these voluntary and inconceivable sorrows were for the everlasting salvation of poor, lost, guilty sinners, inexcusable rebels against His Divine Majesty—that they were endured for me, *even for me*. "'Twas, indeed, a heaven below, My Redeemer to know." Time and sense seemed all no more; earth, with all its joys and trials, receded from my mental vision, and I was bathed in the glory of the New Jerusalem, and realized the sacred and all-satisfying nearness of the Lord Jesus, "in whose presence is fullness of joy, and at whose right hand there are pleasures forevermore." And, with inexpressible yearning, I longed to be forever near Him, and forever like Him, that I might serve and glorify him forever. Tears of hallowed joy wet my face, my hand, and my pillow, and I was divinely assured that "the sufferings of this present time, our light afflictions which we have but for a moment, are not worthy to be compared with the eternal weight of glory to be revealed in us" (Rom. viii. 18; 2 Cor. iv. 17, 18). O that me might endure chastening, as becometh the loved and loving children of our Heavenly Father, who rebukes us for our profit, that we may be partakers of His holiness, who does not willingly or unnecessarily afflict his dear children, but makes all things work together for their good, who made

His dear Son, the all-lovely Jesus, suffer infinitely more than we shall ever suffer, for our vile sins and our eternal redemption (Heb. xii. 1-13; Rom. viii. 28-39).

According to the precious and infallible promises of our God, "Unto you that fear my name shall the Son of Righteousness arise with healing in His wings" (Mal. iv. 2). "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory; thou shalt call thy walls Salvation, and thy gates praise, and the days of thy mourning shall be ended" (Isaiah lx. 18-20). "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did brighten it, and the Lamb is the light thereof; and the nations of them which are saved shall walk in the light of it" (Rev. xxi. 23,-24).

SYLVESTER HASSELL.

Seven Springs, N. C., July 29, 1890.

DEAR SISTER HAM:—You asked me to write you a letter through the LANDMARK, and would not listen to any apology, therefore I begin. I have not the least idea what I shall write. I have waited hoping I would become enthused on some subject and be more able to write, but I daily grow more stupid and vile. I am very glad I have met you for I dearly love the old Mothers in Israel, but I am heartily sorry you requested me to write you a letter through the press, not that I do not like to see my name in print—I am used to that—but because you will expect me to write on a subject I fear I know nothing about. If you were young I would not hesitate to refuse. I sincerely trust you will not request another. I am honored by your esteem and confidence, but the God of Heaven knows I am not worthy of it, and I feel after you read this—if it is published—your regard for me will be dispelled. I do not know what to write. If you expect an experience, I have nothing but love, and I truly love the Baptists above all things on earth, excepting one, whom I believe the Lord is with, and I

desire above all things to see come into the fold. If you expect an autobiography, I shall never write it for publication. I think if you expect ideas on Scriptures it is incomprehensible to me.

I am nothing but leaves, standing in the way, shivering in every passing breeze. A whitened wall socially polished without and satantic deception within, surely there is not another such on earth. I sin when I know it is wrong before I start about it. Daily I stumble on, making and breaking resolutions. I often go to church and watch the idols of my soul, and love them as a dog may love his master, glad that they let me be with them, knowing as the dog knows, I can love them and lie at their feet but can never presume to be their equal, the crumbs which they let fall is my most stable food, and I eagerly watch for them, but many they drop are too good for me and I cannot eat them; I feel that such rich things can not be for this sinful appetite of mine. It is wonderful to me how they bear with me, but O, my God, they do not know me as I am. Foolishness and wickedness are my most prominent characteristics.

Another thing, I love everybody in the world (save one, may God bless him), but I love the Baptists best. I am a strange being. If I pass a stranger I can tell then whether I would have a special love for them or not, and though they turn out and be men of the lowest order I love them still with all their blights, therefore I doubt whether my love is pure or not, I mean my love for the Baptists. If satan can transform himself to an angel of light, can he not assume love? I believe Judas loved Christ, but not with pure love. I often think on this and wonder if am I to betray the Baptists. If so may I never see the sun rise again. Ever since I can remember I have prayed to God to give me a heart of perfect love, a love that could stand the darts of hell and not flinch, and if I know my heart it is one of love, but it is not perfect. Neither do I expect perfection on earth. The world may deride my childish love

but I can but thank God for it. I know I have bored many by manifestations of love, *for they have told me so*, but it caused me to love them still the more. I knew no one could feel honored by my love. I do not think I would like for any one as vile as I am to throw their arms around me and say they loved me. I should think of Judas, of a truth. It stings me to know I have bored any one, but it causes me to realize their superiority and to remember my inferiority and regret that I forget myself, then I will not do so any more. But in this thing I forcibly realize I am not my own keeper. It is sweet to love, but O, that I had more wisdom, that I might control myself, that I might love in silence. Not be so forward in expressing myself when I know it is immaterial to them whether I love or not, but expressing myself has often given me sweet relief. I rejoice to know life is short. If it was not for looking to the end I should be most wretched. O, if I am only admitted into the kingdom of Perfect Love, there I shall be pure. There all the air is love. If I am taken there this heart shall never more ache with suppressed love. My soul shall be filled. But O, my God! was that Sacrifice for me?

Surely if the Lord saves such a thing as I, he will pass none by, for I am the least of all his creatures. His people march steadily on, never swerving from the narrow way, hewing to the line of truth letting the chips of error fall where they may, boldly meeting the enemy because their Captain has gone before and they will follow and die in the midst of the battle, while I seldom see the way; at the sound of war am ready to hide in the ground, and walk ever among thorns.

I have written too much. Pray for me thusly: that I may have wisdom, that my love may be increased, and that I may be saved.

Now, brother Gold may publish or not, all will be well with me. It seems so presumptuous in me to write, and I am so foolish and ignorant I surely would not have written had you not been aged.

May you lean upon the Lord in your declining years, you are nearly home, you have wandered long but now you are homeward bound, you can almost see the lights gleam through the mist, there Christ your elder brother is waiting for you; there is love for you; there is rest for you, and there is God and heaven just ahead of you. O! delightful thought! O! beautiful conception, *nearing home!*

Yours in love,

HERBERT THORN.

Rocky Mount, N. C.

### BALANCE DUE ON CHURCH HISTORY.

According to the request of the Kehukee Association at it last session, I have calculated the enterest, and deducted the payments, on the note given for the Church History Debt; and I find that the balance due Monday, Oct. 6th, 1890, will be \$563.22 (Five Hundred and Sixty Three Dollars and Twenty Two Cents). If each member of the Churches in the Kehukee Association would make an average additional contribution of one-third of a dollar, that is, if each church in the Association would contribute one-third as many dollars as it has members, the debt would be paid, and I should be relieved from this heavy responsibility. The debt was contracted in obeying the instructions of the Kehukee Association, and not for the special benefit of myself, but for the common benefit of the cause of truth, and particularly of the Primitive Baptists, and especially for that of the Kehukee Association. For the ten years of labor of father and myself upon the Church History, I would ask no compensation; but for the actual expenses of its preparation and publication, I would be thankful if my brethren would relieve me. A mortgage is still held upon all my real estate for the payment of the balance of the debt.

SYLVESTER HASSEL.

Wilson, N. C., Aug. 5, 1890.

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger."—Prov.

# ZION'S LANDMARK

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

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

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WILSON, N. C., AUG. 15, 1890

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## Editorial.

### TRIP WEST.

On the 3rd of July brother G. C. Farthing, of Durham, N. C. and myself left N. C. for a trip westerly. We stopped first a few hours in Atlanta, Ga. with brother H. H. Green, a physician who has attained great celebrity as a Dropsy-Doctor, having effected many notable cures, and relieved many cases of suffering. The doctor loves our people and has built a meeting house for worship for them in Atlanta.

While stopping with him another brother, a preacher whose name I do not remember, said, All that is needed to tear up a church is for the Lord to make two big preachers and locate them together in the same church, and they would tear up the church, meaning that big preachers are jealous of each other and will get to fighting or striving to devour the flock. I replied that I thought the Lord did not make that sort of big preachers, but that all the preachers that the Lord sends and that are controlled by his Spirit feel that they are little ones—little preachers. Jesus said, he that would be great among you let him be servant of all.

Ah, what troubles have grown out of oppressions of preachers that are heady and high-minded, that want to be lead-

ers and considered some great something.

We passed rapidly through Georgia and Alabama, and into Mississippi. At Batavia, Miss. we tarried a short while. Here is a dear brother Mosely who was baptized by Elder A. E. Meadors, a few years ago. Elder Meadors lived near that place, but died recently. He was a sterling man, and a gifted, plain, old-fashioned excellent preacher, they told me.

Years ago he left home to go North and preach. He told his wife, if his mind did not become reileved, he should never return home, such was his distress about preaching. He passed up through North Carolina, Virginia, District of Columbia, Maryland, and into Canada, and after preaching there he said, now I can return home. President Buchanan heard him preach at Washington City, and was so impressed with his honesty and ability that he tendered him the office of Governor of Utah. This the noble Elder declined thanking the President of the United States, and stating that he held the highest office that was ever conferred on man, being commissioned by the God of heaven to preach peace to men.

While in Mississippi we heard of a three days meeting about twenty five miles away. To this we desired to go. On our way I said, I hoped we should see an old-fashioned feet-washing in Mississippi.

We reached the place about twelve o'clock on Friday, after Elder A. B. Morriss had offered prayer, and just before he announced his text. This was as I wished, for it was my desire to hear preaching. We were strangers to them and they to us in the flesh.—Brother Morriss supposed that brother Farthing was a drummer, and that I

was a Methodist preacher. He dealt very kindly with us and attended well to his Master's business, that of preaching the gospel. How much nobler and better that was than to have gone to skinning Methodist preachers, and abusing drummers. Preachers of the gospel always have better business than to leave the noble work on the walks of Zion and in the vineyard of the Lord, and go off after other matters.

We were both delighted with Elder Morris as a brother and a preacher, and his brethren love and highly esteem him as an able minister of the New Testament. His style of preaching is pleasant, he sticks to his subject, and his explanation of Scripture are clear and good, his arguments forcible and his speech cannot be gainsaid.

The church communed and it was much to my joy to join them in the Lord's supper and washing the Saint's feet.

At Little Rock, Ark., we were pleased to meet brother A. Gordon who has been a Baptist about thirty years, and is well acquainted with the brethren and the affairs of that State. He told me of a three days' meeting of Baptists to be held in Faulkner county, to attempt a settlement of some troubles, and said he expected to go and hoped I would also go.

While it pains me to hear of dissensions and strife among brethren, and I dread to go among them while they are warring, yet perhaps there are few who would go farther than I would to a meeting they hold where the object is to make peace and end troubles. Brother Gordon and myself with some others went to this meeting. At this meeting I met dear brother D. Westall that I had before desired to see, also brother Hendrickson. These two names

I had seen before, and was glad to meet them and many others. Brother Wilson was of special service in kindly conveying us to and from the place, and his company was good to me.

A few words on causes of troubles among Baptists. One cause of trouble among us is preaching things that are not revealed, another is in preaching *some things only*, and neglecting other things of equal importance that are revealed. We should live by *every* word that proceeds out of the mouth of God. Some hold to secret decrees of God, saying he *secretly* purposes that men shall do what his express word condemns. What right have we thus to conclude? What right have we to attempt to go beyond his revealed word? *Preach the Word*. What right have we to say that God has any other will than what is declared in his word? What we should preach, believe, hold, observe and contend for, is measured in his word. That is a perfect rule of conduct for the child of God. It thoroughly furnishes the man of God unto all good works.

Some preach an eternal devil. What right have we to preach any sort of a devil? Preach Jesus and resist the devil. Preaching the devil will always breed storms, squalls, fusses and strife among God's people. I am afraid some know more about the devil's works than they do about the Lord's works.

Preach Jesus who is manifested to destroy the works of the devil. The devil is a liar and murderer, and there is no truth in him. Perhaps nothing would more please him than for Old Baptists to quarrel about him.

Some preach that the devil has eternal children. Does the bible say so? *Stick to the Book*. Some preach that God's children are as old as God.

Does the bible say so? We say no. Christ is the life, the eternal life of all his people. This is the record that God hath given us eternal life, and this life is in his Son. It is in Jesus who is our life. Jesus says, my sheep hear my voice, and I give unto them eternal life. Eternal life thus comes from above. The giver must possess it *before* he can give it to the receiver. A father is older than his child. Now a brother may make a hobby of a truth, and press it to the exclusion of other kindred, needed matter. Let us preach doctrine in an experimental as well as doctrinal manner, that is let us preach it as it is declared in the word of God. My doctrine shall drop as the rain. How does that drop? It drops to water the earth and cause it to bring forth good fruit. It does revive the child of God to preach the doctrine of grace and truth to him.

We are chosen in (not out of) Christ Jesus before the world began, and grace and truth is given us in Christ Jesus before the world began. God counts those things which be not as though they were. We have no literal, actual existence older than our creation in Adam. He is the first man and figure of him that was to come. Jesus is the second man. The first is older than the second in their manifestation. So our first or natural birth is first, and we are born again in the due order as born of God, or from above, and not of earth or beneath. Yet our life is older than the world. For in the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men. The Word was made flesh, and dwelt among us, and of his fulness have all we received. Then Christ now is and always was our eternal life, and

when we are born of him, or born from above, or born again, there is a manifestation of that life in us as Christ is in us, and we grow up into him in all things. For as we have borne the image of the earthy even we (the same we) shall also bear the image of the heavenly.

We should preach Jesus and the resurrection. If we will preach Christ crucified and risen then we will not get off into extremes and side-issues and things that cause division among brethren. Who ever heard of a true church being scattered and torn up where the preachers humbly preach Jesus, the way, the truth and the life?

Baptists are by nature children of wrath even as others, and in the flesh they are no better than others, and they do wrong like other people. They can war in the flesh, and bite and devour each other too. I heard of a man in Arkansas that said, these Old Baptists are great fighters. They fight the world, the flesh and the devil, and maintain a successful war among themselves by fighting each other. But when we are fighting one another are we fighting the world, the flesh and the devil in the sense that we should? We are in league with the world, the flesh and the devil when we fight God's people.

We are imperfect and see through a glass darkly. There are always things in the flesh on which we differ, and while in the flesh we will differ in our notions of truth about those things not yet revealed to us. Now what is wise? It is wise to dwell, to the hurt of ourselves or other brethren, on these things that we do not see alike on, and thus get up parties and widen the breach? One for instance says, he believes in absolute predestina-

tion, but another brother says he does not believe it. Now the one who believes it, if he is not a prudent man, will preach or talk that constantly and press it on the attention of others, and says things that might hurt the feelings of others. While the brother who does not believe it will oppose it all the time, and talk and preach or speak against it, and say hard things about those that believe. Well such a course will widen the breach between and separate good brethren still further and gender strife. Perhaps it will get into churches and array one party against another, and one side will begin to say there will be a division among Baptists, and perhaps do what they can to bring it on. Now is this wise? Men naturally are fond of fusses, and there is much nature in Primitive Baptists. They are men of like passions with other people. A dog-fight in a street will gather a big crowd in a few seconds.

While on this trip two young fools in Texarkana got into a fight. It was at the railroad depot, and a large number of passengers were eating supper. It seemed that they all left the table, and every waiter around the table (white women) left the room, all to run and see the fight. Once when a boy I saw two rams with long horns and strong *in their heads* get to butting, and while they were trying their heads with furious blows a little sheep was caught between them and almost killed. Now when these rams get to fighting if everybody would leave them severely alone, and let them fight it out by themselves, it would soon end. While men are striving they will not listen to reason. It is after they cool down and begin to suffer and see what fools they are that they

will listen to reason and repent.

We need preachers that will preach the word of God, preach the whole counsel of God, preaching predestination, and repentance toward God, and faith in the Lord Jesus, and the necessity of good works which are good and profitable unto men. All these things are needful. What God hath joined together we are not to put asunder.

Instead of magnifying the points of difference between Baptists, or dwelling on these disputed points to the fretting of the minds of brethren, we should seek for peace. Whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things; speak of these things. All God's people are taught that salvation is of the Lord, and that we should repent, and walk humbly, and live godly in this present evil world. Then preach these things which are taught in the word of God. Build up yourselves on your most holy faith, keeping yourselves in the love of God. Seek peace and ensue it.

Should not a church of Jesus Christ be a model of love, peace and good works? Should not the children of heaven so live that all lovers of truth and peace would desire to live with them? But what lover of truth would wish to unite with a church that is in strife and bitterness? I am sure I would not.

We should not seek to burden our brethren, or entangle them, but we should seek to be fellow-helpers to the truth by praying for our brethren, and encouraging them. In this way you are blessed yourself in the deed.

I hope these brethren made some

good progress towards peace, and that they will lay aside all malice and evil speaking, and as new-born babes desire the sincere milk of the word that they may grow thereby, and persevere and labor with each other until peace is made? and it is no way to make peace for one to make up charges against another in a way of railing; but let each one confess his own faults to his brethren, and soon there will be peace.

I went as far as Texas, and found a few brethren in Dallas, but remained there only a short time. Brother Harrell, an excellent preacher, lives in Dallas. It would have been a great pleasure to visit the brethren in Texas but time forbade me.

On our way home we spent a Sunday in Nashville, Tenn., where I had long desired to go, as well as to many other points in Tennessee. There I found warm, loving brethren: there are sad things as well as bright things among our brethren at home and abroad. Israel is an afflicted people and tried. Our strength is to abide in the strong hold of truth, and walk by faith and not by sight.

While we visited many large, thriving cities, saw many fine fields of growing crops, much country, and thousands upon thousands of people, and countless objects of thrift and progress in material things, the thought of a little blade of grass, which the Lord clothes to-day and to-morrow is cast in the oven impressed me as much perhaps as any thing that the Lord condescends to men of low estate, and cares for little things. The things that men highly esteem are lightly esteemed by the Lord who sees not as man sees.

It was a hurried trip I took with a special object in view, yet I hope it was not in vain. I sent no appointments

ahead, but acted as occasion served, and have some pleasant things to reflect about.

The Lord has blessed all this South land with good crops this year, but in all my travels none appeared better than those in North Carolina

In Arkansas two preachers are candidates for Governor of the State which speaks badly for the preachers, or for the governorship one. For if the preachers loved the truth they would not go to that place to find it, and if the governorship depends on such preachers to be honored it must be much defiled.

We saw but little drinking on the trip. What a curse to a country is grog-shops and drunkenness. How much loss of property is entailed by drinking—loss of health, sorrow upon poor wives and children, and crimes committed.

Is the world making good progress? That people are making great changes in their modes of travel and conducting business is manifest. But are they happier? Many are running to and fro, and knowledge is increasing. But everywhere I go or hear from there are many poor people, and many dissatisfied. So many think some where else is a better country than where they live, and some other business besides what they are doing is better than their occupation.

There is much bitterness among different classes of mankind. To cut themselves up into opposing societies arrayed against each other is unfortunate. The passion for money is to be deplored, for the love of money is the root of all evil. Bitterness in politics is very hurtful to our country. Yet the South is doing much in the way of labor and progress in the development of the country.

In the religious aspect of the country there is much sham work, a desertion of the old doctrine of grace. We need a whole Saviour preached without money or without price to every creature.

There is much needless display of wealth on the part of the rich. Their extravagant style of living makes the poor more discontented, and causes them to ape the rich. A poor man travelling, who has but little money at home, will pay 75 cts. for a meal at a railroad hotel, and two dollars or more a night for a sleeper on a train, and in many other ways spend money foolishly and increase his trouble.

Looking over the world one sees much to cause sorrow, much to arouse disgust, much to deplore, but some things to rejoice in. Above all the consolation is that the Lord by healing providence and an allwise and ceaseless control of all things brings order out of confusion, and cleanses the muddied waters so that all Israel will be saved.

We have much to be thankful for, and one thing is good crops. Would it not be proper in us to observe a day of thanksgiving to God for his mercies to us. We should also pray for the peace of Jerusalem.

P. D. G.

#### ENTERTAINMENTS.

Sister M. M. Brazell of South Carolina requests my view of Heb. 13; 2.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

We are not exhorted in Scripture to do the things that we are naturally inclined to do, neither are we commanded to do any thing that which is born of God is indisposed to do, why then do we need such exhortations? If we were all a new man, and if there was no old man then there would not be such a

need for reproofs of instruction. If there were nothing but a natural man then there would never be any love in us for these exhortations, nor any remembrance of these things. For we cannot remember what we have never known, nor can we *forget that which has known nothing of.*

We are told to be not forgetful to entertain strangers. Hebrews have themselves been strangers. In Egypt, literally, they were strangers and in the desert, so was Abraham a stranger. So all Hebrews are strangers, and dwell in a strange land. That is, this is not our home. If this earth were congenial, and all mankind were believers and lovers of the truth then we would not be strangers; but this world would be our home.

Those who are strangers themselves are not to *forget* to entertain strangers. Such have entertained strangers, but they are to continue and not be forgetful. There is in us a proneness to forget, neglect and not continue this good work.

Strangers need entertainment. The natives of a country have their possessions there and know the country, they do not need to be entertained. It is the stranger that is lonely and homeless and needs entertainment.

We love to entertain our acquaintances and friends, and are apt to forget the stranger; but he is the one we are to especially remember.

But one says, I am not worthy to entertain strangers or, I have nothing good enough to give them. Strangers are not hard to please. Give them such as you have. Those angels that came to Abraham as he sat in his tent in the cool of the day were not troublesome to entertain. He brought a calf forth and Sarah made cakes, &c. Abra-

ham brought forth such as he had. He did not *go off and buy* something. When the stranger comes to you bring forth the fatted calf. Talk to him of Jesus. Let there be peace, love and welcome in your heart, and you will cause him to feel welcome. Set before him to eat such as you have, and throw away your apologies. They never entertained any body yet.

Some preachers try hard to feed their people with apologies and excuses, but they do not feed the new man. They may set off the old man in a way agreeable to the flesh, by making the people think he is somebody if they will give him a chance. But excuses do not make a meal that is worth eating. When Lot received the angels he did press on them to come in, and he gave them such as he had, and they saved him from the destruction of Sodom. Jews have always been noted for feeding and living well, and we must divide with strangers. The poor widow at Sarepta had but little in her meal-tub to feed a prophet with, but how good and safe was the living while she entertained him.

We should be given to hospitality. The widow woman that was entitled to special favors as a church member was one that had entertained strangers, had brought up children, had washed the saints' feet, and had been ready to every good work.

Love is the bottom and motive in all this. Our sister no doubt feels the love of God and is desirous to see and hear the saints in his name, and therefore it is in her heart to entertain strangers. How sweet and precious are those Scriptures that dwell richly in us and stir up our pure minds to good works.

Better is a dinner of herbs and love

therewith than a stalled ox and hatred therewith. The simplest meal with love to Jesus in it is far preferable to the richest viands if there be hate. One might fatten his ox or offering, and attempt to approach in this way to the God of heaven. There is hatred in every such slaughtering. Whenever we think we can bring an offering of our own works to God it is a stalled ox and will produce hatred; but if Jesus be in the house there is love and room at table for all the guests, and they are well entertained, for the food or entertainment is always good when Jesus is in the midst. Tell your poverty, bring forth what comes to hand out of your own heart, do not go and borrow anything. People are apt to think what they have on hand is too poor to offer to good people to eat. They think if I had as good as you have then I could entertain them. But tell just how poor you are, if you can, and bring the turtle-dove, or young pigeon, or the herbs, or what you have, and that will be good entertainment for the stranger, and you will gather up baskets full that will last many days.

P. D. G.

DEAR BROTHER GOLD:—Some one has written me from Stem, N. C., asking me several questions. If that person will write me and give me his or her name and address I will answer those questions privately.

W. R. WELBORN.

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#### ASSOCIATIONS.

The New River Association will be held with the church at Conner's Grove, Floyd Co., Va., about ten miles southwest of Floyd, C. H., commencing on Friday before the 2nd Sunday in Sept., 1890, instead of the 1st Sunday as of last year.

## Obituary.

CHARLES THOMAS JENKINS.

I am requested by my cousin, sister Mary E. Vaughn, to write an obituary of her brother, Charles Thomas Jenkins, of Floyd Co., Va., who was born July 17, 1870, and died May 18, 1890.

This young man was the younger of two brothers who were the supporters of a widowed mother, and younger children. Apart from the sadness attending the death of a youth just developing into a state of usefulness, and the deep grief that must so severely exercise the parents upon such an event, it falls with two-fold weight upon the mother who is left a widow, and must take the lead of her children in the battles of life incident to the support of herself and her family. Touching the sorrow caused by such dispensation of Providence, while we are to weep with those who weep, yet in a very special respect the mother with her children must enter the valley of sorrow alone and pour out the bitter grief which wrings their souls unto him who has promised special Providence in behalf of such. While I would gladly lift from their hearts the mantle of sorrow and pour into them a healing balm, I find my arm is too short, and without strength so to do, therefore I must leave them to Him "who dries the mourners tears, and bids their sorrow cease." He asked his mother to pray for him. She assured him that she was trying to do so, and told him to ask the Lord to remember him. He said he was trying to pray to him. Several times he was heard to say something about the kingdom, and expressed love for the Lord.

His life has been what is usually common with youths of his age. I hope the mother and remaining children have been given matter sufficient to comfort them, and give a hope for him that all is well. It is evident that the Lord has done right. May he have mercy upon them, and upon all his people, according to his riches in glory by Christ Jesus our Lord.

P. G. LESTER.

ELDER P. D. GOLD :—Please publish in the LANDMARK that the Little River Association will be held with the church at Clement meeting house, Johnston county, N. C., seven miles westward of Smithfield and two and a half miles northward of Four Oaks, on the "Short Cut" railroad, commencing on Friday before the fourth Sunday in September, 1890. Visiting brethren will be met at Smithfield and Four Oaks, both in the evening, about four or five o'clock on Thursday. Ministering brethren are especially invited to attend.

Done by order of Conference at Clement meeting house, on Saturday before the second Lord's day in Aug., 1890.

G. S. WILSON,  
Church Clerk

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### UNION MEETINGS.

The Contentnea Union is appointed to be held with the church at Mewborn's on Saturday and fifth Sunday in Aug.

The Skewarkey Union is appointed to be held with the church at Tarboro, and to commence on Friday before the fifth Sunday in August.

The Black Creek Union is appointed to be held with the church at the Chapel, four miles west of Goldsboro, and to commence on Saturday before the fifth Sunday in August.

ELDER P. D. GOLD :—I am requested by the church at Castalia to ask of you to give notice in the LANDMARK that the next Toisnot Union will be held with the church at Castalia. Visiting brethren coming on the railroad will be met in Nashville on Friday before the fifth Sunday in August. We cordially invite the ministers of our faith and order, and especially yourself. We are all very anxious to see you here. I hope to be remembered by you at a throne of grace.

I remain yours, respectfully,

W. T. TAYLOR.

C. B. WILLIAMS.

Why should we be filled with sorrow, or burdened with grief when we see the weary way-worn traveller, the aged pilgrim who long since passed the boundary line of time and lived and served faithfully out "the days allotted to man," gently fall asleep, "pass over the river, should we not rather rejoice and give Him the glory "Who doeth all things well," recognizing that a ripened sheaf has been garnered, that another good man's work is done and he is only called Home to the place he has long sought," where he would be free from pain and where sorrow is not known.

"Because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Thus hath it occurred with another old "Soldier of the Cross, July 4th, 1890, departed this life Charles B. Williams, near Dry fork Pittsylvania Co., Va., in the seventy-eighth year of his age.

It is said "that an honest man is the noblest work of God." Truly it is a great gift for children to have an honest father, a great blessing to have an upright man in a community; the influence that emanates from such men are invaluable.

Blessed are the people that have such examples set before them.

He obtained a hope in Christ when quite a young man but never took up his cross until he had passed the meridian of life, but was a faithful soldier for fifteen or eighteen years. No man in my acquaintance was more devoted to the Primitive Baptist faith than he was, never let anything keep him from his church meetings or Associations. The most devoted man to his pastor I ever knew which is no bad mark. I like to see and be with such men, who are devoted to their families, church and pastor. And none was more so than he was, until he wore himself out. Whatever he undertook he did with all his might and means.

Brought up a large family by the sweat of his face. Lived and died without ever owing any one anything but to love him. He was very much opposed to Baptists going in debt. He said, "nothing was more demoralizing (which is true) yet he was never too busy to go to meeting, or convey the preacher. His family of eight children are Baptists of the deepest dye, and every one of them claim a hope and do not sorrow after their departed father as those without hope, having full assurance that he is resting from his labors. He had his weaknesses but many redeeming qualities. Let us avoid and forgive all that was amiss in him as we have every reason to believe that he was a "sinner saved by grace." And let us try to follow and imitate his good examples.

May our dear sisters, his widow and daughters and his sons be prepared by divine grace to meet the "messenger Death" as gladly as he did, is the sincere prayer of one who loved him.

J. M. H.

LUCY PITT.

Died at her home in Edgecombe county, N. C., June 22nd, 1890, Lucy Pitt, daughter of Aaron and Sallie Atkinson in the 77, year of her age, born June 28th, 1813. She was married to Ralph Pitt, and survived him about 22 years. She was baptised the 2nd Sunday of Nov., 1841 by Eld. Thomas Dupree. She leaves 8 children, 38 grand children, and 33 great-grand children. She was a cripple—from a fall—from the last 18 months of her life. She never murmured at her suffering, but was ever reconciled to the will of the Lord. She was blessed with the best of nurses, who were ever ready to do her slightest bidding. She was a Primitive Baptist of the purest type; her walk was that of a true christian. She was ever ready to respond to the call of the sick and needy, even at midnight through heat and cold, rain and shine, she went, doing all that she could, gaining the hearts, prayers and blessings of all with whom she came in contact.

Such deeds as those which hallowed and beautified her existence will live a perpetual memory, and hundreds will repeat o'er and o'er again the many virtues which

made her company so sweet and lovable, and so full of delightful comfort. But now she is gone; the cross dropped, the crown received, the battle fought, the triumph won, the journey ended and rest begun. Humility and charity were blended with her every movement. She loved her God above all things, and her desire was to serve him—to be more like Jesus. She lived an exemplary christian and died strong in the faith, and we believe is now asleep in Jesus, O, blessed sleep, from which none ever wake to weep. None can name her without mentioning her purity and feeling that it was well that she lived, for she was a guide. We feel that she is now with the Lord, so let it be, we would not awake her if we could. She is resting in his love—delightful thought, rest in Jesus through eternity.

FANNIE J. LEWIS.

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MARY CANDACE HORTON.

My daughter, Mary Candace Horton, departed this life March 23rd, 1890, aged 23 years and ten months. She gave birth to a daughter on Wednesday the 19, which died on Friday the 21. She had been twice married. Her first husband was Wm. R. Goad, who died February 14, 1884. She was the mother of four children, two sons and two daughters. The daughters preceded her to the grave, the two sons, one of each husband, with her last husband survive her. I went to see her and told her that I had been thinking that I would have her and some others of the family to write or have written their experiences and published in some of our papers; that I hoped she had one. She replied that she had a little hope, and had talked to Elder D. Smith Webb, her brother, and also to Mr. Henry C. Brooker about it, and gave it as she had answered Smith's question to her. He asked her to tell her dream in which she seemed to receive some evidence that she would have a hope at some time. She said, "At the closing of an association at Little Vine church the members sang a hymn and gave the parting hand, and seemed to enjoy themselves greatly, having a hope of meeting each other in heaven. I could not refrain crying, and sat down to keep Mr. Booker from seeing me and saying something to me about it. I had no hope and felt that I never should. From that time I tried to pray, but it seemed to do me no good. I finally de-

sired that I could see something even in a dream that would help me in some way. I dreamed that I was standing by father's house, and saw a beautiful sight in the western skies, and that brother George passed me and said, "Behold, what a light!" I answered and said, "If it is sent there is a blessing in it. I saw a white pole set upon the earth the top of which reached to the light. I thought that George ascended this pole and reached the light and exclaimed, "It is sent!" I saw also a hand in it, and when I awoke I felt that it was the hand of God, and believed that it meant good to me. In a few days after this my brother George came to see me and told me his experience, my heart seemed to leap for joy, but as I had always been such an unworthy sinner, I would fear it was too great a blessing for me to even hope for. I dreamed again that I was wandering in an immense thicket, and trying to find a crossing, but was lost and without a pilot. Joseph my husband was always kind and ready to accommodate me, but in this great distress he was not present, but I heard a voice behind me, and turning to the right I saw a man who said, "This is the way," and pointing to a narrow road, showed me the crossing. And as we crossed it was Jesus who went before me. He carried me through the church where the saints were seated, and they were singing and Pa among the rest; the song was, "Amazing grace." I took wings and flew, and as I ascended I was singing the first part, and the sweet melody of that music thrilled my soul, and I met William, my first husband, in perfect happiness. This is the reason I have not offered to the church. I love the church and have fellowship for it, but from the vision I could not remain with it long, for it was shown me three years ago, that this is the time that I should die."

I remained with her the most of the time the few remaining days and nights 'till she breathed her last, being confident that her troubles ended with time. She died as easy apparently as dropping into sleep; but appeared as she was singing and ascending. The most of my family are well trained songsters; but Mary was one of the best in our country, and when we sing we miss her sweet voice, and our household has lost its finest tones of melody. We knew we loved her, but never knew how well before. Nothing can fill the vacuum. My wife and I have raised nine children, four sons and five daughters, and this is the first that was ever called from our family circle by death, while we mourn

our loss we are assured that nothing more than the common lot of man has befallen us. We desire to say in Spirit and in truth, The Lord giveth, and the Lord taketh away, Blessed be the name of the Lord.

ISAAC WEBB.

Hillsville, Carroll Co., Va., June 24, 1890.

### APPOINTMENTS.

The following Elders will preach, the Lord willing.

J. T. STEWART OF ALABAMA.

Bear creek.....Tues. after the 4th Sun. in Aug.  
Mr. Norward's.....Wednesday  
Big Meadows.....Thursday  
Oak Grove.....Sat. and 5th Sun.  
Willow Spring.....Monday  
Middle creek.....Tuesday  
Sandy Grove.....Wednesday  
Fellowship.....Saturday and 1st Sunday in Sept.  
Rehoboth.....Monday  
clement.....Tuesday  
Juniper.....Wednesday  
Hannah's creek.....Thursday  
Bethel.....Saturday and 2nd Sun.  
New Hope.....Monday  
Bethsaida.....Tuesday  
Black River.....Wednesday  
Mingo.....Thursday  
Thence to Seven Mile Association at Reedy Prong.

I shall, if the Lord will, accompany Elder Stewart. We will need conveyance when off from R. R. Hope brethren and friends will turn out and hear Elder Stewart. I think he is a good minister of Jesus Christ. J. E. ADAMS.

W. B. WILLIAMS.

Monday, August 11th.....brother J. R. Young's  
Tuesday.....Oak Grove  
Wednesday.....Willow Spring  
Thursday.....Sandy Grove  
Friday.....Middle Creek  
3d Sat and Sun.....(regular meeting) Little Creek  
Monday.....Smithfield  
Tuesday.....Union  
Wednesday.....Bethany  
Thursday.....Cross Roads  
The brother will be deponent for conveyance.

B. H. WOOTEN.

Middle Creek... 5th Sat. and Sun. in Aug.  
Fellowship.....Monday after  
Rehoboth.....Tuesday  
Hannah's Creek.....Wednesday  
Smithfield.....Thursday  
He will need conveyance.

Jos. P. GULLY.

### RECEIPTS.

ALA.—Henry Nunn 1 Jas T Price 6.  
ARK.—L D Long 1 50 Essex Sparkman 2 Z M Wilson 1 50

GA.—J F Lord 1 Mrs E Casey 1 50 Mrs E F Davis 2 By Elder A B Whately 4 50 B T Brand 5.

IND.—J R Swift 2  
KEN.—T Spencer 3 A T Jones 2 5c  
By B Farmer 3.

LA.—By Eld J J White 5.

MISS.—Dr H Mosely 1 50 A Mosely 1 50 Mrs T B Waldrip 3 R A Deans 2.  
By R P Wright 4

NEW MEXICO.—Luan Dawson 2

NEBRASKA.—Mark Sesler 5

N. Y.—C A Spencer 3 Eld J D Hubbel 1.

N. C.—C Cagle 1 50 J J Nobles 2 W H Meicer 2 W J Ladd 1 50 A J Hester 2 James Mathis 1 50 Henry Bryan 2 S Atkinson 2 Geo W Hales 1 W J Sears 2 W W Holland 2 G W Tew 1 50 Josiah Thomas 1 50 W E Green 1 A C Bean 2 Caroline Lamm 1 50 Martin Pope 2 G N Melton 1 50 Mary Vincent 2 Miss S T White 1 M W Edmondson 2 Mrs Lucy Havens 1 50 M E Parker 2 Mrs M A Ricks 2 By Elder L H Hardy 1 50 G C Farthing 4 50 B Bullock 1 50 Seth Woodall 1 50 H E Dillon 4 50 Eld B Greenwood 1 I M H Suit 1 33 Eld J M Harris 1 50 S W Outterbrize 3 Robert Barnes 1 Mrs Maggie Bozeman 50 Mrs Mary Powell 3 W J Stephenson 1 50 T Pringle 3 G C Farthing 3

OHIO.—G W Fulkerson 2

S. C.—B H Harrelson 2

TENN.—D C Shugart 1 50 Dr H C Roberts 75c D W Thompson 1 50 Dr J B Stephens 1 50.

TEX.—Preston Bland 1 50 M L Sammons 75c.

VA.—Eld E V White 6 By Chas F Vaughn 1 50 Mrs Mary F Davis 3

W. VA.—By Elder N A Melton 13 50

WASH.—Z T Dingman 2.

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CORNELIA MOORE, Assistant.

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

## TRAINS GOING SOUTH.

Date	No. 24, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sunday.
Leave Weldon	1:30 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:40 " "	.....	7:10 " "
Arrive Tarboro	2:00 p. m.	.....	.....
Leave Tarboro	10:20 p. m.	.....	.....
Arrive Wilson	1:20 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	2:30 p. m.	.....	.....
Arrive Selma	3:40 " "	.....	.....
Arrive Fayetteville	6:00 " "	.....	.....
Leave Goldsboro	3:15 " "	7:40 p. m.	5:35 a. m.
Leave Warsaw	4:10 " "	.....	.....
Leave Magnolia	4:15 " "	5:10 p. m.	9:40 " "
Arrive Wilmington	5:30 " "	9:55 " "	11:20 " "

## TRAINS GOING NORTH.

Date	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:31 " "	5:30 " "
Arrive Warsaw	.....	10:45 " "	5:53 " "
Arrive Goldsboro	2:23 a. m.	11:15 " "	6:53 " "
Leave Fayetteville	.....	7:40 a. m.	.....
Arrive Selma	.....	11:00 " "	.....
Arrive Wilson	.....	12:10 " "	.....
Leave Wilson	3:03 a. m.	12:37 p. m.	7:17 p. m.
Arrive Rocky Mt.	.....	1:10 " "	5:18 " "
Arrive Tarboro	.....	2:20 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.  
Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 4:37 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m. Arriving Greenville 5:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m., Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m. Plymouth 7:50 p. m. 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williamston, 7:10 a. m., 9:55 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 49, 23, and 78.

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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Instrumental Music	3 00
Incidental fee	25

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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 to close of term. But in case of protracted illness a deduction will be made.

One-half due at middle of session, remainder at close.

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For further particulars address,

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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

VOL. 23.

SEPTEMBER 1, 1890.

NO. 20.

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

## 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.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

A SERMON.

BY J. C. PHILHOT, OF STAMFORD, LINCOLNSHIRE, ENGLAND.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

"Looking unto Jesus, the author and finisher of our faith."—Heb. xii. 1, 2.

WHEN the peculiar and discriminating teachings of the Gospel are proclaimed for the first time in a town or village, an immediate and universal outcry is almost invariably raised against them. Whatever divisions of opinion, whatever variety of sect or sentiment, may have been existing, all as with one consent take up arms against things which they consider so novel, so dreadful, and so dangerous. You may plead, but plead in vain, that they are things according to godliness; that they are written as with a ray of light in the inspired Scriptures; that they are held by all our Reformers, and are embodied in the articles, creeds, and confessions which they drew up; that they have been the consolation and support of thousands and tens of thousands of the most godly men who ever trod this vale of tears; that they have been sealed by the blood of martyrs at the stake; and that God has honored them over and over again both in the life and in the death of those who have most adorned their profession by their conduct and conversation. But prejudice is not so readily overcome, nor the carnal mind so easily silenced. Men will still persevere in believing that the teachings of grace are of a licentious and dangerous tendency, and even the im-

moral as well as the moral, as if unani- mously fired with holy indignation, will lift up their voices against them almost as if they had issued from the very portals of hell. But, apart from this real or assumed dread of their dangerous tendency, what chiefly stirs up the enmity of the human heart is their apparent novelty, and the reflection that they seem to cast upon departed friends and relatives. "What?" say they to the man who introduces these things, "are you the only person who knows what religion is? Where are our fathers gone who knew nothing of these new-fangled doctrines of yours? Were they not royal citizens, pious Christians, devout communicants, irreproachable husbands, parents, and friends, and have they not, having fulfilled a course of piety, uprightness, and honesty, laid their bones in the churchyard, where we hope to rest by their side?" Say, then, what you may in its favour, plead however strongly you may in its perfect harmony with the word of God, you cannot break through the invincible prejudice that the mind of man has against the doctrine of sovereign, discriminating grace. Thus, strange to say, instead of receiving the Gospel as a message of mercy, men rather view it as bringing tidings of gloom; instead of hailing it as an embassy of peace, they rather view it as a declaration of war; and instead of inhaling it as breathing a spiritual fragrance from heaven, they rather revile it as bearing on its wings noxious blasts from hell.

But this opposition to the doctrine of discriminating grace and to the experience and power of it in the heart, is no novelty; nor are these men singular in

their enmity and opposition to it. When the Lord himself and his apostles preached the glorious truth that we read as embodied in the inspired Scriptures of the New Testament, they had to encounter the same prejudice; they had the same opposition to meet; and they had to overcome the same desperate enmity of the carnal mind arrayed in arms against them.

These thoughts may be a clue to the intention of the apostle in dwelling at so great a length on the faith of the Old Testament saints in Hebrews xi. He had to meet the same charge as we—the change of preaching new instead of old doctrine, and introducing a religion unknown to their fathers. To meet this accusation, he defines to them the nature of the faith which he preached, and then goes on to show in the most plain and clear manner that it was no novelty; that he was not introducing to them some new kind of religion with which their fathers were unacquainted; but that the faith which he preached and on which he insisted as that whereby the sinner was justified, was the same faith as had full root in the bosom of all the godly men of old, of all the Old Testament saints, of all the ancient martyrs who had sealed the truth of their profession by their blood. He begins with righteous Abel, and naming one by one the most venerated patriarchs, such as Enock, Noah, Abraham, Isaac, Jacob, Moses, and all those Old Testament worthies of which the world itself was not worthy, he shows that they all without exception professed and evidenced the possession of the same faith which he preached; yet that the gospel unfolded and revealed greater blessings than ever they had enjoyed or experienced—"God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 40.)

Having thus dwelt upon the faith of all the Old Testament saints, he goes on in the words of our text to drop in our ears a word of admonition and exhortation—"Wherefore seeing we also are compassed about with so great a cloud of witnesses"—that is, witnesses

to the faith we preach; witnesses to the Gospel which we lay before you—"let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." In endeavoring, with God's blessing, to open up and explain these words, I shall—

I.—*First*, direct your mind to the race that is spoken of as *set before us*.

II.—*Secondly*, to the way in which this race is to be run, which is, by "*laying aside every weight, and the sin which doth so easily beset us,*" and "*with patience.*"

III.—*Thirdly*, the *Object* of the race, and the *supplies of strength* given whereby we are enabled to run it, "*looking unto Jesus, the author and finisher of our faith.*"

IV.—*Fourthly*, the *encouragement* which is derived, enabling us to run so as to obtain, seeing that we are *compassed about with so great a cloud of witnesses.*"

I.—You will observe, with regard to the figures which are used in the Scripture as emblematic of the experience and power of religion in the soul, that *exertion* is stamped upon them all. For instance, sometimes religion, in its experience and in its attendant conflicts, is compared to a wrestling match. "We wrestle," says the apostle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 12.) Now in a wrestling match, each antagonist does his utmost to throw his adversary: he bends every muscle, he plies all his bodily strength, he uses the most undaunted, unwearied exertion to prove himself the conqueror, and carry off the prize of victory. Sometimes the Christian's course is compared to a battle, and he is bidden as a soldier of Jesus Christ, to endure hardness, and "fight the good fight of faith." (1 Tim. vi. 12; 2 Tim. ii. 3.) Now in a battle we know that the warrior's garments are often rolled in blood, that every muscle and nerve is at full stretch,

that cruel wounds are given and inflicted, and that nothing is thought of on either side but to gain the victory even at the expense of life. Sometimes, as here, religion in the power of it in the heart and life is compared to running a foot race, which tasks the strength of the runner to the utmost, which requires most intense exertion of every muscle of the body, and demands for a successful issue not merely the swiftest agility of foot, but the greatest vigor of limb and the strongest powers of bodily endurance.

Now if the word of God has used these three figures to set forth what religion is as wrought by a divine power in the soul, and as manifested in the daily experience of it in the heart and in the life, we may be certain that there is a battle to be fought, a race to be run, that will task our energies to the utmost; that religion is not a thing to be lightly taken up and as lightly laid down; that if a man is to be saved, there is something to be wrought in his soul and experienced in his heart that shall at least meet the scriptural idea of a wrestling match, in which he is to prove conqueror; of a battle, in which he is to gain the victory; and of a race, in which he is so to run as to win the prize. Looking at most men, can we say that they are carrying out any or all of these scriptural figures as actual combatants? Are not most but spectators, idle, unconcerned lookers on, if even so much as that? They take no interest whatever in the wrestling match, in the battle, or in the race, as if they were personally concerned, or as if the struggle were to them a matter of life or death. The farm, the shop, the business, the profession, the family, if not things worse, for what I have named must be attended to, occupy all their thoughts: religion is with them a secondary matter. "What shall we eat, or what shall we drink, or wherewith shall we be clothed," is uppermost in their mind. As to the poor soul, what matters that? Are its concerns, its interests, its happiness or misery, its salvation or destruction, worth a moment's thought compared with dress and

amusement, with mirth and feasting and jollity? "Eternity:" what is that compared with time? Hell, heaven; an eternal state of enduring happiness, or an eternal state of enduring misery: what are all these trifles, compared with a few more sovereigns, a few finer clothes, a few better meals, a few handsomer tables, chairs, and carpets, or a few more enjoyments of the pleasures of sin? Therefore, let these dreams of a future state, these shadows of another world all go. This pleasant world is ours for present use and enjoyment, and we want to think no more about such gloomy themes as eternity and death. - Let us pursue the solid realities of time, and let those who will think about eternity." Is not this the spirit and feeling, if not the very language of the atheistic world: the very breathings, if not the exact words, of man's infidel heart? Am I wrong, then, in saying that the great mass of men take no interest whatever in the race—not even so much as to become spectators of it, or even admire those who are bending every sinew to win the prize.

But again; there are those who do run, yet never win the prize. As the apostle says—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." (1 Cor. ix. 24) Many run, but few obtain; many seek, but few find; many are called but few are chosen; many are religious, but few are saved; many have their thoughts exercised more or less with eternal objects, who will prove to come short of winning the glorious crown.

But turning our eyes away from these, let us fix them on the race itself. It is said in the text to be "*set before us.*" If, then, we are to be runners in this race, we must run it as God has laid it down by the Blessed Spirit. And we may briefly say, that he has set it before us in three different ways.

1 First, it is set before us in the *unerring word of truth.* In all contests of strength and skill certain rules are laid down which must be rigorously observed—what are usually called the

laws of the game; and if these rules are not observed by him no prize is awarded to the successful party. This is true in grace as in nature, in the heavenly as well as the earthly race. If, then, the rules laid down in the word of truth are broken, a man may run, as he thinks, the heavenly race; but no prize crowns the exertion, for he has not run according to the rules which the sovereign Arbiter of the race has laid down. This may seem hard, but it is not my doctrine but the apostle's—"If a man also strive for masteries, yet he is not crowned, except he strive lawfully" (2 Tim. ii. 5); that is, according to the laws laid down of the contest. It is not, then, the mere running which secures the prize, but it is whether you run the race set before you as God would have you run. You may choose your own course; you may mark out your own lists; you may select your own space; you may fix your own time or your own rules. But even if you come in first, will the Lord award you the prize? No. He says—"I have fixed in my own mind a certain race to be run, and I have laid down the rules of it in my inspired word; if then you run, you must run the race just as I have set it before you, or you will not obtain the prize and receive the crown." If, then, a man is not enlightened by divine teaching to see what the race is, as laid down by God himself, he has not yet put his feet into the course. The first requisite, then, to running the race is to see it with an enlightened eye as set before us in the Scriptures of truth. To do this requires divine light. But as we all are dead by nature, we need divine life and power not only to see it but to run it when seen.

(To be Continued.)

#### EXPERIENCE.

When very young I had thoughts of death and eternity, but thought there's time enough yet, and as religion would be the grave of all my joys, I felt that it was only needed to save men from torment.

When eleven years of age I was snake bitten, which threw me into fits

on the return of the same season of the year, for several years. I promised the Lord if he would keep me alive until I should marry and settle down to business I would do better, but when danger of death was seemingly removed I loved sin all the same.

When fifteen years old I married John Webb, just after he returned from the army, known as the war of 1812. He was eight years my senior. I looked on him as more worthy than I and instead of getting religion it took all my time to look after household affairs and to see how to please my husband.

Some time after 1820 a gracious revival took place. Many sinners bowed at mercy's seat. Many would call on the minister to pray for them—the remnant of the old Quakers and of all classes. I thought that I had a pretty good heart, even better than many professors I knew of. While my former comrades were being blessed and I left behind I felt aroused, and to betake myself to a heavenly march I undertook. I sought where to pray, and undertook to beg the Lord for mercy. I found that I was guilty, lost, and undone. My prayers did not rise above my head, and seemed as a darkening mist to hover around me, or pass like drops of cold water to the ground. I felt to be the most sinful of all beings. I felt like if I had died when I was young or never had a being how much better it would have been. I desired the prayers of God's people, but felt too sinful to tell them so; for they knew me to be such a sinner that it would create such a talk, and they would think it all pretense.

I dreamed that my husband and I set out traveling, and that satan undertook to destroy him but he overcame him by getting a drink from a rock which he said was the blood of Christ. He told me to look out, for satan would assail me. I tried to call on the Lord for help, but was so excited that I was awakened out of my sleep. Sometime after this the Savior appeared to me and pronounced my sins forgiven. I was so rejoiced that I wanted to go and tell everybody, thinking that I

could make them believe. My husband told me that I could not give sight to the blind, and that it was not common for women to be preachers any way. After I was brought to think on the subject I thought as he did. But still there were people in my mind for which I felt to pray, which feeling remained until Elder Isaac Webb, my son, engaged in the ministry nearly forty years afterwards, when my feelings were relieved; but this view was several years before his birth. When he was born my friends said, call him John after his father, as I had not given birth to any for several years. I told them no, that I dreamed his name should be Isaac, and hence his name. I always thought that there was or would be something special in regard to him. Sometime after the dream I had of satan trying to destroy myself and husband, I saw a Methodist preacher who was satan's very image, and had I been alone I doubtless should have fainted.

As he has become so well known here and in the South I shall not personate him. I think that Methodism and Arminianism is that enmity to God and his righteousness in old nature, that so besets a deluded world, and nothing but the power of God and the light of his grace will or can ever redeem them from it.

I joined the church at New Hope, Dec. 13th, 1828. The ice had to be broken for my baptism. Contrary to what I thought, I intended to join and be baptised in warm weath, and select for the administrator some noble and eminent minister; but instead it was severe winter weather, and the administrator Elder Joel Ashworth, a neighbor, and a plain old Revolutionary soldier. I have been a stumbling member ever since.

In 1876 I lost my husband. I am now in my 91st year, and living with my son, Elder Isaac Webb. I enjoy myself here better than elsewhere. It is near where I lived with my husband and also near the church and where many brethren visit. Singing and prayer with godly conversation shed a

light along my pathway. The church has never taken the trouble to notify me of any misguided act, whether they have esteemed me unworthy their attention, or that my poor show of a saint is accepted as a course of christian rectitude is for others to say. I have one dear old sister living in less than a mile of me, but both of us too feeble to hope to meet on earth again. My husband never joined the church, his hope seemed to him too small. He was sprinkled in his infancy by the Episcopalians, who once had their religion established by law in the State of Virginia. He never had any use for them, and looked upon them and their religion as enemies to the liberty of our country.

About 1821-'22, De. Witt and J. B. Jeter came to the New River Association and claimed Baptist identity, and were appointed to preach at the church which I afterward joined. But it turned out that they were imposters and pioneer Missionaries, as that denomination has through their press acknowledged. These with their colleagues brought about new things, such as had never been known in our country nor read of in the bible. I have never bid them God speed in any of their exercises. My motto is, "to the law and to the testimony," or "contend for the faith once delivered to the saints."

HANNAH WEBB.

Since writing the foregoing experience my mother, Hannah Webb, departed this life. She breathed her last June 2nd, 1890—aged 90 years, 4 months and 27 days. She had been a member of the Old Baptist church 61 years, 5 months and 20 days. She was much devoted to religious conversation and truly a mother in Israel. Five of her children have preceded her to the grave and four are left to mourn her absence, but not without hope of her being forever with the Lord.

Mary Dickerson, the widow of brother John Dickerson, and the sister of which mother wrote, departed this life

June 3d, 1890. She wanted two days of being 88 years of age. She joined New Hope church the fourth Sunday in August, 1823; was a member of the Old Baptist church 66 years, 9 months and 11 days; a consistent member and strong in faith, ever ready to defend her position; was a widow indeed for about fifty-one years; raised 6 children, besides 4 who died in infancy or childhood; met with considerable opposition but overcame it all. She held her property and secured homesteads for her children. When her business demanded, she traveled day and night. She did not seem to think of rest until her duty was performed. She was ever faithful in the church to give her opinion in any matter of difficulty, which generally gave relief and was the closing argument. Her rebukes were very cutting and took signal effect. We feel that she has heard the welcome applause of "Well done thou good and faithful servant, enter into the joy of thy Lord."

ISAAC WEBB.

Snake Creek, Va.

DEAR BROTHER GOLD:—Do the five foolish Virgins in the parable (Matt. 25: 1-13) represent disobedient children of God? I will give a few reasons for thinking that they do not.

1. That the time when the ten Virgins slumbered and slept is not in the gospel dispensation appears clear to me from the fact that they all slept, wise as well as foolish, and no reproof is indicated for that. But under the gospel dispensation sleeping is spoken of as representing erroneous disorder, and is reproved. The apostle admonishes the saints not to sleep as others do, because they are children of the light and the day, and are not in darkness. It appears to have been night during all the time that the Virgins slept, and it was midnight when the cry arose of the coming of the Bridegroom. I cannot see how this could apply to the condition of the whole church, or of any part of it, under the gospel dispensation, which is day. Many christians do sleep but

they are in transgression, and are solemnly warned against it. 1 Thess. 5: 4—Eph. 5: 4—1 Cor. 11: 30. There is no time set apart during which sleeping is allowed.

2. In the gospel dispensation I do not understand that living members of the church, or living souls, have gone forth to meet the Bridegroom. The tarrying season is over, and he has come in his kingdom. He is in the midst of the church and has promised that he will never leave nor forsake her. It is true that in the experience of the saints there are dark seasons when they cannot enjoy his presence; but I do not understand that it is as a punishment for transgression that he thus hides his face, but to try them and for their good. But he is never really absent from the church so that all the church or kingdom of God can be said to have gone forth to meet him, and are sleeping away the time, without reproof, until he shall come.

3. A disobedient christian must have been obedient once. If such an one is spoken of as looking for the Bridegroom to return he is looking for one whom he has once been with. But these Virgins, wise and foolish alike, have evidently gone forth to meet one whom they have not yet seen. It is evidently the coming of the Son of Man in his Kingdom, as risen from the dead and ascended up on high, that is represented here and in the 24th chapter.

4. The only thing that distinguishes the wise from the foolish is the oil.—The wise took oil in their vessels with their lamps, while the foolish took no oil, neither in their lamps nor vessels. "They that were foolish took their lamps, and took no oil with them." If these represent disobedient christians then they were foolish because they took no oil. In that case the taking of oil must represent some work which they could and should have done, and they are shut out from the presence of the Savior and the company of his people because they did not do it. My understanding is that they took no oil because they were foolish. They had no oil. Oil appears in the Scriptures

to represent the Spirit of Life and Truth and Grace. It is the anointing with which the Savior was anointed, and it is by the same unction from the Holy One that his people know all things. 1 John 2: 20—Isa. 61: 1. When the Savior comes his presence manifests those who have life. Without the life or Spirit of God in the soul the lamp of a profession will not burn, when it is trimmed will not lead to Jesus. Those who have no life cannot know the secret, and will turn again and again to the work of the law, will go to buy, and will persist in knocking for admittance, not knowing that the door between the legal and the gospel dispensation once shut to is never to open again. There can be no going through that door except with Jesus. "When once the Master of the house is risen up and shut to the door," all who stand without and knock for admittance shall receive the answer, "I know you not whence ye are; depart from me ye workers of iniquity." Luke 13: 25.

5. The knocking of the foolish Virgins must signify a seeking to be justified by the works of the law. Rom. 9: 32. This clearly appears by the answer given them: "I know you not." If it were the knocking of one of the Lord's people at the door of his favor it would never be met with such an answer as that; for in that sense, "to every one that knocketh it shall be opened." Every repentant sinner, every returning prodigal, is at once received and graciously forgiven. Even in the sorest punishments of his people for their iniquities the dear Savior never says to them, "I know you not." It is as a loving Father that he rebukes and chastens them, and as sons that they receive the stripes. If the coming of the foolish Virgins to the door were intended to signify true gospel repentance then forgiveness would necessarily follow, and they would not be turned away; for with repentance the exalted Prince and Savior always gives forgiveness of sins. Acts 5: 31.

6. In the gospel kingdom all things are made new, so the establishment of

the gospel church is spoken of as creating new Heavens and a new earth, a new Jerusalem. In this way certain fundamental and glorious truths are taught. But again the coming of the kingdom of heaven is spoken of as the Church which was in the wilderness, coming up out of the wilderness, (Acts 7: 38—Sol. Song 8: 5; as Jerusalem, or Zion, awaking, and putting on her strength and her beautiful garments; arising and shining because her light is come; getting up into the high mountain; enlarging the place of her tent, and stretching forth the curtains of her habitation; lengthening her cords and strengthening her stakes. It is spoken of as the result of a war between Michael and the dragon, in which the heaven, or church under the law is cleansed of all evil by the casting down of the devil, so that his place is not found any more in heaven, Rev. 12: 7-9. And it is also spoken of as a kingdom already existing, out of which the angels sent by the Son of man gather all things that offend, and them that do iniquity, leaving the righteous to shine forth as the sun in the kingdom of their Father. Matt. 13: 41-43. It appears to me, therefore, that these parables are not to show the kingdom of heaven or gospel church merely and abstractly in her gospel glory or separated and shut away from the legal state; but to show the coming of that kingdom, and the manner of its coming, its appearance under the gospel as distinguished from its appearance under the law; the characters that constitute that kingdom under the gospel as distinguished from those that were recognized as the Lord's dominion or kingdom under the law; and the manner in which they are separated by the Son of Man when he comes. For we are to remember that it is at the time of the coming of the Son of Man that the kingdom of heaven is likened unto the things presented in these parables; and that his coming brings the light by which alone there can be a discerning between the righteous and the wicked—the wise and the foolish Virgins. If we think that the foolish Virgins must be the Lord's

people, christians, because the kingdom is likened unto the whole ten, then must the bad fishes that were caught in the net to which the kingdom of heaven is likened, be christians. Matt. 13: 47. These parables represent the manifestation of that kingdom when the Son of Man comes. The wicked are severed from among the just.

7. Under the law all were Virgins; all were recognized as the Lord's people nationally; all had lamps, a standing and profession as children of Abraham, and therefore children of the kingdom. When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. Ps. 114: 1. A dominion is a kingdom. All had gone forth professionally to meet the Bridegroom, and were expecting the Messiah. How different were the expectations of the wise from those of the foolish. But this difference could only be known when the Bridegroom should come. At the time of his coming the kingdom of heaven is likened unto these ten. They all appear alike. They cannot be questioned, for all are asleep. No one can tell who has oil and who has not till the Bridegroom comes. When he comes the lamps are trimmed, but what answered for light before will not answer now. "Bring forth fruits meet for repentance." The works of the law will furnish no light, follow Jesus. The oil is a gift of God. It cannot be bought. "By grace ye are saved." Those who have no oil go back again and again to the works of the law, and always come with the same plea, knocking for admittance on the ground of works. But they are rejected. "The children of the kingdom are cast out." They cannot get the secret of the Lord, which is with them that fear him." They are ever learning, and never able to come to the knowledge of the truth." It is impossible for man to teach them even the letter of the truth so but what every claim and every plea will be upon the ground of works, and every fancied blessing from God will be received as in some sense a reward for diligence and faithfulness in work.

8. While the visible churches are imperfect, and no perfection is found in the flesh, and there is much disobedience among God's people. Yet at no time does the Bible represent the church or kingdom of heaven as so far astray that all the church could be said to be separated from the light and presence of Jesus, and awaiting his return; and in such a condition that half of them will be rejected whom he does not know. But the Scriptures present the church in her gospel state as perfect, and into her the uncircumcised and the unclean never come. So that if the kingdom of heaven in this parable means just the gospel church as she is presented in the New Testament, there is no place for the disobedient there.

9. The command, (for the Saviour does not exhort) to "watch therefore; for ye know not the day nor the hour wherein the Son of Man cometh," is the same as the 4th and 42nd verses of the preceding chapter. It does not imply that by care and diligence any other could have gotten into the Ark but Noah and his family, or that by watching the other man in the field, or the other woman grinding at the mill might have also been taken, or that the foolish Virgins might have become wise and entered in if they had watched and not slept. The gracious and loving command was addressed only to the wise, only to living souls; and it is to them to-day, and has the same blessed power upon God's people for all time. The force of the command is, Watch for the marks and evidences of divine life, the tokens of the coming and presence of Jesus. Be not deceived by false teachers, false professions, the false light of human wisdom, the uncertain sound of the trumpet that proclaims salvation by works. "Let us have grace." Those to whom this command comes will watch, and can never rest satisfied until they see Jesus, and know it is he by a gracious entrance ministered unto them into his everlasting kingdom in their experience. They have the oil in their vessels, the gospel utterance, the light of the knowledge of the glory of God; yet they are still watching and

diligently seeking to make their calling and election sure. They can only be satisfied that the light which is in them is "the light of life" when the Savior receives them into the comfort of his presence. Such seasons of refreshing can never be announced as having come upon the church, so that they can hasten forward to enjoy them. They always come to each one as a surprise.

No one can ever enjoy them while walking in disobedience. The willing and obedient only shall eat the fruit of this gospel land. Yet so fully is this willingness and obedience wrought in the heart by the Lord, of his own good pleasure," that often, when in midnight darkness and looking fearfully for the terrible judgments of the Lord to fall upon him for his transgressions, the poor, trembling soul is surprised by the gracious appearance of Jesus to him with love and forgiveness and comfort, and is broken down and melted with humble contrition and thankfulness and praise, and sings, "Amazing grace." No man who is thus made to rejoice in a season of refreshing from the presence of the Lord can in his own most secret thoughts count it as a reward for diligence or any meritorious work, nor feel like saying to another, "If you will be diligent and earnest and faithful, you also will be refreshed." But he will join in the song in this land of Judah, in that day, "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us." Isa. 26: 12. Not unto us, O Lord, not unto us, but unto thy name give the glory, for thy mercy and for thy truth's sake." Your brother in the hope of the gospel.

SILAS H. DURAND.

P. S. I want to make a suggestion, and I do it tremblingly, for I would not have you disregard an impression made upon your mind by the Spirit. It is that you do not allow any communication to have a place in the LANDMARK any more in which there is railing, or sharp and abusive language toward anyone, whether yourself or any other. It seems to me, and to many others, that such communications are productive of no good, but that their effect is injuri-

ous to the cause of truth. You are evidently willing to allow one you esteem as a child of God to use your name in a manner that evidently does you injustice; but it has a depressing effect upon the minds of brethren to see such a spirit manifested, and to have the language published which evidently is the flesh, and is prompted by a spirit of anger, envy, jealousy, and very false zeal, the zeal of selfishness. I wish all our papers would close their columns against the mention of any brother's name in a harsh, unkind manner. Let all discipline be carried on between the persons concerned and in the churches.

S. H. D.

Southampton, Bucks Co., Pa.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I send you this notice of the constitution of the West Atlanta church done last Saturday. The Presbytery were, Elders J. A. Mimms, W. W. West, J. J. Jordan ——— Evans (don't recall brother Evans' initials) and the writer. Nine brethren and sisters were ready with letters from churches of the Primitive faith and order, and a covenant and articles of faith and a decorum was presented, upon which the Atlanta church was organized in the year 1854.

Brother West preached, followed by brother Evans, and after preaching the above named Elders formed a Presbytery and after hearing the letters read, and being satisfied brother Jordan offered the ordination prayer, and the writer gave the charge. The name of the church is the West Atlanta church, Brother H. H. Green had built the house of worship and turned over the keys to the church and told them when they had deacons ordained he would make them a deed to the property. This is certainly a generous act, and when the newly organized church wrote out a resolution of thanks Brother Green told them to thank God and he would be thanked. He said he did not feel worthy of any praise. The house cost about \$1900 besides the lot. The value of the lot, house and all is about \$2500. The church held conference and

elected brother J. F. Daniels Clerk and the writer was chosen as pastor.

We hope the church may prosper and the Lord may add unto them daily such as he will have to be saved, and that she may continue in the fellowship of the apostles of God upon which she is founded. The regular meeting is the 2nd Sunday and Saturday before, in each month. Yours in hope,

W. Lively.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—Sometimes tender commotions fill my heart, and I feel drawn out in love to the faithful in Christ. And could I only have the pen of a ready writer, and the power of language to express my thoughts and feelings, it would be a relief and pleasure at times to speak to the dear precious family of Jesus, who are encompassed with trials and tribulation, in this wilderness land. This "little flock," has the same joys and sorrows, hopes and fears, darkness and light, the buffetings of Satan, the world and flesh to contend with. This precious family are widely scattered and exposed as the followers of Jesus, to "dangers of every shape and name." Their situation and conditions in life are various. Some are in prosperity and luxury, some in adversity, walking in poverty's vale. Some are on beds of sickness, of anguish and pain, and some are so afflicted as to loose their minds, many are weak and feeble, and sorely troubled, and wondering why they are spared, and others taken home, that might be more useful they think.

Some of these dear ones have to struggle so hard with poverty that at times when left to themselves they are almost ready to complain and think their lot is hard, forgetting for the moment that their blessed Redeemer had not where to lay His blessed head, when all the world was His. But he became so poor, a man of sorrow, acquainted with grief to redeem his bride from endless woe, and the power of satan and the dominion of sin, to be rich with Him in glory.

But blessed reflection, glorious truth,

there is no condition in which God's dear people can be placed or are found but Jesus the good Shepherd is found near them, with His healing balm and all powerful aid to deliver, sustain, and guide through every strait, however dark be the way. The billows may rise and the raging waves may roll, but the glorious deliverer is near. Yes, my dear brother, even down to old age, his promises remain sure. I know Him to be a faithful God. His love is unchangeable. O! that I could exalt His blessed name, and praise him with all the powers of my soul, but I am clogged with dull mortality, am *vile* and *full of sin!*

How near He is to his dear afflicted ones, in hours of deep distress, when he comes in his Holy Providence and removes from us our dear and loved ones. He often takes from them the staff on which they leaned for support, some fond idol of their heart. He is then near in tender love, although He may for a season hide His lovely face. He comes to draw them nearer to His loving embrace, so that they may seek their *all* in Him, and let their hold on the world and all created good be loosened. For their home and treasures are not to be found on earth. He is a loving precious Saviour thus to deal with His wayward loved ones.

Is he not near, my dear brother, to his wandering children when they stray from Him, and are seeking rest and pleasure in something short of His love, and the precious consolations of the gospel? Does he not often speak in the sweetest accents of love, "Return, O, backsliding daughter, for I am married unto you, saith the Lord." He draws to Himself in love and uses His own way to accomplish his purpose.

I often think, dear brother Gold, could the Lord's dear children realize more sensibly the love of God manifested in the gift of His dear Son to redeem them from sin and by the power of His Spirit in their hearts, bringing them into fellowship with Jesus, and making them heirs of His kingdom to an inheritance of immortal glory, enduring riches, that will never be corrupted nor tak-

ing away. I say, if this was realized and dwelt upon more fully it seems to me there would not be so much falling out by the way, in the household of faith, as is often realized and felt, and about the trash and trifles of earth's sordid dust. Love to Jesus and His precious cause rises superior to all earthly considerations. Justice and judgment are the habitation of our Father's Throne, and the Holy principles of His love are written in the hearts of his chosen people, which leads them to do justice, love mercy, and walk humbly with their God. Many times strife and confusion arise among the saints from the lack of understanding each other. The great mysteries of godliness are not understood alike by all. Some see more clearly than others, and this is God's gift. The things of God can only be known by revelation, and if one has been favoured of God to thus be instructed, should not all such be more humble? The great and unfathomable deep is with God and His secret will and purpose is with Him.

The fruit of the Spirit is love, joy, and peace, long-suffering, good-will, gentleness and meekness. How blessed to have that charity that "suffereth long and is kind and easy to be entreated, without partiality, without hypocrisy."

Satan with all its power and malicious darts troubles Zion, but he cannot prevail. Jesus came to destroy the works of the devil and he will do it. Satan is a vanquished foe. Salvation hath God appointed for walls and bulwarks about Zion the city of God. The gates of hell cannot prevail against her. His dear children are weak and sinful, without strength; only in the Captain of their salvation can they stand, but through him they can do valiently, He working in them both to will and to do his good pleasure.

He has set watchmen upon the walls of Zion that will never hold their place, day nor night: they will cry aloud and spare not giving the alarm in His holy mountain. Truly all of His servants need to be girt about with truth, having on the whole armor of God. Great conflicts, great trials, is the experience

of every true minister of Christ. Their calling is high and holy, there is no discharge for them in this warfare. All the promises of their great Captain and Leader are on their side. Victory is sure to them and strength will be given to all the followers of the Lambd.

The words of the Psalmist are often on my mind, "If I forget thee, O, Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Is it not blessed, my dear brother, to feel a drawing to Zion, and realize that there our best friends and kindred dwell? "They shall prosper that love her." We believe that this world stands for the completion of the building of mercy, and when the last stone is placed upon it, it will be with shouting of "grace, grace unto it."

I trust I do love Zion more than all the things that this world calls good and great. Every evidence is taken from me at times but this one, "We know that we have passed from death unto life because we love the brethren." All others having fallen out of my grasp, and well nigh driven me to despair.

Dear brother, I have entered my 75th year, and over 62 years of my life I have professed to be a follower of Jesus. I feel that I have followed Him a far off. I desire that the few remnants of my days might be a spent to His praise. My only hope is in His bleeding sacrifice, His perfect righteousness.

I often feel that if I could speak to every dear child of grace, I would say gird on the Heavenly armor. "Stand fast in the liberty wherewith Christ has made you free." Be not entangled again with the yoke of bondage. Great trials await the church of God, but victory is sure. The conflict will soon end, the glorious and complete rest is ahead. "For now is our salvation nearer than when we first believed." Soon will the conflicts with sin and Satan end, all sorrow, sickness, pain, and death. All struggling with poverty and adversity will cease and riches in glory will take their place. On the blessed shore of

eternal deliverance there will be no more hungering for the bread and water of life. But a full entrance will be given into the land, where all inhabitants shall say, I am not sick, where hungering and thirsting will be done away, when each inhabitant will be filled with the fullness of God and be made like Jesus, and be satisfied to awake in his likeness, and forever bathe in the ocean of love.

The marriage supper of the Lamb will come, and all whose robes have been washed in the blood of the Lamb will be there. The bride will be complete, and she will be seen coming up out of great tribulation. O, may we be found there to give thanksgiving and glory to the Lamb that was slain.

In hope of such immortal bliss, may not the dear saints trials well endure seeing Him who is invisible?

Dear Brother Gold, will you excuse this long scribble written in weakness, but in love? I feel that you will cast a mantle of charity over all imperfection and receive it in love for the truth, and love of our precious Saviour.

Your humble sister in hope of a blessed immortality when this mortal life shall cease,

M. M. HASSELL.

Williamston, N. C., Aug. 14, 1890.

#### Remarks.

Sister M. M. Hassell is the widow of our dear, departed Elder C. B. Hassell. In true widowhood and prayer, in good works, she is spending her days.

How much better to live in love and peace, instead of writing bitter things that stir up the old man with his deeds; and how much better than to be sowing seeds of strife that breed trouble and distress among churches. Do you see how often we are exhorted to be at peace? Does not this show danger of our sinning by doing the things that breed strife? You had better have a millstone around your neck and be cast into the depths of the sea than to offend one of these little ones that believe in Jesus.

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 XXIII . . . . . No. 20

WILSON, N. C., SEPT. 1, 1890

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### Editorial.

#### ONE ONLY AMONG A THOUSAND.

Brother E. E. Lundy, of Va., requests my view of Eccl. 7 : 28 :

"Which yet my soul doth seek, but I find not; oneman among a thousand have I found; but a woman among all those have I not found."

The wise man found only one man among all his searching that was wise and upright, perfect, the chief among ten thousand, and the one altogether lovely. That is Christ. Among women who naturally are not so vile as men none were found. This does not mean that women are viler than men. They have better morals as a class than men do and many things would be condoned and forgotten in men that would brand a woman guilty of them with perpetual infamy.

Woman is used in the Scripture as a type of the church, good or bad, true or false. Solomon had occasion to know the snares of woman, for outlandish women caused even King Solomon to err. He married strange wives, daughters of heathenish kings, and these strange women flattered with their lips, but stole his heart, and caused him to worship their gods which are idols. Hence Solomon found more bitter than death the woman whose heart is snares and nets, and her hands as

bands; Eccl. 7 : 26. How does the net of such a woman's heart ensnare, entrap and entangle all that are caught in her meshes. False religion, as a woman whose ways are movable, loud-mouthed and deceitful, ensnares man and he is taken. As naturally nothing so influences man as woman who is the glory of the man, so false religion is a snare to its devotees and misleads them to their ruin.

Why is woman used as a type of the church true or false? The woman is of the man. The true church is of Jesus Christ, but we must not trust in nor worship the church, for that is what is saved. God hath joined her unto the Lord, and hence she partakes of his Spirit, and she is the glory of her husband, and should have power on her head (Jesus) because of the angels, or that she may have honor among the angels of God which honor comes only from her husband.

A false church is of man—not of the man Christ Jesus—but of sinful, polluted man, and hence is defiled, and man's wicked works are multiplied through false worship and false religion. The increase of man's wickedness comes through fornication. The worship of the true and living God is the highest form and purest spirit of righteousness, but idolatry is the root of all false worship, and he that is joined to an harlot is one spirit with her.

As the woman is of the man so false religion is of the vile unbelieving heart of man begotten by the devil, the father of lies. Men love their own works, or the offspring of their adulterous hearts and worship these things, and this is false religion, and its base is in Babylon, the land of confusion. Nor is there one virtuous or true wife or woman in all this false worship.

Jesus is the only one found worthy to open the book and loose the sea's. The man Christ Jesus is made of a woman, made under the law to redeem them that were under law. A virgin shall compass a man. Here is the wisdom of God in a mystery, that since by man came death by man also comes the resurrection of the dead. In Jesus is all our fruit found that is acceptable unto God. In him is all true worship of God and no idolatry. They that are married unto Christ are all as one feeling there is nothing good in them. They worship God in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. They never see themselves as pure or righteous. But they are so seen in Christ Jesus as a chaste virgin all pure in the eyes of her husband, the love, the dove, the undefiled and choice one of her that bare her. In Jesus our fruit is found and his name is named upon us to take away our reproach.

P. D. G.

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### THE FIRST RESURRECTION.

Friend L. F. Stancill, of Selma, N. C., requests my view of the above subject as found in Rev. 20 : 5.

As there are some things which I do not know that I understand and will simply talk a little about the resurrection, and leave some connections to the text for some future consideration if I shall have light upon them.

Of all the questions which have agitated the minds of the children of God in all generations since its inception, there are none which involve greater mystery than that of the resurrection. Not only is it one of the most mysterious but one of the greatest importance. Again, there are none which are less understood in a wonderful sense than

this, and yet in another sense it is most clearly seen by every child of God and rejoiced in by them. The fact of the resurrection is forever fixed in their mind, but the time and manner of it are profound mysteries, not as shrouded in darkness, but as clothed with incomprehensible light. Paul says: "Behold I shew you a mystery." It is one thing to see a mystery and quite another thing to understand it. The children of God clearly see this glorious mystery, believe it and rejoice in it, but when they would approach unto it, and look into its glorious precincts, they, like the apostles upon the mountains in the presence of Jesus, Moses and Elias, become as dead men and count not themselves to have apprehended the wonderful vision. And how often like Peter do they desire to build tabernacles, but are prevented. The greatest difficulty connected with this subject grows out of attempts to explain it so as to bring it within the scope and comprehension of natural conception of things, which renders the necessity of associating with the scriptures certain of our own conclusive words and phrases, which from their association, assumed upon our part, become to us as true as the scriptures themselves. When we find a text that we do not understand if we could just let it alone, choosing rather not to understand it than to add to it, I am satisfied it would be far better, and would have more effect toward an understanding than otherwise. However we should not become careless or indifferent as to what is designed to be taught by such texts, but we should ask the Lord for wisdom. There are some things secret, sealed up, which belong to God, and there are other things which are revealed and belong

to his people. The fact of the resurrection, what it is, in whom, by whom, and for whom it is, together with the effect, are revealed; but how and when and what the subject thereof shall be doth not yet appear.

I desire to consider the subject under three heads as it occurs to me to be presented in three phases, answering to the three principal dispensations—the three-one God-head which bear record in heaven, and the three which agree in one and bear witness on earth, all of which are wonderfully exemplified in baptism which is to be performed in the name of the Father, and of the Son, and of the Holy Ghost. In the order of these three resurrections which agree in one, even Jesus who is the resurrection, the first is last and the last is first. That resurrection spoken of in the text is declared to be the first, yet it is the last to which we attain. Being made partaker of the second and third which in their order precede the first, we thereby receive the part which we have in the first. Jesus being the resurrection itself, his resurrection in himself ranks first, and it is the part we have in him and his resurrection which makes us blessed in that sense that we shall receive the fulness thereof in being made like unto him, or his glorious body. However there were those resurrected prior to that of Jesus, in the second and third order as I purpose to consider them.

In baptism the order in the three-name is first of the Father. In the first or Abrahamic dispensation there was neither the law under which the prophets spake, nor the gospel under which Jesus spoke, or by whom God the Father spoke, but the Father spake directly to his people. These are called the church of the first born, next we

have the spirits of just men made perfect, and Jesus the Mediator of the new covenant to all of whom we came. The knowledge of the resurrection was imparted to Abraham in an order peculiar to his dispensation, wherein he saw the day of Jesus and rejoiced. In what did he rejoice? In the truth revealed of his part in Jesus and his resurrection. In this dispensation the resurrection was exemplified in Enoch, who walked with God and was no more, for the Lord took him. The taking of Enoch proves the redemption and resurrection or changing of natural man which is spoken of as our vile body which shall be changed, resurrected and fashioned likeunto the glorious body of Christ.

In the Prophetic dispensation, in which the Lord spake by the Spirit of prophecy, which is the testimony of Jesus, through the fathers or by the fathers through the Spirit, we have Elijah who was translated to prove the resurrection for this dispensation. Elijah answers to the prophets and is reproduced in John the Baptist who was both a prophet, priest and preacher, in whom the former dispensations are brought forward and made to participate in the baptism of Jesus, in the fulfillment of all righteousness. After this we have Jesus, Moses and Elias. Elijah brought together on the Mount all of whom by transfiguration are gloriously arrayed in the power and beauty of the resurrection. Here Moses and Elias disappear and Jesus alone is left. From henceforth Jesus the resurrection is preached.

There is another phase of the resurrection which embraces the order of comparison in which a better resurrection is spoken of. There being a better resurrection clearly implies that there is

one not so good and another which is the best. Those of the widow's son raised by Elisha, and by Jesus and the Apostles were good; also, that of Jesus which simply brought him forth just as he was while alive, in which condition he appeared to his apostles was good. That of his people whereby their vile bodies are changed is the better, and the glorious change of Jesus from a mortal to that of an eternal state, appearance and fashion, and the fashioning of his people like unto him is the best, the first, the one of all, the one in which we have part and to which we must and will be finally brought.

The translation of Elijah who appeared again as John the Baptist represents Jesus who lived, died and appeared again alive, and afterward was caught up unto God. The mere raising of Jesus from the dead did not constitute fully his resurrection. He must appear in a manner to prove, not the manner, but the fact of the resurrection. The manner was wrought in the cloud which hid him from those who beheld his ascension. Until we too shall enter that cloud we shall not know the inner mystery of this wonderful subject. We know that Jesus rose and ascended on high; but what he is and how he appears are not revealed, but we shall see him as he is and be like him.

Now we will try to consider what is the first resurrection and what is our part in it. Suffice it to say on the first part that Jesus and all that pertain unto him from the time he came into the world till he was exalted by the right hand of God in the throne of his infinite and eternal glory, constitutes the first resurrection.

In all his work he was coming up from under the law, the curse of the law, and the dominion and power of

sin, death, hell and the grave. In his life he was their plague, and in his death he was their destroyer and destruction. When Jesus came into the world he said, Sacrifice and burnt offerings thou wouldst not, but a body hast thou prepared me. This was a sin-bearing body in which the sins of his people were borne. In him was life, and the life was the light of men. This life was the eternal life of his people which he brought with him from heaven, and which became theirs in heaven. This life being both his and theirs they were therein essentially and eternally one. In this life is found the eternal unity of Christ and his Bride.

Christ, being made of a woman, made under or to be under the law, to redeem them that were under the law, even all his people, the life of the transgressor, that is his people, or bride, was manifested under the law and hence under the curse. Now two things must be done by him as for her. The law requires perfect obedience which he alone can and must perform. It also demands the life of the transgressor, and as she has transgressed and he has her life, therefore he can and must lay it down. The keeping of the law by him from henceforth could not atone for sins before committed, therefore he must not only keep it but he must die to propitiate her sins which were upon her. So during all his life and work while in the flesh he was under the curse of the law, even the sentence of death. Her sins having been laid on him he bear them all the time. She being bone of his bones and flesh of his flesh, and his life being her life, and her transgressions being his transgressions, therefore it is said, "he bear them and carried them all the days of old." So we see that while he trod the wine press of

the fierceness of the wrath of almighty God alone, and of the people there were none to help, yet they were vitally connected with the great work as they were in him; hence their part in the work of salvation, not as having done anything themselves, but he performed it for them. "I lay down my life for the sheep." We see that this life was his by eternal existence so far as we can understand, and in that sense he did not lay down the life of the church, but his own life. This life became the life of the church by gift, and in that sense he laid down her life. I give unto them eternal life and they shall never perish." "You do not mean to say that eternal life died? No, I do not understand that it is possible for life to die. Death has no such power over life. It was Christ that died and not his life. He laid down his life. "I have power to lay it down and I have power to take it again." Death is a separation. When the life is separated from a man, he is said to die, but his life is not said to die. Christ laid down the life which the law demanded and which his Father commanded. This life was not given to the church to lay down because in one respect she had not the power to lay it down nor to take it up again, neither did the Father give her this power. Yet it was done in such a wonderful, mysterious way that when he died she died, and when he arose she arose as in him, hence her part in his rising or resurrection.

In all this great work under the law and under the curse, the church was so bound up with him that whatever pertained unto and transpired with him, it was vitally embraced as the beneficiary of the out coming blessing. When he came forth from death he obtained eternal redemption and brought in everlasting righteousness for it. He gave himself for it that he might sanctify and cleanse

it with the washing of water by the word, and present it unto himself a glorious church, having neither spot, wrinkle or any such thing." This death was but for a moment, and then there was a glorious coming together in the fullness of the blessings of eternal life. Redemption is assured and sealed. Everlasting righteousness ushered forth into the effulgency of eternal day. Then the morning stars sang together and the sons of God shouted for joy, the gates lifted up their heads, and the everlasting doors were lifted up and the King of glory—the Lord strong and mighty in battle, the Lord of hosts came in, and his train filled the temple. And all the angels worshipped him, and the Elders bowed before him, and his saints continually bless him.

In these things we by faith see our part in the first resurrection, the resurrection of Jesus. There is no eternal separation of Jesus and his people whose sins he bear. "If the Son make you free, you shall be free indeed." We shall only realize the dissolution of the earthly house of our tabernacle. The spiritual house shall not be dissolved, but is eternal in the heavens. In this we shall groan being burdened, but in that we shall rejoice being free. The abiding part which we have is the divine nature of which we are here made partakers, in which faith, hope and love dwell and from which comes the assurance that we shall be like Jesus in his glorious resurrection state. Is not this that good part which shall not be taken from us. The faith and hope which we have are fruits of the resurrection, and having these we have part therein. The divine nature which we have, in which the fruits of the Spirit dwell, and from which they proceed and issue forth, is the divine issue from death, which constitutes the earnest of the inheritance, an unction from the Holy one, and embodies in itself a wonderful part in the first resurrection for them who are made partakers thereof. Are not those who have a good hope of eternal life blessed indeed to have such an infinitely precious part in so glorious a resurrection as this? This

part is to them an indissoluble inheritance upon which no manner of death can have power. This second death is that to which the wicked are consigned. It is that which constitutes their eternal condemnation, separation and punishment. Like Lazarus and the rich man, the righteous and the wicked are so separated from each other that the water of life cannot be administered to the wicked, nor can the flames kindle upon the righteous.

All power is upon the wicked pressing them down to the depths of eternal death, while it is under the righteous lifting them up unto everlasting life.

I will now submit these thoughts to the brethren and friends, hoping to have a mind to consider other phases of the subject in the near future.

P. G. L.

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#### ASSOCIATIONS.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held, the Lord willing, with the church at Reedy Prong Johnston county, N. C., commencing on Friday before the 3rd Sunday in Sep., 1890. The meeting house is about 12 miles South east of Dunn, where brethren will be met. Those coming from the South will reach Dunn Thursday about 9:30 A. M. Those coming from the North will arrive Thursday about 4:58 P. M. Visiting brethren are cordially invited to attend, especially ministers.

CORNELIUS HODGES.

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The White Oak Association will be held with the church at Sand Hill, Duplin county, N. C., commencing on Saturday before the third Sunday in Oct., 1890. Visiting brethren will be met at Magnolia, on the W. & W. R. R., on Friday morning. Northern train due 9:30 A. M. Southern train due 10:24 A. M. Brethren are cordially invited to attend, especially ministering brethren. All brethren will please notify brother M. W. Brown, Beulaville, N. C., (those who wish to attend) so that he may have sufficient conveyance to convey them from the railroad to the Association.

J. CAVENAUUGH, Mod.

The Black Creek Association is appointed to be held with the church at Lower Black Creek, to commence on Friday before the 4th Sunday in Oct. Black Creek is the nearest depot.

The Contentnea Association is appointed to be held with the church at Mewborn's, and to commence on Saturday before the 2nd Sunday in Oct. Visitors by rail will be met on Friday at LaGrange, N. C.

The Mountain Association will meet if the Lord will, on Friday before the 4th Sunday in Sep., at Mulberry, Surry county, N. C.

The Kehukee Association is appointed to be held with the church at the Falls of Tar River, Nash county, N. C., and to commence on Saturday before the first Sunday in October. Visitors by rail will stop at Rocky Mount, on the W. & W. R. R., about one mile from the place.

The Toisnot Association is appointed to be held with the church at White Oak, and to commence on Saturday before the 3d Sunday in October. The nearest railroad station is at Wilson, N. C.

#### HOUSE FOR WORSHIP.

There is a house at Saxapahaw, Alamance county, N. C., about 8 miles North of Big Meadow and 12 miles South-west of Mebane's, which all traveling preachers are requested to stop and preach at. Brother J. T. Johnson lives there.

There is a place of preaching at Burlington (the old name is Company's Shops) on the N. C. R. R. The name of the house is Union Church. Any of our brethren are at liberty to make appointments there.

We publish minutes of Associations at reasonable rates at LANDMARK Job Office. Will our friends please send them to us?  
P. D. G.

## Obituary.

MRS. BETHANY ADAMS.

DEAR BROTHER GOLD:—Please publish in the LANDMARK this feeble tribute of respect to the memory of my mother, Bethany Adams, whose death occurred at the residence of Brother Seth Woodall, on the morning of the 2nd of May, 1890. She was the daughter of Barnabas and Edith Ingram, of Johnston Co., N. C., and was born Feb. 12th, 1814.

She was married to Mr. R. A. Adams March 4th, 1834, by whom she bore four children, three sons and one daughter, her husband and three sons preceded her in death. Mother joined the Primitive Baptist church at Clement and was baptised on the second Sunday in June, 1873, by Elder Moore Stephenson. In 1875 she moved her membership to Smithfield where she remained until her death, she always filled her seat when not providentially hindered, and always considered it a high privilege to meet the brethren and sisters. Her general health had been very good until a few months before her death it became impaired, and on the 18th of February she was taken with La Grippe with which she suffered intensely for ten weeks, but was kindly cared for in the home of Brother Seth Woodall.

Mother was always cheerful and ready to lend a helping hand to those in trouble and affliction; she was loved and respected by all who knew her.

On Saturday morning, May 3rd, her remains were carried to the town Cemetery, and laid beside her husband who preceded her seven years.

I miss dear mother's presence very much, but she left many bright evidences that she is now in Heaven and enjoying the fullness of an ever blessed Savior, who I hope will sustain and keep me from all harm.

Your sister, in hope,

MARY E. ADAMS

Smithfield, N. C.

LATITIA THOMASSON.

Sister Thomasson, wife of brother G. Thomasson, died near Martinsville,

Henry county, Va., June 28th, 1890; aged 65 years, 5 months and 28 days. The deceased was the daughter of William and Elizabeth Coleman. She leaves an afflicted husband, seven daughters and one son, together with a numerous train of relatives and friends, to mourn the loss of a dutiful daughter, an obedient and loving companion, a kind and affectionate mother, one whose presence diffused a glow of love around the family circle, and rendered her home pleasant and happy, and each member of her family could say, I am always glad to meet her and have her company. She was a very industrious woman, ever ready to aid in promoting the interest and happiness of her family. To do good to those around her seemed to be a prominent characteristic of her nature. Therefore she was always cheerful and happy in the discharge of duty.

Sister Thomasson had been a professor of the religion of our Lord and Savior Jesus Christ for thirty-four years, but remained out of the church for several years, as many do. On account of her feeling that she was not worthy to be ranked with the chosen people of God, but at length by a power divine we trust she was made willing to take up her cross and follow her blessed Savior through evil as well as good report. She came forward at Old Reed Creek and told the church what she hoped the Lord had done for her in the pardon of her sin. She was received and baptized into the fellowship of the church and lived a consistent member up to the time of her death. Her seat was rarely ever vacant on church meeting days, unless providentially prevented. It always seemed to be a great pleasure with her to meet with brethren and sisters. No doubt but she could adopt the language of David and say, she was glad when they could say, Come let us go up to the house of the Lord. I have been acquainted with sister Thomasson for many years, and particularly so since we have been united in the same church, and I can say that I have never heard any person say anything against her. Her walk and de-

portment has been that of a christian. She had a good name among her neighbors and the brethren and sisters in the church. What a great thing it is to have a good name. I think Solomon says a good name is better than precious ointment. But she is gone from this world of trouble, sickness, pain and death.

I did not have an opportunity of visiting sister Thomasson in her affliction, but learned that she seemed to be resigned to the will of her heavenly Father; said the sting of death was all she feared; talked some to her friends; made choice of her burial ground, which was at the old church where her membership was, also who she wished to preach her funeral, which was Elder Z. T. Turner, my son, the beloved pastor of that church.

We as friends, brethren and sisters, tender our condolence to brother Thomasson and his bereaved family and say, Dear children, endeavor to follow the footsteps of your mother.

E. B. TURNER.

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PENELOPE BRAY.

She was born Oct. 29th, 1829, and died Aug. 6th, 1890, making her stay on earth nearly 61 years. She was born in Henry county, Va., and has lived there the most of her life. She leaves three sons to weep with their father and many friends and kindred. She had been afflicted with dyspepsia for thirty years, and it wound up with that dreadful disease, consumption. She was confined to her bed some time before her death, but bore all her afflictions without a murmur. She was not a member of any church, but believed strongly in the Primitive faith, and professed to have a hope in Christ sometime before she died. She told me that she felt that the Lord had forgiven her sins, and said she hoped to be better off when she left this world, and said a few hours before she died that she was willing to go, and told the place where she wanted to be buried at, and fell asleep in Jesus as I hope, without a struggle. She is now singing with the

angels around the throne of God, and O! may I be blessed with the mercy of God to meet with mother who has gone before. God has seen fit in his wisdom to call her from this world of trouble. Home has no charms for her now, and my poor old father looks like one alone, and O! may the God of all love be with him, and comfort him, and prepare him to meet with mother. May God prepare my two brothers to meet the blessed Lord where we all may join in praise to his blessed name, and enable them to say, Thy will be done on earth as it is in heaven. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

May all the brethren feel to ask the Lord to remember the unworthy writer of this who feels to be the least of all God's saints, and feels the throbs of a troubled heart on account of his mother. None know how near the mother is until death comes, then they can feel the ties of nature must be broken. O! how hard it is to give one up that is so near as a good, kind mother.

C. D. BRAY.

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MRS. MARY A. TRAVIS.

Death has again visited this community and called from time to eternity another dear friend and neighbor, Mrs. Mary N. Travis who was born in Caswell Co., N. C., about 1812, and died in Caswell Co., N. C., Oct. 25th, 1888. Her maiden name was Ingram. She was married to Mr. Isaac Travis in 18— She was the mother of eight children, four sons and four daughters, left only two living, a son and a daughter, both married. She was raised by religious parents, Primitive Baptists, she never made any open profession of religion, but was a strong believer in the Primitive Baptist faith, and loved to hear it preached. She was expected to offer to the church for some years but never did. Her walk was that of a christian, and her chief delight seemed to be to read the Bible and ZION'S LANDMARK, and other religious books. She was an honest, quiet, peaceable woman, and it is hard to realize that the good hearted, noble woman is dead; but like many

others death came to her in an hour she knew not, and suddenly summoned her away to try the realities of another world. The voice which has so often mingled with ours is now forever hushed in death, and the form that stood among us is now laid beneath the silent sod. Mrs. Travis left an aged and afflicted husband, who has and will sadly miss her. He has been in bed and almost helpless now for the past eight months. She was everything that a wife and mother could be. She was economical, and a loving, affectionate wife, was ever ready to administer to his wants, to comfort him in trouble, and sympathize with him in afflictions, and many the long, long days and nights she has lingered around and watched over him in sickness, and always true and faithful. Her children have lost a loving, tender hearted, and instructive mother, the community a sincere friend. She was ready to help the sick and needy as far as she was able, and to speak words of comfort to the afflicted and distressed, and point them to a higher power. We fully believe she was a christian. The writer knew and loved her from my earliest recollection. It was always a pleasure to meet with and hear her talk. She was mild and pleasant. She possessed many good traits of character. It would take pages then the half not told. The bereft husband is not a member of any church, but his belief is that of the Primitive faith. All of her daughters were professors of religion, none of them joined any church, but the one now living is a strict member of the Primitive Baptist church at Moon's Creek, Caswell Co., N. C. Mrs. Travis had an unusual amount of trouble and afflictions in her family during and since the late war. She lost her five oldest children, all grown, two daughters and three sons, in the course of thirteen months.

Mrs. Travis had great sympathy for little children. A short time after the war she took two, one in his second year, and the other in her third year. She was a mother to them, and appeared to think as much of them as though they were her own children, and they

loved her and always called her Mama.

She was troubled with heart disease. A few days before she departed she said it was her desire to pass away and not be confined long. The day she died she said she felt better than she had for a long while, and went a short distance to the grave yard, and walked and looked around there, then returned to the house and complained of feeling chilly. She ate dinner as usual, then knit awhile, then complained of feeling sleepy and drowsy, and went a few steps to lie down and fell by the side of her bed, and breathed her last in a few minutes. The time of her departure had come, the Lord saw proper to remove her from this world of trial, troubles and afflictions, and we hope to a world of bliss where she will be free from all the sorrows, cares and pains of this world. Now may he who works in a mysterious way his wonders to perform lead the sorrow stricken husband to Jesus.

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

SUSAN T. WHITE.

Purley, N. C.

NINA MCDOWELL.

Died on the 5th of June, 1890, at the residence of Dr. J. P. S. , in the town of Kittrell, North Carolina. Miss Nina McDowell, daughter of Patrick and Mary McDowell, late of Edgecombe county, aged forty-one years, nine months, and two days. The deceased had been in a bad state of health for nearly twelve months previous to the last attack which resulted in her death, having been confined to her bed only about six weeks. In all her suffering, which at times was great, she manifested a spirit of christian resignation to the will of the Lord, desiring to depart and be with Jesus, which she felt was far better than a life of affliction in this sorrowful and sinful world. She was led to see, during the last sickness, great beauty in the religion of the Primitive Baptists, having been raised by a devoted and true mother in Israel, a faithful and contestant member of the church at Lawrence's. She often gave expression to

a feeling of love for or confidence in the Baptists, making mention of her sainted mother as a bright example of love and faith in the ever blessed doctrine of the grace of the Lord Jesus Christ, whose blood alone could save lost sinners. As the hour of death drew nigh she remarked to a friend, I could go without a regret if I could only take my sister Mary with me in my arms. To her, death had been robbed of all his torments and fear, for in heavenly vision, by the grace of the Lord, she could realize victory through the blood of the Lamb. She said to those around her, I am almost to the river, and will soon be over, everything so beautiful and bright. I would I could make you all see it as I do. Thus died one who was patient, faithful and loving during life, and resigned to the will of the Lord.

Her dying request was that her remains be buried in the Primitive Baptist churchyard in Tarboro which request was granted by the church authorities, and she was buried in the presence of a large number of sorrowing relatives and friends.

JAMES S. WOODARD.

DR. AMOS A. BUSSEY

Was born Oct. 21st, 1857, and died at the residence of his brother-law, Mr. Lewis F. Jamison, with whom he made his home, in Franklin county, Va., June 21st, 1890, at 5 o'clock in the evening—making his stay on earth 32 years and 8 months.

Mr. Bussey was the youngest son of the late Wm. Bussey and his wife Julia: His parents died when he was quite a boy, and he went to live with Mr. Lewis F. Jamison who had married his sister Angeline. He inherited a few hundred dollars from his father's estate which was taken care of for him until he was capable of managing for himself. He labored on the farm with Mr. Jamison, receiving from that gentleman reasonable wages which he took care of and used to good advantage, sometimes trading in horses and cattle in which he had some success, so that he acquired a handsome little sum of money which was not wasted foolishly but put to a good purpose. He had an active mind and he did not let it lie dormant—but put it to work.

He entered the school of Profs. Wiseman & Miller, at Hylton, Floyd county, Va., with several of his associates, where he continued for two sessions and left the institute much improved, in a literary

sense, and carried with him the respect of the teachers and the whole school. After remaining at home a few months he concluded to attend the Baltimore College for the purpose of studying medicine. He therefore went to Baltimore and spent two sessions in that institute, where he applied himself to hard study, and at the end of the second session graduated and received his diploma. Upon returning he continued to make his home with Mr. Jamison—not now a mere stripling, but an accomplished gentleman, beloved and respected by almost every person who knew him. I hope I am not exaggerating when I say he was the pride of the neighborhood. All felt proud to have him in their company. He was looked upon as the coming physician. The laws of this State require all physicians who are starting out to pass an examination before a medical board before they are licensed by the courts to practice. This Mr. Bussey had not yet complied with, therefore had not entered fully into the practice. Had he lived no doubt he would have attended the next sitting of the Board and have passed the necessary examination. While he had not yet entered fully into the practice of medicine, yet he was often sent for to see the sick, and successfully treated quite a number of cases. So successful was he and polite, kind and generous, that the people all seemed to love and honor him. Our hopes were high; but alas! what are we? All our hopes are often blasted in a moment.

Well might the poet say :

“Our joys on earth how soon they pass,  
Our brightest hopes decay.”

Death marked our dear young friend for his victim and so launched his fatal dart. God thought or saw proper to take him from the field of his usefulness and the society of his friends. It was for the best, for God does all things for the best, tho' man is vile enough sometimes to presume otherwise.

The Dr. had all the attention paid him during his fifteen days of sickness, that kind friends and the best medical skill of our country could bestow. But to no avail. His time had come and he had to go. Could the prayers of his friends or the skill of his physicians have saved him he would not have gone. But, all failed. Well may the prophet say: “Who is he that saith and it cometh to pass, when the Lord commanded it not,” Lam. 3: 37.

Dr. Bussey was not a member of the church militant, and if ever he professed a hope in Christ it was never made public. But he was a firm and uncompromising believer in the Bible and the sovereignty of God. He was a great reader and delighted to read his Bible and always eagerly sought and read the *LANDMARK* rejoicing in the doctrine set forth in it, was a regular attendant at preaching, and when the great truth of salvation by grace was dwelt upon his fine face would brighten up and he seemed never to tire on it. He said to Mr. Jamison and the humble writer while on his death bed that God would harvest the church. I told him yes, when he remarked, yes I have never had a doubt of it. This was about all he said upon the subject. This was just one week before he died. He bore his affliction with patience and seemed to be resigned to the will of the Lord, was heard to call on the Lord in prayer, seemed to retain his mind to the last, talked to Dr. M. T. Green probably not over three minutes before he died, seemed to just lie and breathe his life away. We feel to bow with humble submission to this to us sad bereavement, confidently believing that he gained victory over death through Christ. A large congregation attended his burial. Many were the tears shed over his manly form as it lay cold and still in death. He was buried on June 22nd, beside his father on what was his father's old farm. Thus passed from our midst one of our most promising and loved young men. Peace be to his ashes. May God comfort his brothers and sisters and friends, is the prayer of one who feels to deeply sympathise with them in this their great loss. May they all bow with reverence to this dispensation of an All-wise God. The humble writer tried to preach to the large crowd assembled at the burying of our young friend from Lam. 3: 37-38.

Yours, in affliction,

J. C. HALL.

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LUCY LUNDY.

Lucy Lundy, William Lundy's wife, was born Feb. 16th, 1820, was married March 16th, 1841, joined the Primitive Baptist Church in Oct. 1852, was the mother of 12 children and lived to see eight of them grown and married and seven of them members of the Primitive Baptist church, and was a consistent member

about thirty eight years; was seriously afflicted about twenty years, but enabled to bear her afflictions patiently to the last extremity of mortality, when God's opportunity in his supernatural ruling in his providential care, for an heir of eternal life, released her soul from the shackles of dull mortality. She died in triumph of the faith once delivered to the saints, on June 1st, 1890, aged 70 years, three months and 15 days; was a chaste keeper at home, filled her seat in the church and family circle while she was able to sit up, so determined to do her duty, after she became unable to walk or ride horseback, she would have her bed placed in a wagon on church meeting days, particularly at communion, and feet-washing; took two men to place her in the wagon, and hauled in front of the stand, where she could hear the preaching. Enjoyed it wonderfully, the Deacons would wait on her with the bread and wine, then one of the dear sisters would take the basin of water and towel, get up in the wagon and wash her feet. She was a lovely, dutiful, obedient member, of the Primitive Baptist church. Never had any trouble with the church, or any of its members. She was believed and beloved wherever known, was one of the loveliest, tender-hearted and affectionate companions and mothers I ever saw. After she was so prostrated that she could not bear to be hauled to meeting, she would ask me to get the brethren to preach at our cottage which I often did; after preaching she would talk of the goodness of God, and the way of salvation, which is Jesus, the Saviour of sinners. The sad bereavement and terrible scene took place the first day of June while Elder Taylor and I were in Eastern N. C. How lonely the mansion, how lonesome the bed-chamber, for her counsel and instruction will be heard no more. She seemed to think more of her children than most mothers. She was conscious to the last, but could not speak plainly for a few hours before she died. She tried to tell something, but those around could not understand only the name Bob, her youngest son.

He ought to remember his dear mother.

WILLIAM LUNDY.

REMARKS.

Sister Lucy Lundy was the wife of Elder Wm. Lundy, who travels and preaches much. He was on a tour of appoint-

ments in this country when she died.

An account, given by herself, of her sufferings was published in the LANDMARK a few years ago. For nearly twenty years she had been helpless. Her patience, gentleness, loving endurance and devotion to truth in her long confinement was remarkable. Who knows the sufferings of such people? The Lord only knows.

P. D. G.

PLEASE READ CAREFULLY.—

To any subscriber who is behind and will pay up to date, and one year in advance, we will send one copy of the book entitled "Treatise on the Book of Joshua," free; and any one whose subscription is now paid in advance one year and will send us one new subscriber accompanied with two dollars we will send to both the old and new subscriber a copy of "Joshua" free, and the person for whom the money is sent a copy of ZION'S LANDMARK for one year. Any one sending us eight new subscribers with \$12.00 in cash, each subscriber shall receive the LANDMARK for one year, and the getter up of club will receive a copy of the "Church History," also a copy for "Joshua" free. We offer these inducements hoping those who are behind on our books will pay up this Fall so as to enable us to improve the paper, to get new type for it, &c. The larger our circulation the better paper we are enabled to give our readers, and hope that each one will individually do what he can to increase the circulation of the LANDMARK.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JAMES S. DAMERON.

Pleasantville.....	Wednesday after 2nd Sun, in Sep.
Hillsdale.....	Thursday
Sardis.....	Friday
Buffalo.....	Saturday
Snow Creek.....	3d Sunday
State Line.....	Monday
Town Creek.....	Tuesday
Stewart's Creek.....	Wednesday

Dover..... Wednesday night  
 Fisher's River..... Thursday  
 Thence to Mountain Association.

J. T. STEWART OF ALABAMA.

New Hope..... Monday, Sep. 15th  
 Bethsada..... Tuesday  
 Black River..... Wednesday  
 Mingo..... Thursday  
 Thence to Seven Mile Association at Reedy  
 Prong.

I shall, if the Lord will, accompany Elder  
 Stewart. We will need conveyance when off  
 from R. R. Hope brethren and friends will turn  
 out and hear Elder Stewart. I think he is a good  
 minister of Jesus Christ. J. E. ADAMS.

JOSEPH E. ADAMS.

Salem..... Monday after 4th Sun. in Sep  
 Antioch..... Tuesday  
 Sandy Grove..... Wednesday  
 Peach Tree..... Thursday  
 Castalia..... Friday  
 Thence to Kehukee Association.

Old Town Creek... Tuesday after 1st Sun in Oct  
 Autrey's Creek..... Wednesday  
 Tyson's..... Thursday  
 Meadow..... Friday  
 Thence to Conantnea Association.

LaGrange..... Monday night after  
 Sandy Bottom..... Tuesday  
 Haskins' Chapel..... Wednesday  
 Beaver Dam..... Thursday  
 Thence to White Oak Association.

Hosea Fountains..... Tuesday after  
 Cypress Creek..... Wednesday  
 Muddy Creek..... Thursday  
 Elder L. H. Hardy will accompany him from  
 the Kehukee to the White Oak Association. They  
 will need conveyance.

WILLIAM LUNDY and ISAAC JONES.

Wednesday before 2nd Sun. in Sep... Good Hope  
 Thursday..... C. B. Mabrey's  
 Friday, Saturday and Sunday... New River Asso  
 Monday after 2nd Sun..... C. L. Culler's  
 Tuesday..... Harmony  
 Wednesday..... Meadow Creek  
 Thursday..... Union  
 Friday, Saturday and Sunday..... Centre Asso  
 Monday..... Senter  
 Tuesday..... Cranberry  
 Wednesday..... Sparta  
 Thursday..... Mitchell's River  
 Friday, Saturday and Sunday... Mor.tain Asso  
 Tuesday after 4th Sun in Sep... Elk Creek  
 There Elder Lundy leaves Elder Jones for the  
 West.

Wednesday Elder Jones will preach at... Sparta  
 Thursday..... Zion  
 Friday..... Cross Roads  
 Saturday..... Crab Creek  
 Sunday..... Fisher's Gap  
 Monday..... Zion Hill  
 Tuesday..... Stewart's Creek  
 Wednesday..... Dover  
 Thursday..... Union, Surry co., N. C  
 Friday..... Cedar Grove  
 Saturday..... Pilot Mountain  
 Sunday..... Volunteer

RECEIPTS.

ALA.—B W Childress 3 Elder J T  
 Stewart 1 50 Wm Braden 6

FIA.—D F Robinson 2

GA.—T E Sikes 5 By Elder A B  
 Whately 5

KEN.—B B Pullam 4 Mrs H Aylor 2  
 N. C.—T W Yelverton 1 50 I B Far-

mer 2 S R Moore 1 50 Mrs S M West-

field 1 20 W A James 3 R G Alred 1 50  
 T C Enoch 1 J T Cook 1 50 B H Pru-

itt 1 50 W G Dix 1 50 H C Lackey 1  
 50 J T Johnson 1 50 J W Terry 1 50 W

H Gordon 1 50 John Wright 2 E Buck-

ner 1 75 H J Allred 1 50 Mrs T W Hop-

king 1 50 J W Rice 1 50 J W Doggett

1 50 Josephine Walker 3 Elder P W

Williard 1 50 G W Brooks 1 50 C T

Hudgins 1 50 Elder A Black 1 50 J

H Boroughs 1 50 D R Clayton 1 50 C

C Clayton 1 50 D Strader 1 Mrs J W

Somers 1 50 Elder Y I Monk 2 W A

Warren 1 50 Mrs S C Wyatt 1 W M

Summers 1 50 Mrs C Crupton 1 50 E L

Apple 1 50 Elder Ellis Faucett 3 E S

Malone 1 50 W L Brooks 60 M Brown

1 50 Mrs E R Hall 1 50 Mrs Mollia A

Evans 1 50 Amos Stephenson 2 Mrs B

T Aycock 2 By Elder A N Hall 1 50

Elder J M Harris 7 50 Elder J A Wil-

liams 1 50 J G H Mitchell 3 Elder S P

Terry 1 50 J W Harris 4 50 Elder Y I

Chandler 9 J H Clayton 7 50 Elder D

R Moore 1 50 Elder B C Pitt 3 25  
 G C Farthing 10 Elder Isaac Jones 7  
 50 W T Corner 3 G W Carter 1 50  
 I P Bean 1 50 W A Penny 1 50 El-  
 der W E Adams 1 50 Elder W C  
 Jones 75 Mrs N Summers 1 50  
 LA.—By L L Thomas 1 50  
 TEX.—T J Burks 5  
 VA.—J P Profit 1 50 W G Giles 1 50  
 T H Brumfield 1 50 Elder W S Minter  
 3 Wm Jefferson 1 50 Louisa Parker 1  
 50 R B Adams 1 50 D Owen & Son 1  
 50 George Hodnett 2 Richard Yates 2  
 F Wright 1 50 John Hodnett 1 50 F  
 T Brumfield 50cts D C Edwards 2 W  
 F Jefferson 1 50 E W Emerson 2 H  
 W Chancy 3 J J Smith 1 50 W H  
 Wilson 1 50 A C Owen 1 50 W H Fer-  
 guson 3 A C White 1 50 Julia Shelton  
 2 Elder S M Price 3 H A Brumfield 1  
 50 W S Dodd 1 50 Elder T N Walton  
 1 50 H C Hines 1 50 B T Butcher 3

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

## TRAINS GOING SOUTH.

Date	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sunday.
Leave Weldon	12:30 p. m.	5:43 p. m.	9:00 a. m.
Arrive Rocky	1:45 "	.....	7:10 "
Arrive Tarboro	*2:00 p. m.	.....	.....
Leave Tarboro	10:20 a. m.	.....	.....
Arrive Wilson	1:20 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	*2:30 p. m.	.....	.....
Arrive Selma	3:40 "	.....	.....
Arrive Fayetteville	6:00 "	.....	.....
Leave Goldsboro	3:55 "	7:40 a. m.	8:35 a. m.
Leave Warsaw	4:10 "	.....	9:34 "
Leave Magnolia	4:24 "	.....	9:47 "
Arrive Wilm'gton	5:50 "	9:55 a. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:34 "	5:30 "
Arrive Warsaw	.....	7:45 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:15 "	6:51 "
Leave Fayetteville	.....	3:40 a. m.	.....
Arrive Selma	.....	1:00 "	.....
Arrive Wilson	.....	12:10 "	.....
Leave Wilson	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:18 "
Arrive Tarboro	.....	*2:00 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:57 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m. Arriving Greenville 5:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m. Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:30 p. m. Plymouth 7:50 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:10 a. m., 9:55 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:50 p. m. Returning leaves Clinton at 8:20 a. m., and 1:10 p. m. Connecting at Warsaw with Nos. 41, 43, and 78.

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.

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# Zion's Landmark.

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Zion's Landmark Print, Wilson, N. C.

J.R. Tompkins  
1890

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

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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 CAUSE OF JESUS.

## A SERMON.

BY J. C. PHILHOT, OF STAMFORD, LIN  
COLNSHIRE, ENGLAND.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

"Looking unto Jesus, the author and finisher of our faith."—Heb. xii. 1, 2.

[CONTINUED.]

2. But this race is set before us also in the example of the Lord Jesus Christ, who, when here below, ran a race that God had appointed him, for he had a work to perform which his Father gave him, and which he finished to the uttermost; whereby we can see in the example of that most blessed Lord, if we are to follow in his footsteps, that there is a work to be done also by us, not indeed like his, meritorious and justifying, but an exercise of those Christian graces which shone forth so conspicuously in him. Thus we see in his holy example that there is a faith, a hope, a love, a patience, a submission to God's will, a glorifying him in heart, lip, and life, by the exercise of which we follow in his steps; and we may be assured that only so far as we follow in some measure in the footsteps of Jesus do we run the race set before us.

The saints of God, too, who have lived and died before us, have left us the pattern of their faith and obedience for us to follow. We see it in all the bible saint, whose experience is left upon record, that we might compare the work upon our heart with what we read is wrought upon theirs, and not their experience only of God's goodness and mercy,

but their trials, temptations, and sufferings, with their faith and obedience. This made the apostle say—"Whose faith follow, considering the end of their conversation." (Heb. xiii. 7.) And he proposes himself as their pattern—"Be ye followers of me even as I am also of Christ Jesus." Thus James also bids us take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience (James v. 10); and the Church is bidden to go her way forth by the footsteps of the flock. (Song i. 8.) None can run this race but the saints of God, for the ground itself is holy ground, of which we read that "no unclean beast is to be found therein." None but the redeemed walk there; and none have ever won the prize but those who have run this heavenly race as redeemed by precious blood.

Bear in mind, then, that the first thing is to see the course marked out before our eyes as set before us in the Scriptures of truth, in the example of the Lord Jesus Christ, and in the experience of the saints.

Now no sooner do we see by faith the race set before us than we begin to run; and, like Christian in the "Pilgrim's Progress," we run from the City of Destruction, our steps being winged with fear and apprehension. All this, especially in the outset, implies energy, movement, activity, pressing forward; running as it were for your life; escaping, as Lot, to the mountain; fleeing, as the prophet speaks, "like as ye fled from before the earthquake in the days of Uzziah" (Zech. xiv. 5); or as the manslayer fled to the city of refuge from the avenger of blood. As then the

runner stretches forward hands, and feet, and head, intent only on being first to reach the goal, so in the spiritual race there is a stretching forth of the faculties of the new-born soul to win the heavenly prize. There is a stretching forth of the spiritual *understanding* to become possessed of clear views of heavenly truth. There is a stretching forth of the *desires* of the heart to experience the love of God; to feel acceptance with him through the blood of sprinkling; to know the way of salvation for ourselves, and to have clear evidences that our feet are in it; to receive tokens for good, and manifestations of the pardoning love of God; to walk in his fear, live to his praise, and enjoy union and communion with the blessed Lord. And there is a stretching forth of the *affections* of the heart after Jesus and the truth as it is in Jesus, with many longings, breathings, earnest cries, and fervent wrestlings at the throne of grace, that we may know the truth and by the truth be sanctified and made free. So that when we look at the word "race" as emblematic of a Christian's path, you see that it is not any movement of the body, what the apostle calls "bodily exercise," that is intended, but an inward movement of the soul, or rather of the grace that God has lodged in your bosom, and to which are communicat'ed spiritual faculties, whereby it moves forward in the ways of God, under the influences of the Blessed Spirit, "I will run the way of thy commandments, when thou shalt enlarge my heart." (Ps. cxix. 32.) Then every fervent desire of your soul after the Lord Jesus Christ; every inward movement of faith, and hope, and love toward his blessed name; every sense of your misery and danger as a poor, lost, condemned sinner, whereby you flee from the wrath to come; every escaping out of the world and out of sin for your very life, with every breathing of your heart into the bosom of God, that he would have mercy upon you and bless you; all these inward acts of the believing heart in its striving after salvation as a felt, enjoyed reality, as the prize of our high calling, are

pointed out by the emblem—"running the race set before us." The Christian sees and feels that there is a prize to be obtained, which is eternal life; a victory to be gained, which is victory over death and hell; and he sees the certain consequences if the prize is not obtained, this victory not won—an eternity of misery. He sees, therefore, let others think and say what they may, he must run if all stand still, he must fight if all were overcome. Thus as the Blessed Spirit works with a divine power upon his heart, he gives as if new wings to his feet and fresh desires to his mind, and from time to time rekindles those apprehensions of the wrath of God, those desires to be right, those fears to be wrong, that dread of hypocrisy and self-deception, that longing after Christ, his blood, and love, whereby he is urged on again and again to run the race set before him. And if sometimes he feels weary in running; if sometimes he be inclined to sit down by the way, to fall out of the course, and to give up heart and hope, fresh energy comes from above, fresh strength is communicated to his soul, and again, in the earnest breathings of his renewed spirit and the desires of his mind, he runs the race set before him. But to do this or any part of this a man must have the life of God in his soul. To begin to run is of divine grace and power; to keep on, he must have continual supplies communicated out of the fulness of a covenant Head; and to be enabled to persevere to the end so as to win the prize, he must have the strength of Christ continually made perfect in his weakness. But he does win; he is made more than conqueror through Him who loved him. Jesus has engaged that he shall not be defeated; for the race is not to the swift nor the battle to the strong; but the lame take the prey; and not by might nor by power, but by my Spirit, saith the Lord of hosts.

II.—But this leads me to show *how the race is to be run*. There are three things the apostle speaks of as being necessary to run the race aright. The first is, to "*lay aside every weight*;" the second, to lay aside "*the sin which doth*

*so easily beset us;” and the third, to “run with patience.”*

1. If a man were engaged to run a race, and that not for a temporal crown—not for a poor, mercenary reward, but to run for his life; to run as the man ran who had killed his neighbour unawares, and at whose wheels the avenger of blood was; surely, he would not load himself with many weights; he would not wear an extra quantity of clothes; he would not put on a thick pair of shoes; or even carry a heavy purse of gold in his pocket. But he would rather strip himself, as far as he could, of all unnecessary clothing; and if, on his starting, he still wore a certain quantity, as he found they incumbered him, and that at every step he became in consequence weaker and weaker, and he would throw off garment after garment that he might not be overpowered by their weight. Thus it is in running the spiritual race. Before we make the first start we are already loaded with weights; there is every difficulty and obstacle in the way at the outset, and these so great that many who seem to desire to run never overcome them.

And this seems to be more especially the case with the child of God. How continually, when the grace of God first touches the sinner's heart, difficulties which seem insurmountable, and which indeed but for divine grace would not only seem but actually be insurmountable, stand before him in the road. The opposition of relations, perhaps of a father, who would sooner follow him to his grave than see him what is called a saint; it may be the persecution of a partner to his bosom; the hostility and undisguised contempt of his own children; his situation in life, with all its prospects; his business or occupation, which may be of that peculiar nature that the very profession of godliness will seriously endanger his welfare, and bring himself and his family to poverty; what difficulties of this kind often stare at a man in the face when he first begins to have some desire after the things of God! And the higher the station in life the greater the difficulties. The poor have their difficulties.

and sometimes their persecutions, in the outset, but nothing like those who occupy a higher position in the social scale. This made the Lord say that “it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.” But whether rich or poor, every runner has his peculiar weights which he has to lay aside; and unless grace be in his heart, he cannot do so. Many have desired to be what is called “religious,” and have made a few feeble, oft-repeated and as oft-defeated attempts to come out of the world and seek the salvation of their souls, but have been appalled by the difficulties in the way. They have not had strength or resolution to begin, because they found at the very outset, at the very entrance in the race, there were such pressing difficulties to be encountered. They had relations who frowned; their worldly circumstances were imperilled; they had to face the frowns of a world whose frown they feared and whose smile they loved; and thus at the very outset they gave up, because they could not lay aside every weight. But grace, in a child of God, overcomes these obstacles. It plants in his conscience those deep convictions and it sets before his eyes such a sense of his lost, ruined condition; he is so stung by guilt, pierced by the arrows of the law, condemned by his own conscience, and has such a view of death and judgment and what awaits those who live and die unpardoned, that he breaks through every obstacle; however weighty, however numerous, he bursts through them all. He says—“My soul is at stake: what are relations to me, if to serve them I am imperilling my soul. What is father; what is wife; what are children; what are house or land; what is everything or anything of an earthly, perishing nature, if I am to die under the wrath of God?” Therefore, he breaks through them all; and he finds it easy to do so, for at best these difficulties and obstacles are but cobwebs when met by a firm resolution. In fact, they are difficulties only to cowards; obstacles only to those who were but too willing they should be such, who

only wanted an excuse not to run. When, then, grace enables a man to break through them, he finds them as Samson found the withes and bands that bound him. Grace in the heart enables a man to set his face against all opposing obstacles: he breaks through them all, finding them no barriers to his making the start; and laying aside the weights, he begins the race set before him. Like a runner beginning a race, he is at first all ardour, full of strength and energy, his eye bent upon the crown, his feet unincumbered; and he runs eagerly on. But after a time, he begins to find that he has not laid aside every weight; and as his strength begins to fail, the weights he carries make themselves manifest as incumbrances. He has not yet got thoroughly rid of the world. He may have thrown off the world without, but there is the world within of which he cannot so easily divest himself. He has thrown aside outward sins that once pressed him down to earth and were clogs and fetters to his labouring feet; but he begins to find that his sins within he cannot so easily lay aside; that if enabled by grace to break off commission of sin outwardly, there is still an evil heart that is ever bringing forth fresh occasions and fresh temptations to evil. He finds also that it is only by grace he can lay aside these weights; that every thing that does not help, hinders; and everything that does not urge forward, keeps back. Thus he finds that he has to lay aside many things which at first he did not feel to be weights; to give up many practices, principles, and dearly cherished idols, for he finds that now, unless he lays them aside, he is so clogged and impeded by them that he is sure he shall never come off conqueror. He begins to find that not only sin of every shape and name that is in the heart, as it rises to view and demands gratification, becomes a weight that clogs his feet, but his own strength, wisdom, and righteousness; his own resolutions, vows, and promises; his own fleshy piety and creature holiness are also incumbering weights which he must lay aside.

Now, then, shall he so run as to obtain,

when instead of getting stronger he becomes weaker, and instead of gathering fresh courage with every step, feels himself more and more faint and more and more feeble as the race is prolonged? If the Lord, then, were not with him in the race, he must sink; if he who is the strength of his people did not give fresh strength to his feet; if he who teaches the hands to war and the fingers to fight did not make his feet to be as hinds' feet, they would fail him in this race for life or death. But the Lord, by his spirit and grace, keeps giving him fresh strength and power; sets before him fresh motives to run; urges him forward sometimes by terror, and draws him forward sometimes by love. Thus receiving mercy, he faints not, but holds out and holds on. This in fact is the grand secret of the successful runner. Thus Paul ran. "I therefore so run; not as uncertainly." What then makes the difference between the runners who fail and the runners who win, but that the one runs in his own strength and the other in the Lord's; that the one runs by works and the other by faith; that the one runs by free will and the other by free grace?

2. But after a time he finds that there is a sin "which doth very easily beset him;" and if enabled to lay aside the various weights which I have named, he cannot with equal facility lay aside the peculiar sin. But what is this besetting sin which the apostle here bids us lay aside? It is not as many interpret the words, that sin to which this or that person is peculiarly addicted, such as pride, covetousness, sensuality. It is perfectly true that we all have our peculiar besetments, but it is not of these that the apostle here speaks; for the sin which all that run are to lay aside besets all runners alike, which would not be the case with each man's peculiar temptation. But the sin which doth so easily beset us all is the *sin of unbelief*. It is in the original a very impressive word, for it means a garment which hangs loosely about the feet, and, as the runner presses forward, throws him down. We may picture before our eyes a runner thus dressed,

and we should soon see that, finding this loose flowing garment continually impeding his movements and that he is thereby prevented from running actively on, he would throw it aside that he might have full scope to run without its impeding hindrance. But how truly and vividly does this figure represent the nature of unbelief! What spiritual runner does not find, as he runs the race, that unbelief is this besetting sin which more than any other entangles his steps and twines itself round every limb? It is a sin that of all other sins cleaves most closely and most continually impedes every spiritual movement. If you are seeking the Lord with some earnestness in your soul, how quickly unbelief comes in a chilling blast, and how almost instantaneously, like the east winds which we are now experiencing, it nips and chills the tender buds of spiritual desire and the opening life of the soul! How even sometimes it casts a black frost over the blossoms of hope in which the early life of the soul had, as a tree in spring, become clothed, and how in consequence they drop off blighted and withered! But where unbelief is not permitted for a time, as in Job's and Jeremiah's case, to blight hope, how, to revert to the metaphor of the text, it hinders and impedes the step of the heavenly runner! And the reason is, because it is the grand antagonist to that faith whereby alone we are enabled to run at all. This seems evident from the very nature of the race itself. For if faith be the grand influencing motive, enabling us to run, what can hinder the race so much as unbelief, its opposite? How it hindered the children of Israel in running their race to the promised land, so that "they could not enter in because of unbelief." How it hindered Abraham when he denied his wife; Sarah when she put Hagar into a wrong position; Isaac when he secretly preferred Esau to Jacob; Rebekah when she procured by deceit the blessing; Job and Jeremiah when they cursed the day of their birth; David, when he numbered the people; Jonah when he fled to Tarshish; and Peter when he denied his Lord and

Master. And I may appeal to the experience of every saint of God who is running the race, whether he does not find unbelief to be that sin which causes him the greatest amount of hindrance. Then he must lay it aside, or he cannot run so as to obtain. But you may ask how does he lay it aside? Can he without special help? No, assuredly not. To say that he could, would be to give strength to the creature; would be to pluck the crown of grace from the Redeemer's brow and put it upon the head of man. The same grace then that first opened his eyes to see the race set before him, that put his feet into the straight and narrow path; the same grace in blessed exercise enables him by an act of faith to "lay aside the sin which doth so easily beset us." But there is this difference between the heavenly race and the earthly; that in the earthly race, the weight once abandoned is no more felt; the garment laid aside is no more taken up. But not so in the heavenly race. The weights or at least many of them, return, or new ones come in their place; and if the sin which so easily beset us is laid aside, our heart again gathers it up, for unbelief is deeply seated in our very nature, and is continually springing up out of the depths of our carnal mind. If, therefore we are enabled one day to lay aside every weight and the sin which doth so easily beset us, on the next the weights may be as heavy as ever, and unbelief may beset us with still greater power and still greater violence. Yet run we must, and run we shall as helped by the grace of God; and every step so put forward is attained only by laying aside the weights and the sin which doth so easily beset us.

3. But there is another qualification necessary, and that is *patience*, or, as the word means, *endurance*. This is the grand requisite of the runner naturally, if the foot race be of usual length. He can possibly win the prize unless, besides mere fleetness of limb, he possesses great endurance of bodily strength, and, above all, that force and energy of resolution whereby he is determined not to give up, not to give out, but to hold

on even to the very last. This tasks all his power; for a race of any length is not won by sheer agility, by lightness of foot, and nimbleness of limb, but by bodily endurance, by strength of lung and power of muscle, and, above all, by high courage and determination not to be beaten. So in running the heavenly race, It must be run with endurance. It is not to be won by stepping nimbly forward at first, and then, scant of breath and worn out with fatigue, to fall flat upon the course or drop out as unable to proceed further. The heavenly race is not like a foot race in the meadows—a ten minutes' spurt—but a race for life; a race ever renewing and never ending till the immortal crown is won. It will task, then, every gracious energy, and can only be won by the most patient endurance of every spiritual faculty. We shall soon see this if we look to the hindrances and difficulties which meet the runner at well-nigh every step. Look at our own faintness, if we have run long, at our own doubting, misgiving hearts; our own feeble faith, scanty hope, and wavering love. Every thing naturally out of us, every thing naturally in us, calls out for ease, rest, and standing still. To be ever watching, ever praying, ever reading and hearing; ever resisting sin and Satan, denying self, and crucifying flesh; to be ever tempted, tried, and exercised: to be ever under some affliction of mind or body, of family or circumstances; to be plagued all the day long and chastened every morning; how all this daily experience needs patient endurance. Here all fail but the family of God. As then the soul finds more and more of its weakness and helplessness, produced by these painful trials and exercises, it feels the need of patient endurance that it may hold out to the end; for only those who endure to the end shall be saved. Many run well for a time. Many seem as though their earnestness and activity, their zeal and ardour, they would snatch the prize by a few onward footsteps—as though they would gain the victory by the exertion of a day, and win heaven by the earnestness of an hour. But these are the first to give

out; the first, like the children of Ephraim, to turn their back in the day of battle; the first to yield to the foe when sharply pressed. Many run but few obtain. Sin ruins some; error frightens others; the world damns this man's zeal, and prosperity withers that man's ardour, till the course is strewed with the fallen, and a few only struggle to the end. Grace alone secures the prize; and the reason is because the grace of God in the heart is of an enduring nature, and therefore abides when all else is lost. Natural faith soon dies out; creature hope gives up the ghost; and fleshly zeal and earnestness are speedily quenched to the last spark. But grace is of an enduring nature, as being from a divine fountain. "The righteous holds on his way," because grace reigns through righteousness unto eternal life." Therefore, those who are possessed of grace will hold out to the end; they will not only run the race, but win the prize. It will be true of them all what Paul said, of himself—"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. IV. 7, 8.)

III.—But it is time to pass to our third point, which is the "Object towards which we are to look, and the supplies of grace and strength" which enable us to run. Let none of you think there is any strength or power in the creature to run the race, at least with any hope of winning the prize. A dead man might as soon be set to run with a living man as a dead soul to run a race which is wholly spiritual and divine. There must be divine life in a man's soul before he can ever commence the race. Therefore let no one think that I ascribe any power to the creature, or would rob the blessed Redeemer of His crown to give his glory to another. If I did not see it in every page of God's truth, my own experience would give the lie to this. No one can ever run the race set before him,

except by looking unto Jesus. He is at the head of the race; he stands at the goal, holding the crown of victory in his hand which he puts upon the head of the successful runner. Here again we see the necessity of a living faith, for we can only run on as we view Jesus by the eye of faith at the right hand of the Father opening his blessed arms to receive us into his own bosom at the end of the race.

But if we look unto Jesus, it must be, as the word implies in the original, by looking *off* everything else. To run successfully we must not look upon the ground, to see where it is rough and rugged and where it is easy and smooth, that we may pick and choose our way; nor to the right or the left, to see whether the bystanders condemn or approve, hiss or cheer; nor to our own strength or weakness of limb, and swiftness or slowness of foot; nor to the distance behind or the distance before; nor to our competitors to compare our running with theirs; nor to any object that may distract the eye from looking unto Jesus and to him alone. Here all fail but the heaven-taught children of grace. When we look out from off our watch tower, how we see professors of religion running in all directions. The religious world has its races as well as the profane, and there is no lack of entries, prizes, or competitors. But where among them shall we find those, who, looking off from every other object, look to Jesus alone? Nor indeed can any one really look to him but by the special gift and grace of God. He must be revealed to the soul by the power of God; we must behold his gracious Godhead and his suffering manhood by the eye of faith; and we must view him as the incarnate God, the only Mediator between God and man.

*(To be continued.)*

### EXPERIENCE.

With a sad heart and trembling hand I will now try to drop a few lines of my experience, if I can, to try and relieve my mind.

Brother Gold, I have felt for fourteen years I wanted to write what I felt the Lord had done for poor unworthy me. I started once and felt it looked so

small I gave it out and kept it to myself until I have lost three of my dear children, and I can't rest day nor night. It seemed I was bound to write let it be small or not. The first time I was made to mourn on account of my sins I was about 12 years old. I dreamed I was in the midst of a small garden. I saw the moon start to fall from heaven. Mother was near me. I ran and threw my arms around her neck and cried for mercy, for I knew the world was at an end, and I would be lost to go as I was. I awoke and oh such feelings I had I can never express. I tried to pray to the Lord for the first time to please save my poor soul from torment. I would try to find some secret place to try and pray. I felt I was the worst poor mortal that ever was, and there was no pardon for me. I went on in this condition until 1865. I was so miserable it seemed I would die. At night when all but me had retired I was rocking and weeping over my sad condition when these words seemed to appear to me, Do not be discouraged for Jesus is your friend, and if you lack for wisdom He will not refuse to give, and oh what a relief that was to me. I went to bed hoping Jesus was my friend, but oh, instead of feeling better I felt worse. I thought that was nothing but the words of a song and I was mistaken. Jesus was not my friend. I kept all of this to myself and would try to be as lively as I could, and did not want any one to think of my condition. I have danced on the floor and at the same time been trying to pray to the Lord to save my soul from torment. In 1867 I was married and my troubles grew greater, and still I never mentioned them to any one. In 1871 I lost the last sister I had with Consumption, and I had a dreadful cough, and felt my stay here was short, a poor, miserable sinner. I tried all I could to ask the Lord to have mercy on me a poor sinner. I can never forget the old spring where I would go and kneel down, and not one word could I say but O Lord look down and have mercy on me, a poor lost and ruined sinner. It seemed I should die

trying to beg for mercy. One night I was sewing when all was asleep troubled all the time. The thought was plain to me, read the 6th chapter of Pslams. I got up and took the Bible and read the chapter. I could not understand it. I would sometime read it. I would think it was to show me that my sins would be psrdoned, and then I would think it was to show me they would not. I wanted to hear some one talk, and when I get with any I did not care, for I did not want any one to know I was in trouble. Sister Hundley was sick. I went to see her, and when I got near the yard I heard two or three singing. That was before she joined the Baptists. It was Mr. Wood, a Missionary preacher. He was singing, "Pass me not a gentle Saviour." When I went in it was all I could do to keep from shedding tears. Every word was for me. I thought he must be a christian and I must go and hear him preach. The next Sunday myself and husband went to hear him preach. Some one said to me, did'nt Mr. Wood preach a good sermon? I said, he gave good advice. The next Sunday was Bro. Dameron's for me to hear, and his sermon I shall never forget. He told my feelings nearer than I could myself, and my troubles grew worse and worse. In 1874 I felt like I should die. There was nothing more I could do. There was no rest for me day nor night. Lord have mercy upon my poor soul I pray, was my constant prayer. In April one day I started to my fathers which was but little ways. I thought I should die, could not stay at home. I wanted to see Ma. Before I reached the house I was relieved of all my troubles. I could not keep my hands apart, all I could say was, thank God, thank God. I went home, thought I would keep it still to myself, and when I met my husband I could not conceal it any longer. I thought I was just like I wanted to be, nothing would ever trouble me again. I thought that was the prettiest night I ever saw. I could not sleep, the moon shone so bright, I would walk the yard and thank God when all was sleeping, could not eat

any supper. I felt so happy. I felt to be happy for three days, and oh then I commenced fearing I was deceived. I opened the Bible to see if I could find any comfort. I opened at "We know not whither it cometh, nor whither it goeth, so is every one that is born of the Spirit. I felt like I could not stay from the people I loved so well, yet I could not feel good enough to be among them. I stayed away as long as I could, and could not stay any longer, was received and baptized by brother J. S. Dameron. Then my next trouble was when I first communed. The whole week before I was in trouble, felt it was the worst thing on earth to commune if I was not worthy, tried to pray if I was not worthy I would be sick, so I could not eat. Sunday morning came, had no excuse but the saddest poor soul that ever was. I thought to eat and drink of the Lord's supper unworthy. I had this feeling until I had been there sitting on the bench when these words came, I am not ashamed to own my Lord, and I felt so bright and thankful.

Your unworthy Sister,

J. P. H.

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DEAR BROTHER GOLD:—I feel this morning that I want to say a few things to the Lord will. My mind is treacherous, but one thing I hope I desire is that I may dwell in the House of the Lord all the days of my life. The wickedness of the land seems so great, yes my own heart has its full share, it looks like it is a flood, it seems I have to some extent lost that sweet and harmonious sound that used to fill my heart with joy unspeakable. Brother Gold, would it be a miss for the church of God and his followers to have a day set apart of fasting and prayer to Almighty God supplicating him at the throne of grace in behalf of his people for the out pouring of his holy Spirit to revive his work of grace in the hearts of his people every where throughout the borders of Zion, support truth and overthrow error, and send forth more laborers in his vineyard, and cause brotherly love to flow from heart to heart and

also cause many who are in darkness to see great light.

Brother Gold, in 1st Peter 3rd chapter 19th verse I have had some thought, where Jesus went and preached to the spirits in prison, was it to those in confinement or was it to those that were quickened and not delivered. When you have leisure and a mind I would like to hear from you.

Pardon my weakness, affectionately yours,  
A. REED.  
Winston, N. C.

## ON THEOLOGICAL SCHOOLS.

BY JOSHUA LAWRENCE.

I now come to enquire into the origin of theological schools. There can be no doubt but the people before the flood had some way of instructing their youth in matters of their religion and other things; but history furnishes no proof of schools before the flood. After the flood, the Chaldeans founded the first kingdom if my memory serves me; and to them the origin of astronomy and the worship of idols may be safely attributed—of which kingdom was Abraham, Issac, Laban, Lot and Jacob. From this kingdom or nation was Abraham called, to get out into a strange country. To this country Jacob returned for a wife, and from thence she brought her father Laban's gods. And from this first of nations idolatry overspread the surrounding nations. And however strange it may seem, idols have not been found in any savage nation on earth, so far as my memory serves. In North America there are and have been near 200 tribes of Indians, and an idol has not been found among them so far as has come to my knowledge. But I think there cannot be much doubt but the patriarchs had some mode of instruction, but what that was, whether by hieroglyphic figures, or as do the savage nations in their councils and by beads, &c. I know not; nor is there any authority to say they had schools of any kind in these ages of the world. The most ancient sentence on record I can find is this: And Moses was learned in all the

wisdom of the Egyptians, and was mighty in words and deeds. Yet this will not authorize me to say they had schools so to do, in which Moses was learned. And I have long been of the opinion, after all my researches, that the writing on the two tables of stone given to Moses was the first specimen of writing ever in the world, and which laid the foundation of all others. Yet it is said of Sanconiathon, who flourished about 1040, before Christ, that he wrote in the language of his country a history in nine books, in which he treated of theology and the antiquity of the country of Phenicia, and neighboring places. But I don't believe that he wrote as early as that. It is further said, that the Phenicians were the inventors of letters; this I don't believe—some few reasons I will give, and then proceed. And first, the country called Phenicia was little more than a strip of land lying between Mount Libanus and the seashore. It was bounded by Syria on the north and east, and Judea on the south, and the Mediterranean on the west. Thus you can see that this country lay broadside on the South of Judea, where, from the Israelites, they could obtain the Hebrew letters, or become familiar with the writings of Moses. Second, because in the year 1491, before Christ, Moses brought the children of Israel out of Egypt, and wrote his history while in the wilderness: for he was 80 years old when God sent him to Pharaoh, and died on the Mount at 120—so in the last forty years he wrote his five books. Thirdly, historians agree that Cadmus, the Phenician brought the alphabet of sixteen letters into Greece in the year 1519; then subtract 1491 from 1519, leaves a balance of 28 years.

Now how long the Phenicians had been in possession of the alphabet is nowhere said, or where they got it from, before Cadmus brought it into Greece. But to say the best and most that can be said on the subject with any certainty, there is but little difference as to the time ascribed by historians of credit of the invention of letters and that of God's writing on two tables of stone;

which I give as my opinion was the first specimen of writing in the world, and by which God himself taught Moses to write his laws for the whole world, instruction in his statutes and commandments for their obedience to him, &c. and that the Phenicians being an adjoining nation to so celebrated a people as the Israelites were at that time, first obtained from them the art and then laid claim to the invention. This is my opinion—you may have yours and welcome. Then I shall say from creation up to this date of the year of world 2513, there were no schools of any kind of our common sort.

A considerable time after this, some writers have endeavored to prove theological schools from 1 Samuel, 19. 18—24; from 2 Kings, 11. 3—5, and from the 4. and 22; and from Ezekiel, 14. 1. 2, and the 20. 1—3. But there is no more proof there, in these chapters and verses, of theological schools than there is that a hen has got teeth. Read and examine for yourself. Yet I acknowledge the Jews had famous schools before our Savior's time and after at Tiberias, Jabneh, and at Babylon, Beth-hozoh, Jewina, &c., and that the Egyptians, Chaldeans, Greeks, and Romans all had schools as well as many other nations; but none of these were for the Christian church. But that the Jews had schools to educate their priests and theological mosaic law teachers before the Savior's time I do not deny; for Paul was brought up at the feet of Gamaliel, &c. And Moses hath them that teach him in every city every Sabbath. And besides the proofs I could bring, the reason is very obvious; all false churches and spurious doctrines have need of false teachers; and God never did and never will make a false teacher nor a spurious church—he is not the author of them. Then the churches that are false and are founded on false doctrine must make such teachers, and the way they have taken to do it is by schools, that these false teachers may be able thereby to cope with God's teachers. Thus the sects of the Pharisees and Sadducees had schools to educate their learned Rabbis before

and in our Savior's time. But these all possessed the spirit of persecution, as witness the New Testament is full of proof that both sects persecuted Christ and his apostles, who had not learned their theology in the schools. But more under the next head, in which I hope to prove beyond contradiction, that theological schools are the nurseries of persecution in all countries; and that school priests ever did and ever will possess the spirit of persecution and oppression.

And the Egyptians had schools at Alexandria, the Romans at Rome and at Milan, and the Greeks at Athens, &c. in which were taught philosophy, mathematics, magic and heathen astrology. In all their schools, less or more, were heathen priests educated to prepare them for their attendance on their idols, and to preach the genealogy and divinity of their gods, and announce the mind of heathen oracles, offer sacrifices &c. Many of these schools might be called heathen theological schools, or schools to teach heathen mythology; because heathen priests were taught their magic, astrology, mythology, with all other priestcraft and divinity of their gods and goddesses. The New Testament shows us that there was a school at Ephesus, when Paul came there; in which he disputed about the space of two years. And the text says: Many of them which used curious arts brought their books together and burned them. Now there cannot be much doubt by reading this 19th chapter of Acts, but that the priests and priestesses of Diana were educated in this and other schools, and also at Athens—see Acts of the Apostles. But none of these schools were for the Christian church, but to make heathen priests by thousands, all of which possessed the spirit of persecution under the Roman emperors. For school priests are at the head of all persecutions, ever have been in Jewish, heathen, and Christian; of this the history of nations proves beyond a doubt. So that I shall put it down as a fact that cannot be overturned, that Jewish school priests persecuted Christ and his apostles, and that

heathen school priests persecuted the Christians, and the Christian school priests have persecuted Christians. Then Jewish and heathen theological schools were the nurseries of persecution, but none of these were schools to make Christian priests or preachers for the Christian church.

We now come to this subject before us: when were theological schools first invented to make preachers for the Christian church? That they were not invented by Christ nor his apostles is clear from the New Testament; since therein there is neither example nor command by Christ nor his apostles, is clear to any man that will with candor examine it. And you know I have already anticipated myself, having said so much in some of my back numbers on theological schools that it supercedes the necessity here of saying much. When we travel over the pages of the Christian church, from the close of the New Testament up to Constantine, which is a space of 323 years after the birth of Christ, I do not find one solitary theological school to make preachers for the Christian church. And the reason is very clear, for during this time the church waded through blood by heathen kings and heathen priests; and while the church was in the persecuted state, the ingredients were wanting to make school men, which were wealth and honor. The church was poor and afflicted, and could endure sound doctrine—look under that part in a back number. Then I shall say as I have said, that after the Christian church became established by law, and wealth and honor poured in upon her formed sources, then for schools to make preachers. For the church had become proud and wealthy under the establishment, and could not endure sound doctrine. Then for making preachers, then for heaping up to herself teachers having itching ears, to preach false doctrine to her liking. Here then about this time was the origin of theological schools. Then with Christ and his apostles these schools did not originate, nor by their directions. I am sure of that, for it is expressly contrary to the

advice and law of Christ laid down to get preachers for the supply of the Christian church. For his direction to his apostles to get preachers was, to pray the Lord of the harvest to send more laborers into his vineyard. Then the way for the gospel church to get gospel preachers is, for her to pray for them; for as the scripture has said: "How shall they preach except they be sent?" Then according to this text, God has reserved the right and prerogative of sending gospel preachers to his church, and will be prayed unto by his church for them. This is the good old way, God's way, and the best way, and the right way, and there is no getting a God gospel minister without. You may get self-made, men-made, and devil-made preachers as you want by schools and salaries; but there will not be a God-minister among them. They will be lying and moral preachers, but not gospel preachers. Schools to make preachers is like Sarah's putting Hagar in the bed of Abraham; scoffing, mocking Ishmael, and not a promised Isaac; but a bond child, or a law preacher. She brought a curse on herself by so doing, and so did and so will the gospel church by trying an expedient to get and make preachers, as she did to get the promised son. For God has promised preachers to his church, as he promised a son to Sarah: I will set watchmen on thy walls, oh Zion, that shall not hold their peace day nor night. Ye that make mention of the Lord keep not silence. But Sarah's patience became threadbare, so out of the wisdom of her own head to work she went. So with the church—she wants more preachers, she like Sarah can't wait the promiser's time, nor for God's preachers; but must fall on an expedient to make them by schools, and so help forward God's promise, Sarah like. But I will warrant you they every one to a man are Ishmaels. And of this Peter prophesied when he said: Know ye there shall come scoffers in the last days saying, where is the promise of his coming; and count God slack concerning his promises. Let the church of

God cast out these Ishmaels, for they are a mocking crew, the seed of whoredom; wild archers whose hand is against every man for booty and money; persecutors in past ages. This is true—and mockers of God's children or children of the promise as Isaac was, or preachers of God and resisters of God's truth on earth. Christ's kingdom is not of this world, then of course his church don't need worldly-made preachers; but spiritual God-made preachers.

I deem it unnecessary to speak of the many hundred schools founded by the Roman Catholics to make preachers, from the days of Constantine up to 1527, in Spain, France, Ireland, England, &c. Such as thirty or forty universities in Spain, many in Portugal, Dublin in Ireland, Oxford and Cambridge in England, and the Parisian seminary in France to educate missionaries, &c. It is sufficient at the present, as I shall in my next part have much to say on the tendency of theological schools, to say that thousands of men have in these schools been here it was supposed prepared for the ministry of the gospel, when they were only prepared for debauchees, and murderers and oppressors of mankind; as the general tenor of church history shows, from 606 up to 1527, that these school men drenched these nations in blood and deflowered the virgins of nations, if the general voice of history is to be credited—Montreal not excepted. For what Maria Monk has recorded is about the voice of historical narrative for a thousand years according to my reading.

When did the Christian church most need schools to make preachers? In her infancy and first state of weakness, or now when she has become strong and flourishing like the grain of mustard that became a tree? Why, surely in her infancy she needed them most. Why then did not Christ go to the schools for his first preachers, instead of the sea of Gallilee for fishermen? So he made not education a test in a gospel minister, nor did he by his conduct require this as a prerequisite in them. Then theological schools are the invention of the church, and were not invent-

ed until she became proud and wealthy, and thus could not endure sound doctrine. Then pride and wealth were the cause of the invention of theological schools, and the churches is not liking to endure sound doctrine, as I have told you before—and to this day these same cursed causes continue them. While the Baptists were a poor, despised, persecuted people in this country we hear nothing, nor was there one theological school among them; yet they increased and spread abroad like a trodden bed of Camomile. Then they were low and humble, but since pride, wealth and fashion have become her lot she like the church of Rome can't endure sound doctrine; so for theological schools to make proud and fashionable preachers like herself, that can endure sound doctrine. Thus theological schools originated in this cursed cause pride and wealth, and not liking to endure sound doctrine; so for making preachers that would preach for her rotten false doctrine, which she could endure; and for this she will make schools and pay them well in the bargain to preach lies rather than have the truth for nothing. If theological schools were not necessary in the first of the Christian church, they can't be now necessary. If Christ and his apostles did not make it a test in a gospel minister, by what authority did the church ever do it? Theological schools were never necessary to support the gospel and Christian church in the world, nor are they now necessary; but were invented to support lies, tyranny, despotism, rotten doctrine, pride, high-mindedness, oppression, and false ministry in the world; for it takes a pretty smart fellow to dress rotten doctrine in such a manner as to make it pass current with the people for sound doctrine. So learning is necessary by theological schools to make this kind of men for the church; but any old fisherman farmer can tell the truth, and make truth appear truth. Therefore the gospel church don't need any such an appendage as a theological school to make preachers; but theological schools are quite necessary to make preachers to

tell divine lies and make them pass for truth and gain money thereby.

Then from a little after the days of Constantine theological schools spread far and wide with the Roman Catholic religion. It had its origin in law religion, and has gone hand in hand with that cursed bloody monster to this day. And from this scarlet colored bloody beast antichrist, Protestant churches have learned it, and are thus patterning after the beast, and are turning all their churches antichristian, to vie with antichrist. Folly indeed to think to overcome antichrist, by filling up their wasted ranks with the friends of the devil and antichrist. Theological schools had their origin in moneyed religion, and hand in hand have they gone and spread in all countries where they have been established. Money, much money, must be given to this theological preacher for preaching, or he can't preach, to support him in style, pomp and grandeur; which money must come and has always come out of the laboring part of the community. So much for the origin of the theological schools.

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EDITOR ZION'S LANDMARK, DEAR BROTHER:—The Landmark comes to us regularly, and is always welcomed in our family circle. The comforting editorials and precious communications from the dear brethren are to us good news from a far country.

Brother Gold, if it will not be asking too much of you, will you please give your views through the LANDMARK upon the following question: Is a church in gospel order to sit in conference, open the door of the church, and receive members at one of their regular meetings in the absence of the pastor, or any other minister? You may have given your views on this subject heretofore, "but let our pure minds be stirred up by way of remembrance." Yours in hope,

JOHN STEPHENSON.

[Answered in next column.]

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Attention is called to the advertisement of Col. A. C. Davis' School.

ANSWER TO BROTHER STEPHENSON.

It occurs to my mind that at every regular conference meeting of a gospel church, when neither pastor nor any ordained minister is present, it is proper for a deacon of the church to call the church together, and open the meeting by prayer and exhortation, if need be, or if he is so impressed, and hold a conference with the church, open the door of the church, and the church receive into her fellowship all that bring fruits meet for repentance, and attend to the business of the church as though an ordained preacher were present.

The pastor of a church, or a preacher, is not a pope or lord over a church, but is its servant to feed the flock of God.

From time to time it has been the disposition of some preachers to lord it over God's heritage. Suppose a church could not open her door and receive a member except through a preacher, then does not the preacher hold the keys of the church, and open or shut the door of the church as he pleases?

It is expected that churches have pastors, and that usually they, or some preacher, should be present at their regular meetings, and aid in church service, and baptise such as are received into the churches, nor should their service be underrated, but it should always be remembered that the preacher is the servant of the church.

A pastor sustains a peculiar relation to the church—closer than any other preacher does to a church. When a church chooses a pastor it is that he may serve her and labor for her. It seems to me a church that chooses a certain preacher as her pastor would desire him to be present usually at the meetings of the church, and speak or preach to them some at every meeting.

If the church would prefer to hear some one else preach all the time rather than to hear her pastor, then ought he not to resign and give place to some one else. Or is it so that a good way for a church to keep their pastor's mouth closed is to choose him so that he may not be expected to say anything when other preachers are present.

By this is not meant that visiting preachers are not to be treated with brotherly kindness and courtesy. For all such should be so treated. If left to the pastor of a church to decide the matter of arranging the preaching he will prefer his visiting brethren to himself. Perhaps it would be well for the deacons and some other brethren to arrange the preaching in such cases, that it may be satisfactory to all parties. Of course visiting preachers would not wish to deprive churches of the services of their pastors, nor would pastors wish to exclude visiting preachers from taking part in the service. It is a pleasure to me to have the presence and aid of visiting preachers at my appointments.

Visiting preachers should be careful and not intrude between a church and her pastor, nor be too forward in proposing their services, or volunteering their advice in the affairs of churches. Sometimes there are troubles in a church and a distant or travelling preacher, not knowing the entire case, will propose a course to be pursued that will entangle the matter still more. To take sides with one party where there are factions, or to adopt a course that will produce divisions is also to be condemned. If one should wait until his counsel is desired then it may do more good, and then he should be careful and not take sides with one party to the hurt of another, but should be a peace-maker. No doubt but a true evangelist

is a peace-maker possessing more than ordinary gifts in the church, and to be a peace-maker is a most excellent gift.

Sometimes a travelling or visiting preacher will cause a hurt by being forward in baptizing people that are added to churches that have pastors. It is only in cases where parties to be baptized desire this and the pastors themselves prefer it that such preachers should baptize. It occurs to me that evangelists and travelling preachers should give more of their time to destitute places than they do. Let them go out in high ways and hedges more—into parts beyond, and not build on other men's labors so much.

Whenever it is possible preachers should not baptize any unless they have gone before a church and been received by a church, or by several members of a church that represent the mind and strength of a church.

Some preachers become very zealous, but without knowledge, and are anxious to take all risks and responsibility in their own hand. In the multitude of counsel there is safety.

A church has the right to shut her door against a preacher if she deems him unsound. The responsibility rests with the church in such matters. It is a very important thing for a church to have a man ordained to preach, and she should be fully persuaded in her own mind that he already has the scriptural qualifications before she commends him to others by ordaining him, and even this cannot compel other churches to receive him unless they are so disposed, though it is customary for all churches of like faith and order to open their pulpits to all thus commended, for when a church offers one for ordination it is a high endorsement of his worthiness, and it gives him a passport generally, and

for this reason churches ought to be very particular about the matter of ordaining preachers and preachers should be equally careful and not abuse the sacred trust committed to them.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER:—Let me hear from you in PRIVATE or through the LANDMARK what you think of the preached gospel quickening sinners. Yours, to serve in the gospel,  
F. P. BRANSCOME.

Remarks.

The Gospel is the power of God unto salvation to every one that believeth, but the expression "the preached Gospel" is not a scriptural one, that is this phrase does not occur in Scripture just in that form. Nor is it stated anywhere in Scripture that a preacher quickens the dead, or that the act of preaching ever quickens the dead, or that the preacher and the act of preaching put together quicken the dead. Now if we were left in doubt about who does quicken the dead, that is if the Scripture said nothing about who does quicken the dead, or if they were silent altogether about that wonderful matter of giving life, and eternal life at that, to the dead, then we might guess with more plausibility, or with less risk of being contradicted, that the act of preaching, or the preacher, or the preached gospel quickens the dead. But the Scripture does expressly declare that it is God that quickens the dead, nor does it ever say that any other than God ever quickens the dead. It is equally ascribed to God the Father, the Son, and Holy Ghost, or Spirit and to none other. Then why should we say that the preached gospel, or the act of preaching the gospel quickens the dead? The gospel in itself has no more nor any less

power at one time than at another. As we are changed and brought under its power its effects are more felt by us. It pleased God by the foolishness of preaching to save them that believe. The believer then is the recipient of the benefits of preaching the gospel. To them which are saved Christ crucified is the power and wisdom of God to salvation. To them that believe he is precious.

We do not like hair-splitting, nor can we divide or separate that which God has joined together. We should seek neither to add to nor diminish aught from that which God hath commanded. Preach the word. Be instant in season, out of season. We are to preach the word. If Paul plants still only God can give the increase. But Paul will plant none the less because he knows not which shall prosper. It would rather encourage him to sow besides all waters knowing that the word of the Lord never returns to him void, but always accomplishes that which he pleases. If the act of preaching does not raise the dead that should, not cause one called of God to neglect preaching. It is just as needful in its place as anything else.

It is not said that *preaching* the *gospel* is the power of God, but that the gospel is the power of God unto salvation to every one that believeth; but it is said that the preaching of the cross is the power of God unto such as are saved. The sinner is as much saved by the Lord as if there were no preaching by man, that is it is the power of God operating in this way, so that no part of the power is of the man. There is no co-partnership between God and man. Men love to claim part even in the matter of salvation of sinners, but it is God that gives the increase. To illustrate: the showers of rain come

down on all sorts of vegetation, whether dead or alive. But while it helps the grass or trees that are already alive to grow and flourish, yet did you ever know rain or water to put life in any tree or grass which is dead? No, you never did. There must be life or its germ already there for the rain to operate upon. Even so while the gospel is to be preached and has already been preached in all the world, yet it is the living only that hear it and receive benefit. We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them which are called, (it does not matter who, both Jews and Greeks) Christ, the power of God and the wisdom of God: 1st Cor. 1: 23. Here the Apostle is treating of this very subject or of the use and purpose of preaching. Again, he says, "It pleased God by the foolishness of preaching to save them that believe." Again, for the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. Then if the preaching of the cross is the power of God to you it is good proof that you are saved—are saved already—not that the preaching quickened you, but that it ministers the power of God to you that are saved. P. D. G.

#### ONE EVENT.

E. C. W. requests my view of Eccl. 3: 18-22.

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befaileth the sons of men befaileth beasts; even one thing befaileth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth

downward to the earth?

Wherefore I perceive, that there is nothing better than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?"

The book of Ecclesiastes is peculiar in its treatment of man, not however to clashing against other scripture. It deals with man in his earthly relations much and discusses the best way of his passing his frail mortal life. There is no element of weakness and unprofitableness in this earthly sojourn that seems to escape the notice of Solomon. For he drank of every fountain of human resort that wisdom or wealth could furnish promising happiness, and he found them all bitter in the end and disappointing.

#### BEASTS.

In his heart he said concerning the estate of the sons of men that God might manifest them to be beasts. It is in the heart that this manifestation begins. Nothing could be manifest that was not preexisting. Adam did not appear as dust, or seem to be dust, as he appeared in his excellent dignity in the garden of Eden before his transgression, but when he sinned his fleshly character is manifest, and God said to him, dust thou art and unto dust shalt thou return. In man's pride and vain show does he feel that he is dust? No he appears to himself and to others, who think as he does, as lordly and shall continue. How natural for man to be boastful and high-minded, and to be inflated with pride. When however the God of heaven, who knows man and knows that he is dust and ashes, shows man by secret teaching, beginning in the heart, what he is, then man begins to be manifested to himself as of the dust and as a brutish beast, or more brutish than the beasts then man appears to himself. It is not that

other men then are worse than he is, for then none appear to him to be any worse than he himself is, but all then he knows are as beasts. All flesh is as grass, or is grass.

Men naturally wish to put death far from them, and think of any thing else in preference to that. But when one is quickened and this heart work begins then he begins to live, and behold he is in the midst of death, and death is in him. He is alive or awake to his true condition and meditates much on death. It becomes his daily companion. How low and vile then he appears in his own sight. Brutish as a beast then does he consider himself. Much objection is made against Primitive Baptists because they entertain this view of mankind. Men wish to put a high estimate on their powers, and desire to be considered great with lofty aims and gigantic powers and untold capabilities. They say the doctrine which the Old Baptists hold puts man down too low, and exalts the Lord too much. When we say the Lord has all power, and does all his pleasure, and a man can do nothing of himself, they say that is not the truth. But when God brings one face to face with him, or appears as he did to Job then man will exclaim as Job did, "I know O Lord, thou canst do every thing and no thought of the heart can be withholden from thee." It was then that Job felt he was dust and ashes.

#### ONE EVENT.

When God shows men their vile, beastly nature, or that they are beasts, then they justify God, and acknowledge his righteousness in the sentence of death, in one and the same event befalling themselves and the beasts of the earth.

As the beast dieth so man dieth, one event befalls each; for they all have one breath, but one breath. All go unto one place; all are of the dust and all turn to dust again. And the Lord God formed man of the dust of the ground. Observation shows that men die and return to dust. All things in nature and on earth prove that every word of God is truth. Man in a vain show would appear that he is not as the beast, since he is seemingly so great in knowledge. But does man know any more when or how he is going to die than a beast does? No, in no wise unless the God of heaven shows him. Nor has he any more power to avert death than a beast. Perhaps beasts are more apt, as a class, to live out their appointed age, or to live to old age, than men are to attain unto seventy years of age. Nor are they so dissipated as men, nor do they abuse themselves as mankind do.

We see that wise men die as fools in that they have no more power to resist death. A simpleton will live as long as a wise man: one that cannot read will live as long as the most learned. Disease shows no respect of persons. One man dies as another, and they all die as the beasts, and all go to one place—to the earth or dust. None can deny this. It is self evident. So that man has in this sense no preeminence above a beast; for all is vanity.

Yet there is a mystery. While man and beast have one breath, yet the spirit of one is not as that of the other. While God formed man of the dust of the ground, yet he breathed into his nostrils the breath of life, and man became a living soul. In this sense beasts are not equal with men, for they are not thus made, nor have they souls. Here is man's superiority over the

beasts. There is a spirit in man and the inspiration of the Almighty giveth them understanding. This the beast has not as man. Again, Elihu says, "The Spirit of God hath made me and the breath of the Almighty hath given me life." Here is a life or spirit in man then is not as that of a beast. Who knoweth the spirit of a man that goeth upward? Can you tell any thing about it? It is this spirit of man in him that knows what is in man. Take that away and man knows nothing at all—is a mass of earth. No man but this spirit of man knows what is in man. For what man knoweth the things of a man, save the spirit of man which is in him.

It is here declared that the spirit of man goes upward, and the spirit of the beast goes downward. This is at the death of each. There are frequent statements that at death the spirit of man goes upward. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it: Eccl 12: 7. Here Solomon is speaking of the time of death. At the stoning of Stephen, just before he fell asleep he said, "Lord Jesus, receive my spirit," *not thy Spirit*. Acts 7: 5, 9.

Now who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth down. What a mystery this is? Who knows it? It is a great mystery that the church should in any sense be in Adam, or involved in his transgression, and yet be saved. That is that what is made in the likeness of God should be so corrupted, and yet come forth in the resurrection still brighter and more glorious than man ever was or could be in Adam. We know that, that which is born of the flesh is flesh, and that which is natural is not spiritual. We also know that

whatsoever is born of the Spirit is Spirit, and that whatsoever is born of God doth not commit sin, yet there is no man that liveth and sinneth not. This makes a warfare for life, during all this vain mortal life. For the whole creation or all God's people while in this mortal, vain estate, groan and travail in pain together, from which sore travail even the apostles were not exempt. All must wait for the redemption of the body in the resurrection when time shall be no more. This hope is Christ in you the hope of glory. Then Christ is our hope.

#### REJOICE IN WHAT?

Since when man dies he will know nothing more of earth, nor ever know any thing more of it, and since he knoweth not the spirit of man after death, nor knows his own spirit after death, for the dead know not anything, would it not be wisdom in man to rejoice in his own works, or what is in his own day and time, since he cannot enjoy any thing of this earth after his death. All that he gets of this earth he must get while living here. That is his portion

I have heard of some that wish they had lived in some other time, for instance when Jesus was upon this earth. Others again talk as if still more wonderful things of this earth will transpire in the following years of time, and talk as if they are very anxious to live to see such things. But does Solomon the wise man commend such a course? No. He says he perceives that there is nothing better than that a man should rejoice in his own works, for that is his portion. Now should not a man be content with the portion that God gives him? Solomon discusses the philosophy of the best way to live on this earth, or how is the best way to

pass this vain mortal life. Of course he does not mean that it is to be passed in debauchery, or intemperance, or dishonesty, but it should be passed in living soberly, righteously and godly in this present evil world. They that love and serve God are the most blest people even while on earth. To have the right spirit qualifies one to live better in this present life, and to suck more of the honey out of the comb of this illusory world. They that love money to covetousness cannot be happy here. Godliness with contentment is great gain. Be content with your portion God has given you here, for you can live only one life on this earth, and when you die your spirit goes upward, and who knoweth where it is? It never comes back to earth. Some people think the spirits of men long dead live here in some other persons, and thus are on earth again. This is all contradicted here. Till the heavens be no more man that dies shall not live again, Job 14: 12.

You never will re-live on earth in another, nor will your spirit ever come back to earth, or know or have any thing to do with affairs of this earth—that is after death you will know no more of this earth, therefore so live, while you are here, that you may properly enjoy the portion God gives you here.

P. D. G.

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CALLIE HALL.

At the residence of her father, on Thursday morning, July 24, 1890, little Callie, youngest daughter of John F. and Virginia P. Hall, aged nine months and eight days. She died with whooping cough. How hard it seemed to have to give her up, but the Lord's will must be done. She was too sweet and precious for me

MOTHER.

## Obituary.

JOSEPH WYATT.

On Sunday morning, June 29th, 1890, the subject of this notice passed over the river, on the brink of which he had been lingering for some time, in the presence of many of his neighbors and friends. He was born March 2nd, 1814, and lived 76 years and nearly 4 months, and though not a member of the church at his death, he experienced a change when a young man, and lived so as to prove that he was dead to sin. He loved to be with God's people and hear them talk of the things of His kingdom, and delighted in going to their meetings far and near. He was a good neighbor, a kind husband, an indulgent father. He was afflicted with cancer and suffered severely for some weeks before his death, but bore his sufferings with patience and seemed to be resigned to the Lord's will. He often spoke of his departure, and the value of true religion as compared with the religion of the world. He was completely cut loose from the things of earth, and compared them to a bubble on the waters. He expressed a willingness to die, and longed to be released from the earthly tabernacle that he might be clothed with immortality. He told his wife how to manage her affairs, and how he wanted to be buried, saying he wanted nothing but a plain burial, for he was nothing but a poor worm of the dust. He was rational to the last, and passed calmly from time into eternity, "Where the wicked cease from troubling and the weary are at rest." May the Lord bless his companion with every needed mercy, that she may spend the remnant of her days to His praise, and then follow her husband to the world of light. May the Lord be a father to his children keeping them from evil, and fitting them for His kingdom, may his neighbors and friends receive a full reward for their many acts of kindness rendered in time of need.

"Better is the day of one's death,  
Than the day of his birth."

Y. I. C.

MARY PEELE

It is with joy and praise to the God of heaven for His mercy and truth bestowed upon poor lost sinners that we think of the departed one and record some facts in regard to her life, which we hope may

have a consoling influence upon the bereaved and stimulate them to emulate her example while they fondly cherish her memory. She was the daughter of Reuben and Elizabeth Johnson, and wife of Jacob Peele, by whom she had ten children, four of whom, two sons and two daughters, are left to mourn their loss. The Lord sent the arrow of conviction through her soul about the year 1850, and the humble writer has often heard her speak of the dark and cloudy night of her troubles, when weighed down with the load of sin and woe, she knew not what to do, nor where to flee the vengeance due, and how she mourned and could not be comforted, and saw all her righteousness as filthy rags in God's sight and longed for the righteousness of Jesus, as the hart for the waterbrooks, and heard her speak of the joy and glory that was hers in the morning of her deliverance when she received Christ Jesus. She was ever firm in the doctrine, rooted and grounded in the truth, and during her last days when her disease — dropsy — was gradually loosing the cords of life, we were called upon to preach for her and found her bright and strong on both occasions, and blessed with the spirit of hearing and rejoicing in view of the near approach of her dissolution, when she should see Christ as He is and be like Him, and fastened upon our minds the text on the occasion from which we spoke and in which she rejoiced: "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. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, you may be also." She groaned in her mortal body as all saints, desiring to be clothed upon with our house which is from heaven; not indeed to be found naked, but clothed upon, that mortality might be swallowed up of life. For now at the sunset of existence memory called up through a membership of 40 years, the way, and all the way the Lord had led her, and the remnant of many dear followers of the Lamb who were at rest. She first united with the Church at Tarboro, when she took a letter and came to Hopeland, where she remained in fellowship and order until her decease at the ripe age of 74. May this dispensation of our God be sanctified to the good of her four children, one of whom is now a faith-

ful member of the Church of God, and while we mourn our loss, let us think of her in that bright and happy home in heaven. She was fond of the words:

"Adieu to affliction, to trial and pain;  
I am going to Jesus forever to reign;  
I am going to Jesus, 'tis Him I adore;  
With saints and bright angels to dwell evermore."

A. J. MOORE

ELDER WILLIAM B. HALSEY.

BROTHER P. D. GOLD, by the request of Sister Mehala Halsey it becomes my melancholy duty to send you for publication in the LANDMARK the obituary notice of the death of her husband and our beloved and highly esteemed brother in Christ, and my fellow laborer in the kingdom and patience of Jesus Christ. I feel utterly inefficient to do his worth and merits justice. My pen cannot write it, my tongue cannot tell it. He was born in Grayson Co., Va. July 9, 1829 and departed this life June 21, 1890, being in the sixty first year of his age. He grew up to manhood in his native country and was united in marriage to Mehala Bishop. The result of this union twelve children were born to them, 8 sons and 4 daughters. Five of the sons preceded him to the glory land as they passed in childhood.

On Saturday, June 21, 1890, Brother Halsey, that being his church meeting day at Fox Creek church, was making preparations for him and family to go to church. He had washed, shaved, combed his head and beard and directed his children to start on and that the writer of this sketch would be there to preach for them, went back into his room, lay down upon the lounge, folded his arms, closed his eyes, and without a moment's warning to his family fell asleep in the arms of his blessed Lord and Saviour Jesus Christ. Only when we remember that the death of the body means the birth of the soul into a higher sphere, can we stand gazing into the heavens and hear his clear ringing voice crying back to us out of that sweet and heavenly brightness, saying, Behold, I am alive for evermore. Brother Halsey was in possession of that charity and meekness that he could call all saints brother or sister, and was free from sectarian prejudice. It seemed his aim was to be good and do good to all and he always labored for the Prosperity and peace of Zion.

As touching his character before his

conversion proves that he was dead in trespasses and in sins, but God called him with a holy calling, not according to his works but according to his own purpose of grace and glory given us in Christ Jesus before the world began. He was at a great revival at Elk Creek church in the fall of 1848 held and protracted by old brother Rieves and Senter, when it pleased God to call him from the error of his way: from that time he mourned sorely because he had sinned against God until he was dead to sin, when God quickened him to a divine life which made him glorify God for the redemption of his soul; then God called him to the work of the ministry and he like Jonah of old fled from the presence of the Lord from the land of his nativity. But the presence of the Lord found him in his flight and he returned, for the Lord God had called him with an irresistible call which made him speak in the name of our Lord and Saviour Jesus Christ to bear witness that he was one of the Lord's anointed to bear witness of the truth of the Son of God, being laden with the care of souls at heart. He spake with power which proved his conversion was from heaven. He was ordained to the ministry in 1864 being a member of Fox Creek church and from that time he preached and baptized in the name of Father, Son and Holy Ghost, for the Lord was with him and the Holy Spirit sent the word to the hearts of both saints and sinners.

And the last discourse that he ever delivered was to preach in Bottom Church, on Sunday June 15th. Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." In his discourse he showed what man was by nature, and what he must be by grace, if ever saved, which seemed to be the crowning effort of his useful life.

His voice was loud and commanding, because he was a chosen vessel to bear the sacred name of Christ to a perishing world. His views on the heavenly wisdom were deep for God had opened the Scriptures to his understanding. But few ministers of his day excelled him in preaching the power and glory of the word of eternal life; and brethren, pray God to raise us up another in his room and stead. To all human appearance his place can never be filled, for we have many sheep without a shepherd.

Brother Halsey did bear about in his body marks of the Lord and Savior Jesus Christ, and was an example to the flock of God, and a light to them that were blind, and was the spiritual father of many and was beloved by the household of faith for he was a good soldier of the cross of Christ, counting all things but dross that he might win Christ, esteeming the reproach of Christ greater riches than all the treasures of Egypt, chose rather to suffer the affliction with the people of God than to enjoy the pleasures of sin for a season.

Brother Halsey traveled through heat and cold, night and day, wet and dry, to publish good tidings of great joy that a Savior had been born, that a Son had been given, and his preaching is treasured in our memory to-day, and we have to say that a great and good man has fallen in Israel, but our loss is his infinite gain.

He leaves a wife and seven children to mourn the loss of a husband and father, and may God bless them in this world with all needed blessings, and that which is to come with everlasting life that they may be an undivided family in heaven.

That body that once toiled and suffered now lies in the grave, for it fell asleep in Christ, as it is written, "They that go forth weeping bearing precious seed, will doubtless come again rejoicing, bringing their sheaves with them." For so it will be with Brother Halsey in the end of this world, for the good Lord gave him soul for his hire.

Brother Halsey is dead and gone  
To his eternal home;  
We, too, must soon follow on  
To hear our eternal doom.

And God will raise him from the grave,  
To unite the body with the soul;  
No other blessing will he crave,  
For God has made him whole,

Millions of years around may run—  
He'll praise his God and Prince:  
He'll praise the Father and the Son  
In world without an end.

T. M. DICKEY,

Independence, Grayson County, Va.  
September 7th, 1890.

MATHEW CAMPBELL.

Mathew Campbell, the son of Alexander and Sarah Campbell, was born August 31, 1825, and departed this life June 23, 1890, after eleven day's illness with typhoid fever. His father and mother were mem-

bers of the Primitive Baptist church before the division, and when the division took place they stood firm in the true faith and doctrine until death. His father died May 25, 1885, at the age of eighty-six years and nine days. His mother died July 4, 1885, at the age of eighty-seven years, two months and a few days. Matthew Campbell was not a member of the church, but was a strong believer and lover of the faith and doctrine. He attended our meetings regularly, and was always ready to contribute to the traveling preachers that preach for us, and he took great pleasure in reading the Primitive Baptist papers. The day before he died he seemed to revive in strength and asked for his paper and glasses, and his daughter asked him which one he wanted and he said the ZION'S LANDMARK, and he took it and read a few lines. My husband asked him if he desired him to read some for him, and he said he did, and he read for him and talked with him, and he seemed to enjoy it very much. When he was well there was a great deal of comfort in talking with him, for it seemed like his greatest desire was to talk of the goodness of God, and of his power working in his children, both to will and to do. A few days after he was taken sick and said to my husband that he desired to talk with him about the travail of his mind. He talked to him some time about when he first saw himself a sinner and his lost condition, and of his troubles, and of his deliverance, and how beautiful everything appeared to him. He said that it was seventeen years last February since he obtained a hope.

His wife died May 31, 1880, and she, too, was a strong believer in the faith; she visited our church regularly. It was hard to part with them: he was my only brother in the flesh, and how I miss him! We could rejoice together and we could sorrow together. May the Lord help me to bear my loss, for I hope it is his eternal gain, for I should not mourn as if I had no hope. He leaves eight children, seventeen grandchildren and four sisters to mourn our bereavement. Oh, may the good Lord help me to say, Rest on, dear brother, I hope that we may meet where parting is no more!

So, dear brethren and sisters, pray for me, for I do feel the need of prayer. Your poor sister in much sorrow,

MARTHA M. BRAZELL.

LEE RUFF.

ELDER P. D. GOLD, BELOVED EDITOR:—I send the following obituary notice of B. Ruff for publication in the LANDMARK if you see proper. He came to his death by being drowned in Contentnea Creek, at Contentnea, Greene county, N. C. He was bathing and got in deep water. The cries of companions attracted the attention of Mr. Samuel Webber and others, who hastened to the spot, and took the body out, but was too late. Death had done its work, and he was no more. His spirit has gone to try the realities of eternity, and we hope he is gone to the mansion not built with hands.

He was born October 22nd, 1876; departed this life June 23d, 1890—making his stay on earth 13 years, 8 months and 1 day.

He was a child in years though a man in intellect. He was loved by all who knew him. He loved the right and hated the wrong. He leaves a mother and a sister to mourn their loss. May we be prepared to meet him in heaven.

HIS MOTHER.

JOHN H. EVERETT.

This little, interesting boy, the oldest son of C. B. and C. E. Everett was taken from fond parents and many friends, who loved him very dearly here, to a much higher destiny than this world could ever afford. On the morning of the 21st of August this little fellow was taken quite ill. His sufferings seemed to be great. Through the day he was briefly passing away in spite of all that could be done by faithful parents and the most skilful physician. On the evening of the same day, a few minutes before eleven o'clock, he was released from pain, and his sweet spirit borne away to Him who gave it as a bright jewel to adorn the Holy Mansion, not made by hands eternal in the heavens. It seems this little fellow, though so young, was endowed with great wisdom from on high, as his conversation was so remarkable to his loving mother. A few days before his death he seemed to have some forethought of his near departure, as he astonished his poor mother by telling her he was tired of this world, and spoke of death as though it had no terror for him

Little Johnnie was born Oct. 17, 1884, departed this life Aug. 21, 1890. The unworthy writer of this brief sketch must say of a truth from observation this little boy was remarkably interesting for his many good traits. Those who knew him best loved him most. The Lord giveth and the Lord has taken away, as the apostle has said, I feel to know all things work together for good to them who love the Lord. So may we be constrained to follow Jesus, feeling it is through great tribulations we even enter the true city of the living God.

A little flower so bright and sweet,  
How short on earth his stay.  
Oh my soul, it seems so soon,  
For death to take him away.

His lovely form, his smiling face,  
How sad to let them go.  
Can we no more his form embrace?  
How sad the truth to know.

Sweet thought that little Johnnie is at rest,  
To live with Jesus ever more.  
The little form so highly prized,  
In visions some day we may know.

This little form of lifeless clay  
Oh yes, has laid it by.  
The time has come, oh blessed day,  
He lives no more to die.

T. E. AUSEBORN.

ASSOCIATIONS.

ELDER P. D. GOLD, DEAR BROTHER:  
—State in the LANDMARK that the sixtieth session of the Contentnea Primitive Baptist Association will be held at Mewborn's Meeting House, Green Co., N. C., 6 1-2 miles north of LaGrange, commencing on Saturday, October 11, 1890, and continue three days. Messengers coming by rail will be met at LaGrange on Friday and conveyed to and from the Association. Those coming from the East will come Friday morning, those coming from the West (Goldsboro) will be met Friday evening, and those coming through the country when they get to Snow Hill will take the LaGrange road.

JOHN W. GARDNER, Mod.  
L. J. H. MEWBORN, Clerk.

The next session of the Toisnot Primitive Baptist Association will meet with

the Church at White Oak, in Wilson County N. C., ten miles below the town of Wilson commencing on Saturday before the 3d Sunday in Oct. 1890. The trains arrive in Wilson at 12.40 and 2.25. Those coming by rail will be met in Wilson on Friday and conveyed to the place of meeting.

A. J. MOORE, Mod.  
G. W. THOMAS, Cl'k.

The Black Creek Association is appointed to be held with the church at Lower Black Creek, to commence on Friday before the 4th Sunday in Oct. Black Creek is the nearest depot.

The Mountain Association will meet if the Lord will, on Friday before the 4th Sunday in Sept., at Mulberry, Surry county, N. C.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held, the Lord willing, with the church at Reedy Prong, Johnston county, N. C. commencing on Friday before the 3rd Sunday in Sept. 1890. The meeting house is about 12 miles South east of Dunn, where brethren will be met. Those coming from the South will reach Dunn Thursday about 9:39 A. M. Those coming from the North will arrive Thursday about 4:58 P. M. Visiting brethren are cordially invited to attend, especially ministers.

CORNELIUS HODGES.

The White Oak Association will be held with the church at Sand Hill, Duplin county N. C. commencing on Saturday before the 3rd Sunday in Oct., 1890. Visiting brethren will be met at Magnolia, on the W. & W. R. R., on Friday morning. Northern train due 9:39, A. M. Southern train due 10:24, A. M. Brethren are cordially invited to attend, especially ministering brethren. All brethren will please notify brother M. W. Brown, Beulaville, N. C., (those who wish to attend) so that he may have sufficient conveyance to convey them from the railroad to the Association.

J. CAVENAUGH. Mod.

The Kehukee Association is appointed to be held with the church at the Falls of Tar River, Nash Co., N. C., and to commence on Saturday before the 1st Sunday in Oct. Visitors by rail will stop at Rocky Mount, on the W. & W. R. R., about one mile from the place.

### APPOINTMENTS.

The following Elders will preach, the Lord willing.

JOSEPH E. ADAMS.

Salcm..... Monday after 4th Sun. in Sep  
 Antioch..... Tuesday  
 Sandy Grove..... Wednesday  
 Peach Tree..... Thursday  
 Castalia..... Friday  
 Thence to Kehukee Association.  
 Old Town Creek... Tuesday after 1st Sun in Oct  
 Autrey's Creek..... Wednesday  
 Tyson's..... Thursday  
 Meadow..... Friday  
 Thence to Contentnea Association.  
 LaGrange..... Monday night after  
 Sandy Bottom..... Tuesday  
 Haskins' Chapel..... Wednesday  
 Beaver Dam..... Thursday  
 Thence to White Oak Association.  
 Hosea Fountain's..... Tuesday after  
 Cypress Creek..... Wednesday  
 Muddy Creek..... Thursday  
 Elder L. H. Hardy will accompany him from  
 the Kehukee to the White Oak Association. They  
 will need conveyance.

ISAAC JONES.

Tuesday after 4th Sun in Sep..... Elk Creek  
 Thursday..... Zion  
 Friday..... Cross Roads  
 Saturday..... Crab Creek  
 Sunday..... Fisher's Gap  
 Monday..... Zion Hill  
 Tuesday..... Stewart's Creek  
 Wednesday..... Dover  
 Thursday..... Union, Surry co., N. C  
 Friday..... Cedar Grove  
 Saturday..... Pilot Mountain  
 Sunday..... Volunteer

W. B. STRICKLAND.

Hamilton..... October 15th.  
 Baregrass..... Thursday  
 Smithwicks Creek..... Friday  
 Blounts Creek..... Saturday  
 Sandy Grove..... 3d Sunday  
 Bethel..... Monday  
 Goose Creek..... Tuesday  
 Cedar Island..... Thursday  
 Hunting Quarter..... Friday  
 Straits..... Saturday  
 North River..... 4th Sunday  
 Morehead..... Monday  
 Newport..... Tuesday  
 Hadnot Creek..... Wednesday  
 White Oak..... Thursday  
 North East..... Friday

Wardswill..... Saturday and 1st Sunday in Nov.  
 Yopps..... Monday  
 Stump Sound..... Tuesday  
 Bay..... Wednesday  
 South West..... Thursday  
 Maple Hill..... Friday  
 Cypress Creek..... Saturday and 2nd Sunday  
 Muddy Creek..... Monday  
 Sand Hill..... Tuesday  
 Beaver Dam..... Wednesday  
 Sandy Bottom..... Thursday  
 La Grange..... Friday  
 Mewborns..... Saturday  
 Meadow..... 3rd Sunday  
 Autry's Creek..... Monday  
 Sparta..... Tuesday  
 Tarboro..... Wednesday

He will need conveyance.

L. H. HARDY

Cypress Creek..... October 21st  
 Maple Hill..... Wednesday  
 South West..... Thursday  
 North East..... Friday  
 White Oak..... Saturday and 4th Sunday  
 He will need conveyance.

F. A. CHICK.

Tarboro... Monday night and Tuesday after 1st  
 Sunday in October.

Sparta..... Wednesday  
 Autrys Creek..... Thursday  
 Meadow..... Friday  
 Contentnea Association, Goldsboro. Monday  
 night, October 13th.

Memorial..... Tuesday  
 Wilson... Tuesday night, Wednesday and Wed-  
 nesday night.

He will need conveyance.

### RECEIPTS.

GA.—J S Simms 1

IND.—By M Covey 1 50

N. C.—Martha Blalock 2 D A Pow-  
 ell 2 W T Hooten 2 B Weathersbee 2  
 Mrs P J Madry 1 50 W J Baily 1 50  
 Justus Everett 3 B L C Bryan 1 Octa-  
 via Renfro 3 Joseph Moore 1 50 Dr C  
 E Moore 1 56 Theo Barnes 3 Hardy  
 Hathews 2 J B Boroughs 1 50 Dr J W  
 Sherrord 6 Warren Woodard 5 B Bradly  
 2 Mrs M J Ricks 2 J D Gardner 2 James  
 Gardner 2 25 R J Lang 3 By Elder W  
 W Ross 1 50 Peter Hutchinson 2 Wm  
 Hooks 1 50 Miss Bettie Green 8 25

S. C.—Robert Jones 3

VA.—W H Baynes 2 J H Abott 1 50 J  
 C Keeling 1 50 W T Ragsdale 1 50 T L  
 Poindexter 1 50 B T Jennings 1 50 J  
 W Griggs 1 50 Silas Minter 5 W H Daw-  
 son 1 50 M G Bryant 1 50 By C P Wi-  
 liams 7 50 J S Lewis 4 50 G H Thom-  
 as 3 Elder P G Lester 29 Elder J E  
 Hillsman 3

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

## TRAINS GOING SOUTH.

Date:	Sept. 10, '90	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sunday.
Leave Weldon	14:30 p. m.	5:43 p. m.	10:00 a. m.	
Arrive Rocky	1:45 "		7:10 "	
Arrive Tarboro	*2:17 p. m.			
Leave Tarboro	10:20 a. m.			
Arrive Wilson	1:20 p. m.	7:00 p. m.	7:43 a. m.	
Leave Wilson	*2:30p. m.			
Arrive Selma	3:30 "			
Arrive Fayetteville	5:30 "			
Leave Goldsboro	3:15 "	7:40 a. m.	8:35 a. m.	
Leave Warsaw	4:10 "		9:31 "	
Leave Magnolia	4:24 "	8:40 p. m.	9:49 "	
Arrive Wilm'gton	5:50 "	9:55 a. m.	11:20 "	

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 7 <sup>S</sup> , Daily.	No. 40, Daily, ex-bunday.
Leave Wilm'gton	12:01 a. m.	9:00a. m.	4:00p. m.
Leave Magnolia	1:21 a. m.	10:34 "	5:35 "
Arrive Warsaw	2:45 "	11:45 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	5:20 a. m.		
Arrive Selma	1:15 "		
Arrive Wilson	12:20 "		
Leave Wilson	3:03 a. m.	12:37 p. m.	7:27 p. m.
Arrive Rocky Mt.	4:30 "	1:10 "	8:15 "
Arrive Tarboro	*2:00p. m.		
Leave Tarboro	10:20 a. m.		
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:37 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m., Arriving Greenville 5:10 p. m., returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m., Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00p. m., arrive Wilmington, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:20 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams Town, 7:10 a. m., 9:58 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:20 a. m., Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m., Returning, leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

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.

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Incidental fee	25

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

Pupils will be charged from time of entrance to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

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It is important that pupils enter at the opening of the session. Patrons are requested to visit the school.

For further particulars address,

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

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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

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OCTOBER 1, 1890.

NO. 22.

# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

# 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 CAUSE OF JESUS.

A SERMON.

BY J. C. PHILHOT, OF STAMFORD, LIN  
COLNSHIRE, ENGLAND.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

"Looking unto Jesus, the author and finisher of our faith."—Heb. xii. 1, 2.

[CONTINUED.]

We must see the efficacy of his atoning blood to purge a guilty conscience; the blessedness of his obedience to justify a needy, naked soul; the sweetness of his dying love as an inward balm and cordial against all the thousand ills and sorrows of life. We must see his glory, as the only begotten of the Father, full of grace and truth; his suitableness to every want and woe; his infinite compassion to the vilest and worst of sinners; his patient forbearance and wondrous long suffering of our sins and backslidings; his unchanging love, stronger than death itself; his readiness to hear; his willingness to bless; and his ability to save to the uttermost all that come unto God by him. Thus the heavenly runner looks not to the course however long, nor to the ground however rough, nor to his own exertions however multiplied, nor to his strength whether much or little; nor to applauding friends nor to condemning foes; but wholly and solely to the incarnate Son of God. Jesus draws him onward with his invincible grace; and as he runs and looks, and looks and runs, every fresh look gives renewed strength, and every time we view his beauty and glory we see more to believe, to admire and to love. Every glance of his beautiful Person renews

the flame of holy love; every sight of his blood and righteousness kindles desires to experience more of their efficacy and blessedness; and every touch of his sacred finger melts the heart into conformity to his suffering image. This is the life of a Christian,—day by day, to be running a race for eternity; and, speeding onward to a heavenly goal, to manifest his sincerity and earnestness by continually breathing forth the yearnings of his soul after divine realities, and to be pressing forward more and more toward the Lord Jesus Christ as giving him a heavenly crown when he has finished his course with joy. But as he runs, and just in proportion to his earnestness, he is bowed down with weights. Many trials and sorrows, many cares and wearying anxieties, many powerful temptations, many besom sins, many inward idols, many doubts and fears, many sinkings and tremblings, many hindrances from his felt coldness, darkness, and death, hang upon him and press him down, so that at times he is utterly unable to move a single foot, but every now and then he sees Jesus at the end of the race holding out the crown, and seeing him he is encouraged and enabled once more to run looking unto him, that he may derive strength and virtue out of his fulness.

But Jesus is spoken of in our text as "the Author and Finisher of our faith." Let us, see how this bears upon the experience of the heavenly runner. He looks to him then as the Author of his faith. He feels that it was He who gave him the first grain of grace; who communicated the first beam of light, and who raised up the first movement

of faith towards his sacred Majesty; for he is the author of the whole. His first desire to run; his power to move his feet forward; the faith that was given at the first dawn of eternal life, were all breathed into his soul by Jesus. He softened his heart to believe and quickened his soul to feel; and thus he feels that the first movement of faith in his soul, enabling him to run, was his divine gift and work.

And as Jesus is the Author, so he is the Finisher of faith; he carries on the work begun, and never leaves it unfulfilled or imperfect, but keeps supplying the spiritual runner with grace out of his own fulness. And thus as he is the Author by the first implantation of faith in the soul, so is he the Finisher by continually breathing upon his own work, watering it with his own dew, reviving it with his own rain, and making it spring up and grow under his own warming beams as the sun of righteousness. In this life faith can hardly be said to be ever finished. It is rather like the crops which whiten our harvest fields; when ripe they are fit to be garnered. So when faith is finished heaven is at the door. When all its trials have been accomplished; all its sufferings undergone; all its battles fought, and all its victories won, then faith may be said to be finished. Every member of the mystical body of Christ has his allotted measure of suffering, which is a filling up of that which is behind of the afflictions of Christ in his flesh for his body's sake, that is the Church (Col. 1. 24); and as this measure is filled up, the faith which sustained them is finished with them. When a dying believer can say, "I have run my race; I have finished my course;" he can add, "Jesus was the Author, and Jesus is the Finisher of my faith." With this life faith ends; it is turned into sight, and is no longer needed when Jesus is seen as he is, without a veil between. Ever then bear this in mind, that Jesus is and ever must be to the heavenly runner the Author and Finisher of faith, the Alpha and Omega, the first and the last. Nor can he run the race with the hope of suc-

cess but as he looks unto Jesus, and derives supplies of strength and power out of his fulness. If he fail here he fails everywhere; but if he thus run, he is sure to prove a conqueror. Does not he himself say—"Without me ye can do nothing?" Though faint, be still then pursuing. Run and run through every difficulty. The blessed Jesus, who is drawing you on by looks of love, will never let you go, will never cease his gracious work upon your heart; he will maintain the faith and hope once given, will never leave you to fall out of the race, but will certainly bring you off winner and crown you with eternal victory.

IV. The last point we have to notice is, *the encouragement* given to the runner to run the heavenly race, seeing that he is compassed about with so great a cloud of witnesses. This is an allusion to the spectators of the ancient games, who being gathered together from every part of Greece were so numerous in witnessing a race, that looked at from a distance they were as a mighty cloud of forms and faces. So is there a mighty cloud of witnesses surrounding the runners of the heavenly race. These have already run the race and won the prize. The Old Testament saints; the noble army of martyrs; the thousands and tens of thousands who have run and won, fought and conquered, yet sorrowed and suffered, wept and mourned, sighed and groaned, cried and prayed when here below, but found Jesus to be Finisher as well as the Author of their faith; all these celestial conquerors testify to the grace of God in having given them the strength to run and having crowned them with victory. These witnesses surround Jesus as he sits upon his eternal throne, and they look down, as it were, over the battlements of heaven on the runners below, and cheer them on. It is as though they said from their celestial seats—"Run brother, run, sister, on; give not up the race. If faint and weary; if ready to sink, still run on; victory is sure. Be not discouraged. Lay aside every weight and the besetting sin of unbelief, and run on with

patience. Jesus can, Jesus will give you needful supplies of grace and strength. You shall not be overcome by any foe or overborn by your weakness. Run on: it is only a little further. Heaven is at the end; immortal glory, eternal life. Run on then, you are sure to win the prize. We have run, we have won. Thus all things in grace conspire to speed the Christian on; and he looks not only to Jesus, but the crowd of witnesses of faithfulness and truth as numerous as drops of rain in a summer cloud, and he sees that all testify to his free and sufficient grace. And not only all whose faith and patience are recorded in the Scriptures, but all departed believers whom you have personally known and loved; whose happy death you have witnessed; whose last words you remember, and who are embalmed in the warmest, tenderest affections of your heart; these too are witnesses, and every one of them seeks, so to speak, to encourage your soul. They all bear witness to the efficacy of the blood of Christ in cleansing from all sin, for it washed away theirs; to his dying love, as a sweet, cheering cordial in every sorrow and trouble, for such they found it; to his faithfulness to his promises, for they proved it; to his power to save, for they experienced it; and to his presence on a dying bed, for they enjoyed it.

May we not therefore willingly run, seeing we are surrounded by such a cloud of witnesses, and all bearing testimony for Christ and against our unbelieving hearts, all prompting us forward in spite of temptations which make us hang back, all encouraging us to lay aside every weight, and to run on as they ran before, hoping in the same mercy, trusting to the same grace, looking to the same Jesus, and expecting the same blissful reward?

Are you one of these spiritual runners? If you are, you feel, it is true, the weights and the besetting sin; yet there are times and seasons when, in spite of them all, you run forward in the desires of your heart and the stretching forth, if I may use the ex-

pression, of the very neck of your soul. These desires, these breathings of your heart, all are so many speaking mouths in your bosom, a cloud of witnesses within re-echoing the cheering cry of the witnesses without, encouraging yourselves, encouraging others to run with patience the race set before us, looking unto Jesus. Nay, God himself from heaven his dwelling place; his dear Son from the throne of his glory; the Blessed Comforter; the holy angels; the glorified spirits of just men made perfect, are witnesses too, and what more shall I say? That the saints on earth, your brothers and sisters in the faith; nay, I may add that your enemies, and the very devils themselves, are all witnesses to a Christian's career, and all are made in the end to acknowledge him victor.

---

"Little children, keep yourselves from idols."  
1st John 5: 21.

The loving and beloved apostle John writes a most edifying and comforting epistle to the saints to establish them in the faith once delivered unto the saints and to confirm them in their hope in Christ, and after having done all the rest, according to the direction of the Holy Ghost, closes his loving epistle with the words at the head of this article. This shows to us that he would keep always before the church of God the injunction of the apostles and elders who had been with our Lord Jesus and who had hazarded their lives for the name of Christ. When a trouble had risen among them because of circumcision they wrote to the Gentiles as follows: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication from which if ye keep yourselves ye shall do well." Acts 15: 28-29.

The apostle John was in that counsel and had never forgotten the decision of the Holy Ghost at that time.

It might be necessary for us to define the word "idols" before proceeding far-

ther. An idol is anything that is worshipped outside of the true God. Anything that would divide the praise, honor, or glory of our salvation is an idol. So in any wise to worship either in part or the whole anything but the true and living God is idolatry. People in olden times worshipped various kinds of idols; some worshipped the host of heaven, as the sun, moon, and stars; others worshipped created things on the earth, and others the mark of men's hands. All these different kinds of worship were condemned and Israel was forbidden to go after these idols and also to in any wise affiliate with those nations who worshipped in those ways of corruption. Suppose that there was in this country a temple built and Diana of the Ephesians was brought and set up there and a day of worship proclaimed for her, and when the day arrived some of our Baptist brethren and sisters were to go and bow down to her or merely to "let" their children go and bow down with the other worshippers, what would we do? I think there would be a cry in every brother's and sister's breast saying, "we cannot fellowship this turning away from the Lord," and every voice would say "agreed," when the question would be asked if we should not withdraw fellowship from such idolatrous worshipper.

If any brother or sister can show me why Sunday Schools and such like things are not just as much idols as was Diana then I will ground my objection to the course of some Baptists in sending their children to such places, and when their feasts (pic nics) come on they not only send their children but cook up a basket full of vituals and give out themselves and offer just as big a sacrifice as any other idol-worshipper there. Now brethren, this is either right or its wrong. There is no half way ground. If it is right it is justified in the Bible for it thoroughly furnishes the man of God unto every good work. I have several times challenged the world to bring forward one single scripture that would support a Sunday school with this promise, that in case such a school was proven to be justified

by the Scripture I would not only ground my objections but would at once organize a Sunday School in every church that I serve and become a superintendent and a lecturer. There is one of two things, either the advocates of Sunday Schools don't care if I am wrong nor that I teach the people wrong, or they cannot show the required Scripture, for none of them have come forward as yet. I think that I have read all the Bible, but do not profess to understand but very little of it, and that only as it is revealed to me, but I have never found one word to justify such schools, and until I do I expect to continue to condemn them, and I give it as my honest feeling (if I am capable of having such feelings) that the Old Baptists ought to arraign for trial undercharges of idolatry every member who is partaking of such things as this or who sends their children to such places. I say for one that as soon as I find out that a professed Baptist is thus engaged it matters not now strong my confidence has been heretofore it is then and there badly shaken, unless I find that such a one has not been better taught and then I say, "What kind of a pastor have you." Brethren, if I am wrong in this thing please set me right and don't let me die the death of a transgressor unwarned, and if you cannot show me my wrong and you are engaged in this ungodly, idolatrous worship don't say that the Lord's ministers have stood on the walls of Zion and let you go on in this sin unwarned. There is in this day a great cry against drunkenness and there ought to be, but how many are painting out to the people the many ways that one may be drunk? A Baptist who is in any way engaged in idolatrous worship is drunk if he has not smelled a drop of intoxicating liquors for a month.

Again, there is danger of Baptists making idols of those whom they esteem to be their superiors in religious knowledge. For instance, Cornelius, when Peter went unto him, fell down to worship him. Thus he would have committed sacrilege if the apostle had not hindered him saying I myself am a man and telling him to worship God.

Even the cautious apostle John fell down before the angel to do him reverence, but the holy angel would not accept it and commanded that God be worshipped. We are commanded not to think of man more highly than we ought to think. There is danger on both sides: we commit sacrilege and if the preacher has not got grace enough to rebuke such worship and put it from him he will soon fall into condemnation and the snare of the devil and all of his usefulness will be lost to the church. Now brethren, we had as well worship any other idol as those we highly esteem. Worship God, bow before him alone, reject in your fellowship every thing and every one that would tend to turn you in the least out of the way of the Lord.

Some brethren thought I was talking in an extreme way a few days ago when I said that I refused to eat or let my family eat of vituals prepared for a Sunday School pic nic, and at another time I did the same with regard to a Farmers' Alliance pic nic. I also stated that I would not have eaten of it for all the town was worth. Now I meant this and I mean it yet. No, wealth cannot hire me to compromise my faith in religion.

I have written this short communication under an impression of my mind, and unless I am convinced by Scripture proof that I am wrong I shall not yield one point, but shall contend that Old Baptists ought to cut off from their fellowship every one that is worshipping idols and in this way keep themselves unspotted from the world.

As ever your brother in a good hope through grace,

L. H. HARDY.

Newport, Carteret Co., N. C.

ELDER P. D. GOLD, DEAR BROTHER: THE LANDMARK (Aug.) 15th is just received and I have read with interest an account of your trip west. How disappointed I am that I didn't get to see you and hear you preach. Yours of July 3rd was duly received and I replied, addressing you at Atkins, Pope County, Ark., but as you did not mention said

place in your account I suppose you did not go there, as my letter was not returned. I have been waiting impatiently until now for a hearing from you, in some way. I am so sorry you did not get my letter, and passed on by us into Texas. I would gladly have met you at Little Rock, or some other point, but my poverty financially prevented me.

O how glad I am that the brethren of Cadron and Mountain Springs Associations have been given the spirit to adjust their difference with a probability of union and harmony. May the Lord enable them to come together in meekness, and humility, and to consider envy, and prejudice very cruel and ruinous to our Master's cause. How deceptive is old self, the flesh. What distress and deep anguish is caused in God's children when they heed his persuasive lusts.

Dear readers of the LANDMARK, especially those who profess a hope in Christ, please suffer a word of exhortation from your unworthy brother "Let not sin, therefore, reign in your mortal body that ye should obey it in the lusts thereof."

This language was addressed to the church at Rome and is applicable to believers. Now neither has it lost any of its inspired force. God's children are complex creatures; having two natures at least; first, the Adamic nature, second "partakers of the Divine Nature." The Adamic nature is derived from our Federal head, the "first man Adam" and since the fall that nature has been depraved, full of evil to say the least. The Divine nature that God's children possess, as I understand, the embodiment of the "New Man," or Jesus in you the hope of glory."

Now "what do we see in the Shulamite as it were the company of two armies." The new man or living principle is unerring; hence never does wrong. The flesh and the Spirit are two opposing powers, "The flesh lusteth against the Spirit and the Spirit against the flesh." What a stubborn antagonist is the flesh, how he strives for the preeminence; how he fights for the mastery, and sometimes he obtains it. But now are we going to

let the flesh reign as a pre-dominant victor. Of course we of ourselves can do nothing, but we have the weapons and are commanded to use them. I once heard of an old sister that was complaining of an old brother of her shortcomings, of her evil heart; and what evil thoughts she would have. He told her she could not prevent birds from flying over her but she could keep them from lighting on her head. Which of the two powers is the strongest, the flesh or the Spirit. The Spirit has the power to crucify the "old man." The Spirit has the power and authority to arraign before a court of justice, which "is the law of the Spirit of life," and convict him and put him to death. We cannot successfully repel the foe unless we use the weapons which we are in possession of, that is the Spirit of Christ. The Spirit says, "sin shall not have dominion over you."

Well says one, "I can't help sinning, I cannot do the things that I would," this I know, "there is another law in our members warring against the law of our minds bringing us into captivity to the law of sin." I know I do wrong, and sometimes when I am using the most vigilant watchfulness I know by experience that in my flesh dwells no good thing, and at times to me the works of the flesh are hateful and abominable. But there is a difference in living in the flesh, and living after the flesh. We are clothed with this sinful flesh and can't help it, but I do believe we could subdue our evil propensities better than what we do. I used to think it was not necessary for Primitive Baptists to be so strict. That was, when I was first relieved of tradition's power; then I could see an abundance of mock piety with people that would say and do not." But now I see the necessity of good works, the necessity of practical godliness among our people. The children of God have the light and they ought to let it shine. They have the promise of the life that now is, and the life which is to come, if they exercise themselves unto godliness. Sin is in the flesh or mortal body but don't let it reign, put it down; subdue it by the

power of the Spirit. For if you live after the flesh ye shall die, but *if through the Spirit ye mortify the deeds of the body ye shall live.* After you have crucified the flesh with the affections and lust, how bad it is to go and dig him up. Putrification may have set in, and what a scent is emitted from its grave.

In conclusion, let me admonish the household of faith to strive against the lust of the flesh.

The works of the flesh are manifest, we don't have to guess at them, and the apostle positively declares, that those that do such things shall not inherit the kingdom of God, they shall not be partakers of the fruits of the kingdom. They shall not eat of the hidden manna, and drink of that fountain of pure water that is prepared for the heirs of the kingdom. Let's not bring reproach and shame upon the church, the bride of the Lamb by doing that which is not right and convenient. If we do not walk circumspectly, and keep ourselves unspotted from the world, we need not blame those of other denominations for what they do. "For he that knoweth to do good and doeth it not to him it is sin." Then the Lord's people certainly know to do good, and for their good and comfort, in this life, they ought to do it.

Now may the God of all grace strengthen you with might, in the inner man, and keep you from the traps and snares of the world, and may the Spirit subdue the hurtful lusts which war against the soul, and when these vile bodies are changed, and fashioned like the glorious body of Jesus then this mortal shall put on immortality, and this corruptible shall put on incorruption. Then we will ever be with the Lord, and praise him forever and forever.

Yours in hope of that better resurrection.

P. H. JAMES.

Wallaceburg, Ark.

"O praise the Lord all ye nations: praise him, all ye people."—Psalms.

## THE OLD BAPTIST MINISTRY.

BRO. GOLD:—Wishing to do all the good I can before I go hence, I quite agree with you in the opinion expressed in the treatise on the "Book of Joshua" that among our ministers there are some who ought not to have been ordained or liberated to preach. It is a delicate subject to handle or touch, and it is only in love for all concerned that I would add a word.

1. In giving utterance in so public a manner to the opinion that there are men in our pulpits whose place is not there, you voice the sentiment of the great majority of our people. I think it safe to say it is almost the unanimous judgment of the church. This is my impression. Of course I do not know what every individual brother or sister thinks.

2. It is worth stating and worthy of solemn consideration that the "outside friends" are equally unanimous and more outspoken in the same judgment. The friends of the church outside grieve over this thing, sorry in their hearts that the church they most reverence and respect have set apart and formerly authorized men to preach who are not qualified to expound the principles, nor exemplify the morals and manner of spirit of the Primitive Baptists as a people or a denomination.

3. That your statement is well founded becomes further apparent from the lamentable fact that in the last two generations some Old Baptist ministers have so preached that wits and buffoons found material in their utterances to "set the table on a roar," and by their burlesques to make the denomination appear ridiculous. Preachers have given the enemy a handle to reproach "the doctrine of God" and prejudice many communities and many people, young and old" against us. That is it, and I write it because it is. It is mournful to say it: it is mournful that it is.

4. We are commanded to have a decent respect to the opinions of them that are without, that the word of God be not blasphemed and no occasion given to the enemy to reproach us or the truth. That the indiscreetness and

awkwardness and uncouth and scandalous expressions of the class of preaching brethren under review have been elaborately exaggerated is gladly admitted; but no one when buffeted for his obvious faults has a right to claim in his defense that a man of godly life can not escape persecution. When a preacher plays the wag, acts the clown, or is purposely droll in the pulpit, his behavior is not "godly," nor are the witticisms and laughter of the vain and giddy at his expense "persecution" in any sense. Such preachers are spots in your love feasts, wild waves of the sea foaming out their own shame, trees without fruit, wandering stars for whom the blackness of darkness hath been reserved forever.

5. But they are preachers called, qualified, ordained and sent; what is to be done about it? A very serious question indeed, and the wonder to all men and all women who know that the Baptists are a wise people, the wisest of all people in many respects, is that nothing is being done about it further than joining in the general lament that these things are so.

Every preacher knows the estimate set on him by the church and the public and it will be in order I think for any one whose call is doubted to return his licentiate or ordination papers to the church to "call in the papers" of any whom she may have too hastily ordained in order henceforth to send out no more men unqualified for the work. We can not easily rectify past errors of this kind: we should avoid making them in future.

At no period in my day has the public estimate of the ministry of all churches been so low as it is now, not that the preachers are not "smart;" but that the spirit of humility, of decorum and piety is wanting among them both in the pulpit and in their every day life.

As a matter of fact the churches have lost their savor and good men have cast them out to be trodden under foot or tolerated as institutions to assist the police in keeping the peace of the State. I said as a matter of fact;

whereas it only seems so to me.

8. The church though not of the world has an important relation to it as a city on a hill, a lamp set on a stand, as salt to keep society from spoiling. It is not the doctrine we preach but the want of love and decorum in our manner of preaching if that keeps God's children away from us and compels them to join other churches or live and die out of any church whatever.

Woe worth the day when it shall be said of Old Baptists what a great man complained of his following, "We have all sorts of doctrine preached among us by all sorts of men!"

9. This is a free country and the Salvation Army has as much right to sing, pray and declaim on the streets as the more formal and orderly in their meeting houses. He that will preach may preach, and if one feels burdened with what he thinks is the word of the Lord, let him get on the housetops or mount a good's box at the street corners and proclaim his message to the bystanders and passers by as best he can. One feels full of matter and he must speak or be torn to pieces by an explosion from within. Let him speak! and no man molest him or make him afraid. But let the church see to it that no man be set apart and ordained to preach in the name of the Old Baptists until she is satisfied on two points, first, that he knows "the whole counsel" and secondly that he can so declare it that he need not be ashamed before saint or sinner, and that the church need not blush for him as the exponent of her principles and manner of spirit. We can not afford to have all sorts of men preaching all sorts of doctrine among us. Let this thing be stopped right now. As we sow, so shall we reap. We have been reaping a harvest of ridicule and reproach, lo, these many years, and preachers who ought never to have been ordained were the cause of it all, long, long ago. Don't you remember them? and their droll sayings and their irreverent way of quoting and applying scripture? Old Baptist people are a decent flock

but they have been badly misrepresented by some preachers. Let us have a full end of this thing. Brethren, in this year of grace 1890, begin now.

10. There are men in the Old Baptist ministry who are both able in doctrine and charming in their method, and of deep and undoubted piety, a thing which all men expect. We have scholarly men among us; and some scholars, able editors, instructive writers. Men who do their preaching decently and in order. Men who disdain to tell an anecdote or utter a witticism to raise a guffaw laugh. Only think of it! A wit a wag, a buffoon in the pulpit, of all places under these heavens! Let us have a full end of this thing brethren, right now.

11. I am not trying to say outright nor to hint in a way that our preachers shall be men of extensive reading nor "college-bred." It is not that but I do mean that no man who will not observe the proprieties of public speech and good manners, and who is not deeply impressed with the solemnities of eternity that attach to his calling, should be tolerated in our pulpits. Every body knows a sincere man. Every body knows when a preacher is not behaving himself in the house of God as becometh godliness. Every body can guess pretty close to the mark why it is that the children of Old Baptist parents join other churches in preference to the church of their fathers and mothers. The pulpit has in a degree lost its savor, that is what's the matter.

It is idle to say people persecute the Old Baptists as such. Old Baptists stand high, very high in public esteem. The men among us are good citizens; their women are not excelled as house-keepers by any in the land. We are not persecuted. We are buffeted for the faults of some of our preachers, especially some of our fighting preachers who think to get darkness out of a room by spearing it or frailing it with a sprangled brush: and so to win the applause they work for, "Did n't he give it to 'em to-day?" Brethren, let's make a full end of this thing and begin right now.

12. When I go to meeting it is not to have my ears tickled with periods rounded by the rules of grammar. I don't go there

to learn grammar. I knew my grammar well at ten years of age. Nor do I go there to criticise a brother's sentences. With me any language that I can understand is good grammar. But I do want to hear of Christ and the good things God gives his people through Him and in Him. And while the brother is rowing me over the sea of the deep things of God I want him to pronounce the name that tells of our Father and of His Son, and to quote scripture, with holy reverence and godly fear. I love the preacher that I can feel; thereby I know he feels the truth he is trying to tell me. Such men melt their congregations to tears, and dismiss them deeply impressed with the awfulness of divine things. Such preachers don't put my children in a titter, nor furnish argument for their laughter through the coming week. In one word I don't want my preacher to fill my children with contempt for my church and so drive them to other communions.

13. Only a godly man can preach the great mystery of godliness in a godly way, so that all shall take knowledge of him that he has been with Jesus. We have many such in the Old Baptist ministry, and they are the salt of the church. They feed the sheep, they feed the lambs. Under their ministry souls cry out for the living God and his righteousness. They are God's best gift to His people. But deliver me from men who preach Christ of envy and strife! They are not Old Baptists, for Old Baptists fear God and regard men.

14. I don't know brother Gold, I am not right sure, but I do think I would rather hear an Old Baptist who is not a good scholar than one who is. I feel sure that the good brother in his consciousness of want of book learning will only try to preach the truth as he has learned it from his Bible and his experience. He will not try to show off, a thing which all men despise. I have had the pleasure of listening to some great men of the Old Baptist ministry, but the man that did me most good was old brother Nowland of

Coffee Co., Tennessee. It was at the Round Lick Association in 1887. A plain, unpretentious, solid looking man put up to preach the eleven o'clock sermon Sunday to a vast audience. His prayer sent a tremor through all hearts: his text was, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." His sermon how shall I describe it? He began with the council of eternity and spoke of it as familiarly as if he had been there and heard the scheme of redemption planned out: next he touched in the garden and followed the stream of prophecy without misquoting a word; and lastly he came to the cross. He was an eagle in the sky! Twice during his sermon I said to myself, I am a saved man! He preached 45 minutes and sat down leaving us on the mountain top in full view of the promised land. O glory, halleluya! I do thank God that he led me 400 miles to hear that good man preach. With tears streaming down my cheeks as I write, I want to say to that dear old man of God, "Where the tree of life is blooming, meet me there," brother Nowland, meet me there.

15. The church does not belong to the preachers. The preachers are the servants of the church for Christ's sake. Such is our formula. What is our practice? "Happy is he that condemneth not himself in that thing which he alloweth." I wish your suggestion that gave rise to this train of thought could be considered in conference and by brethren when they speak often one to another and mourn and pray over the desolations of Zion. Let each church and every brother and sister, ask: are we, am I, to blame in this matter? Now may the Lord give us all the courage to apply the wisdom which He giveth to us all liberally and upbraideth not!

WM. S. SPEER.

DEAR BROTHER GOLD:—There has been much said and written about travelling preachers of late and where there is a cry that comes up from different sections of the country upon one subject may there not be a cause? It

is well for every one of us, before condemning another or his sentiments, to weigh as well as we can his reasons for speaking out plainly. Perhaps he may be one of the spiritually bold who sees a trouble and the source from whence it comes and is not disposed to hold his peace nor cry peace, peace where there is no peace, and it may be that in condemning one of those spiritually bold ones we may be found fighting against God who has put it into the hearts of His true servants to *lift up their voice like a trumpet and cry aloud and spare not*. To whom are they to cry, or whose sins are they to point out? The Arminians? No. *Show my people their transgressions and the house of Jacob their sins*

It may be that our travelling brethren have been stepping aside from duty and meddling with the affairs of the pastors among whom they have travelled. I know by experience that when a minister is travelling and preaching that he has much to contend with to be faithful. For instance he preaches at a certain church, brother A. meets him to convey him on, he feels very garteful for this kindness, there are somethings going on in the church that bear on brother A's mind, he at once unravels these matters to the travelling minister, and he desiring to be ready to communicate, without reasonable study or thought, gives his opinion; or it may be that brother A. has an opinion of his own and he says to the travelling preacher, "I will tell you what I think about it," and without time to think the minister consents that he is right, while he may be exceedingly wrong. Thus a brother is made wise in his own conceit and a preacher has done wrong, a pastor who knows both and all sides of the trouble has his feelings wounded and the case is made worse by the preacher coming. How much better if he had gone and preached the preaching that God had bid him, and if that offended either church or pastor he would not be responsible. We ought to be bold enough to rebuke any brother who meets us and begins to unfold certain difficulties that are in his neigh-

borhood and that we are perfectly ignorant of. A brother who will thus take the advantage of a traveling preacher is in disorder himself and ought to be rebuked. He is not only taking the advantage of the preacher but of the church.

I used to feel impressed to go out among the brethren and preach and I followed it more or less for eleven years, and I have enjoyed trying to preach while on such tours and have felt that the Lord was with me, and I followed it until I felt relieved and that the Lord required of me to remain here with the churches that I try to serve, and now I only feel to visit a few of the Associations with which we correspond and to spend a few days with the brethren with whom my lot may be cast among them. Here at home I am compelled to be a travelling preacher to serve the churches with which my lot is cast for they are situated very inconvenient to one another and from sixteen to twenty days in each month are spent in my pastoral service. This is heavy service, but the Lord has generally blessed me with good health so that I have generally been physically able to meet my appointments and I have tried even in sickness to be faithful to the churches. There are but few travelling preachers who ever visit us and in one or two instances the practices referred to above have been brought to bear upon our churches here and have caused us much trouble.

Financially I did much better while travelling and preaching from day to day than I do being confined down to the service of churches, but money is no inducement for me to preach, and I am not for hire, but desire to do my Master's will if I know what it is and for this I try to pray. Spiritually my mind is more expanded and I receive more spiritual joy in my parstoral service than I did while travelling and preaching.

There is one thing that I have always felt that my brethren in the ministry were due to me when they were visiting the churches that I try to serve, that is if they see anything amiss in my con-

duct as a disciplinarian they come to see or write to me and let me know my error and he and I will both go together and I will beg pardon of the church that I have sinned against and try to set things in order, and my heart will run out in love to that preacher; but if he sees an error in me and goes to the brethren and begins to talk to them in such a way as to stir up their feelings against me when I am ignorant of having done my wrong I shall be very careless about asking that preacher to come again. I have nothing to say against my brethren whom the Lord has called and sent out; let them go and do their Master's service, but I do object to a brother who does not preach and act well at home, his church had better try him well before she turns him loose on others.

Still it seems better to me to tarry nearer home. I have received letters from brethren and sisters abroad asking why I do not go and visit them as I used to, if this ever falls into their hands they may take it as my reason for not coming because I feel impressed to preach more here and cannot fill the calls that I have here. It is not because I do not have the same desire to see you all for I do, and my heart burns with the same love.

Hoping for the peace of Zion I am as ever your brother in hope,

L. H. HARDY.

DEAR BROTHER GOLD:—The church at White Plains in Beaufort county, N. C., at her last conference requested me to inform the readers of the LANDMARK that the church at White Plains had refused to allow brother Johnathan W. Harris, member of said church, to exercise as a minister of the gospel any longer. They all affirm that his labor in that direction has not been comforting to them. He still remains in the church. The church at White Plains highly appreciate the ministerial labor of brother James H Latham, an ordained minister of that church.

And we highly commend him to the churches.

Done by order of conference on Saturday before the first Sunday in Sept. 1890.

N. H. HARRISON, Mod.  
H. N. WATERS, Cl'k.

DEAR BROTHER:—Permit me a few lines through the LANDMARK in regard to sister R. Anna Phillips' explanation on Math. 11. 11. I think every Primitive Baptist that has an experience will agree with sister Phillips' explanation in the LANDMARK, Aug. 15, 1890. I am willing to settle with sister Phillips, and I hope the brethren will all lay aside extremes and settle with sister Phillips, for I am satisfied that her views are authorised by the word.

Yours, in hope of eternal life,

JOHN VICKERS.

Willacoochee, Coffee Co., Ga.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I feel to say the Baptists of Mississippi with whom you met on your visit to the West were much pleased with you and your manner of preaching. I feel your visit among us will long be remembered. All the saints of this section who have heard of you through those who have met you are anxious for you to make a tour through the State. The twelve associations of the State are all in good condition as far as my knowledge extends, having mixed more or less with all of them, and many churches have considerable ingatherings. In some portions of the State our people are rather weak but in other portions they are growing up rapidly. It has been my humble privilege to baptise a goodly number of late. May the Lord be praised. I still hold in fond remembrance the two able, comforting discourses delivered by you at Pleasant Grove Church. Oh what a comfort it was to me. The same truth, the same gospel, "giving no uncertain sound," "salvation through grace," "redemption through the blood of the Lamb," oh what salutation of joy this brings to hungry, thirsty souls who cannot take refuge in fables, nor stand on their own merit, but feel if they are

near God, are brought so by the blood of Jesus. John says, "I saw as it were a sea of glass mingled with fire. And those who had gotten the victory over the beast, over his mark, over his image, and over the number of his name standing upon the sea of glass (representing the righteousness of Jesus mingled with the love of God), with the harps of God in their hand, and they sing great and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of saints." How sweet the accents all divine. How sweet is the communion of saints, when they can meet under one glorious mercy seat, where the cherubims spread their wings of love pointing to the heavenly manna in the golden pot under the mercy seat. Oh what a banquet of mercy. I might write much but space and time forbid. May I appeal to Him who sits upon the Throne of His glory that you may be long spared to send out to the poor and afflicted the many epistles of love borne upon the pages of our much loved LANDMARK.

A. B. MORRIS.

#### A CENTENARIAN.

On Monday, the 24th of March, agreeable to a previous arrangement, the citizens and friends of this vicinity, together with many of other portions of this and also of Franklin County, assembled at the home of our neighbor and friend, Mr. Wesley Shumate, to celebrate the one hundredth anniversary of his mother's birth-day, who is now a member of his family, and has been for for some years. By request religious services were conducted by Elders Z. T. Turner, Peter Corn, and A. J. Philpot. The congregation was large and attentive, and to all appearance, as we might suppose, all were bearing in mind the celebration of the centennial event, one that has never come under our observation before. We have heard of those things, but have never witnessed it. To behold a mother that has lived under the administration of every President of the United States, has been the nursing mother of ten children, three daughters

and seven sons, reared them all to womanhood and manhood, tho' four sons and two daughters have passed from time to a never ending eternity, and still this venerable matron lives as a monument of God's amazing goodness and mercy. After Divine services were over, in order that all who had met to pay this tribute of respect might have an opportunity of seeing the old mother she was escorted by one of her grand sons to the front door, and to the astonishing gaze of admiring friends and relatives that could have an opportunity of looking upon one who is one hundred years old to-day. How eager to shake the hand of their dear old mother, grandmother, neighbor and friend. There were many little presents made her as a token of respect which she seemed to appreciate very much indeed. She remarked at the time that she could not say thanks individually, but was much obliged to every one. It seemed that she wished as it were to bind it all in a bundle of love for all that thus respected her. She has been a very remarkable woman indeed all through life. The writer of this short sketch has been intimately acquainted with her from child-hood. There is not a person living that I can recollect any farther back than I can this good mother, and now while I attempt to speak of her my mind runs back to my child-hood days when I so often enjoyed her kindness and hospitality of her house, when playing around with her children. I have never heard of any person speaking unkind of her in any way. She has been blessed with a fair intellect, was fond of reading and conversation, which has always made her a very agreeable and pleasant associate. She has certainly lived a natural life that few has been able to live. Her character is unblemished. She has been a widow nearly fifty years, and when we come to speak of her christian life, it is with pleasure we can say she is truly a mother in Israel. She has been for many years a consistent member of the Primitive Baptist church without spot or blemish upon her conduct as a christian. Truly she has kept her garments unspotted

from the world. She has ever been of those meek, lamb-like Christians, always esteeming others better than herself, ever ready to forgive, willing to bear burdens rather than burden others, and tho' very old, and many things have slipped her memory, yet when asked about her hope in the merits of her Saviour, it seems she was bright on that. She could tell of a time when she hoped she felt the love of God shed abroad in her heart. O that we all may profit my the many examples this good mother has given. I think truly it is an example to the young, and an encouragement to the old to follow her footsteps in every respect. I would say to her children and grand-children, are you not proud of your dear old mother and grand-mother? I consider her not only an honor to you, but the community in which she lives. The meeting on the 24th of March will long be remembered by many who were present on the occasion. I suppose this aged mother has twice been blessed with young eyesight, but now cannot see much, is surprisingly cheerful, seemed to enjoy the meeting, said she was glad they came to see her and preached, though she could not hear as distinctly as she wished. She is both mentally and physically wonderfully blest. May the Lord bless and add another blessing.

E. C. TURNER.

Innside, Va.

#### Remarks.

Our aged sister Turner, the widow of Elder E. B. Turner, of Henry Co., Va., so well known by many brethren and friends in that country, wrote the preceding article.

Sister Turner is herself a very devoted and loving Baptist. Her example has been bright, and her labors many in the cause of truth. We commend the kind and faithful exhortation of this dear sister to the readers of this paper.

Perhaps there is not another instance in the United States of a woman that has lived through all the presidential

administrations from Washington to the present day, 100 years. How appropriate to celebrate this event by preaching of liberty, dearer liberty than Washington fought for, liberty in Christ Jesus. Such liberty too as this old sister and all other Primitive Baptists love. For when Jesus makes us free we are free indeed. This is the liberty we are to stand fast in and not be entangled with the yoke of bondage. No corruption of political thieves can destroy this liberty, for the administration of this kingdom is of the Lord of lords and King of kings who reigns forevermore: but we may be deprived of the comforts of this liberty of the free-woman and mother of us all, by being captured by sharpers in the name of religion who come in privily to spy out our liberty in Christ Jesus.

P. D. G.

#### A MALIGNANT PREACHER.

(By United States Press)

VERNON, Illinois, Sept. 16.—The Rev. Thomas Owen, a Primitive Baptist preacher, was convicted in the circuit court Saturday of disturbing public worship and using obscene language in the presence of ladies. Owen, while conducting a revival meeting which was attended by a number of ladies, who were not members of the church, denounced these ladies, who refused to believe his teachings and join his church, in unmeasured terms, applying to them the vilest of epithets. This brought on a riot, the friends of the ladies trying to mob the preacher. Owen was warned never to preach in the neighborhood again.

[Answered in Editorial column.]

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psalms.

# ZION'S LANDMARK

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

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

VOLUME XXIII . . . . . No. 22

WILSON, N. C., OCT. 1, 1890

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## Editorial.

### COMMENTS ON A "MALIGNANT PREACHER."

This report against a Primitive Baptist preacher, as they say, appears in the telegraphic news.

I do not know whether there is any Primitive Baptist preacher by that name or not. They accuse the preacher of disturbing public worship when others were trying to mob him. It looks like they were engaged in an unlawful deed. It is not customary for the preacher who is preaching to disturb the public worship: but usually it is some others that disturb him and those that desire to hear him.

The report says he was conducting a *revival* meeting. Do you know of any preacher among the Primitive Baptists that conducts revival meetings as they are commonly called? I have never yet seen one at it. One objection to our preachers is that they are opposed to revival or protracted meetings. Other denominations generally oppose us because we do not hold such meetings.

Again, it is charged that this preacher denounced some ladies who refused to believe his teachings and join his church. Primitive Baptists hold that if one does not believe the truth it is because he is not of the truth, and there-

for they do not blame those that do not believe. We never desire any one to unite with us unless he believes as we do. What comfort or fellowship would there be in having members with us in name who do not believe as we do, nor wish to be with us? It would be a jail to them and no peace to us.

Now reader, judge whether there is any semblance even of truth in the above copied report. P. D. G.

### IT IS OF LOVE.

Brother Joseph H. Ball requests my view of the following Scripture:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

We sometimes say that one part of Scripture is more important than another part, but is not every word of God important? Man should live by every word that proceeds out of the mouth of God. Every word of God is truth and is for good.

1. God is love, not that love which is mixed with hate: but God is love. It is not that love that may be changed into hate but is everlasting love. It is not that love that may be disappointed because of its blindness, so that circumstances may arise under which it would cease to be love, or undergo a change; but it is the love of wisdom and foreknowledge, or the stream of love that flows from the endless fountain of love.

2nd. God has as object to love, for love is an active principle that centers on an object beloved. God loved the world, and so loved it, or loved it to such an extent, that he gave his only begotten Son.

3rd. It is through his only begotten Son that this love is manifested. The

only begotten Son of God is manifest in the flesh as born of women, and this same is raised from the dead and thus declared or shown to be the Son of God by the resurrection from the dead according to the Spirit of holiness, and thus he is the only begotten of God full of grace and truth. When God bringeth in the first begotten into the world he saith, and let all the angels of God worship him :

"God hath fulfilled the same unto us their children in that he hath raised up Jesus again : as it is also written in the 2nd Psalm, Thou art my Son, this day, have I begotten thee : " Acts 13 : 33.

Here it is said that Christ is begotten as the Son of God *in his resurrection from the dead*. It is as quickened together with Christ and receiving his Spirit therefore that we are begotten again unto a living hope, or born again, not of corruptible seed but of incorruptible which liveth and abideth forever. It is through Christ crucified and risen from the dead that the sure mercies of David are preached unto us.

Therefore God has so loved the world that he gave his only begotten Son.

4th. What world is this? It is not one that is already saved in the sense that it needs no Saviour, nor is it one that will never be saved at all. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. Here is a purpose then, namely, that the world here spoken of might be saved.

It is the world or characters that believe in Jesus that are saved. That is it is in this way manifested who is saved. He that believeth hath the witness in himself. He that believeth not is condemned already, because he hath not believed in the name of the

only begotten Son of God. Men make it manifest whether they are of the truth or not, by believing in Jesus or not believing in him. Jesus is the touch-stone that shows the character of any man. He is the judge of all men. As we consider him our character is determined. All that believe in Jesus have evidence that they are born of God. As many as received him gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God. This does not mean that those that receive Jesus were not by nature born of women or of Adam, and by nature sinners and children of wrath even as or just as others : for they are ; but it means that in their spiritual or new birth (not by or in their natural birth at all) they are manifested as the sons of God. In other words Christ Jesus came into the world to save sinners, and this is the world God so loved. The church in her Adamic estate and relation is involved in sin and death. See Eph. 2 : 1-7.

The comforting evidence and sure mark by which it may be known surely that one is embraced in this salvation, and shall not perish, but has everlasting life is that he is a believer in Jesus. The faith of Christ appearing in one is a sure, unmistakable prophesy of his salvation. For when the faith of Christ appears then the righteousness of the Lord Jesus is revealed which is the righteousness of God, yet Christ himself dwells in the possessor of this faith, and the arm of the Lord is revealed to such. He that believeth on Jesus hath eternal life abiding in him, and shall never come into condemnation, but is passed from death unto life.

There is no sense in which Jesus

## ZION'S LANDMARK

came to condemn the world, nor to cause any one's condition to be worse. He came not to destroy men's lives but to save. He is manifested to take away sin. He came to destroy the works of the devil.

It does not occur to me that the coming of Christ is the cause of man's condemnation, but when men believe not on the only begotten Son of God it is clearer proof that they are already condemned, and that they love darkness rather than light because their deeds are evil.

Every one that comes to the light makes it manifest thereby that his deeds are wrought in God, while every one that believes not abides in death, or shows that he is already in death.

P. D. G.

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### BLESSED GATHERING.

<sup>41</sup>"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden:" Zeph. 3: 18.

In the days of prophesy Israel was as a scattered sheep. There was not much prophesy in her early days of rejoicing when she sang the song of Moses, or shouted at the falling of the walls of Jericho, or ate the old corn of the land and the reproach of Egypt was rolled away. In the days when in triumph Israel entered into the houses built by the Canaanites, and dwelt in them, and reaped of fields that they had not cleared nor fenced, there was no need of prophesy. Then they were feasting and hungered for nothing better. At such a time of feasting is not the place for prophesy to enter. Its place is when there is a decay and failure of fruits and joys, and signs are cut off. Then when there is no appearance of relief or deliverance prophesy is needful to cheer the disconsolate, and assure the oppressed

and scattered ones that thy shall obtain mercy. Prophesy deals with that which is beyond the knowledge or hope of mortal man, and foretells of that which is unknown in nature. The trials and distresses that befall nations fall heavily on God's people, and search them out, for afflictions will humble a child of God and cause him to cry out for mercy, or sigh for deliverance. While wicked men scoff at God's judgments and are hardened and deride such things, the people of God lay these things to heart and are scattered and distressed in their poverty. Then prophesy is sent to them as promise of deliverance.

When were most of the prophets of Israel sent to prophesy? Was it in the palmy days of David, or in the peaceful triumphant reign of King Solomon? No, such comforts were not then needed. But in the days of wicked kings when Israel was soon to be sold into captivity then these prophets proclaimed the days of terrible distress and of deliverance therefrom; and when Israel was carried away captive then the Lord raised up prophet after prophet to proclaim deliverance to the oppressed. Isaiah, Jeremiah, Ezekiel and all the prophets whose prophecies are recorded in books lived in these troublous times, and their prophecies concern Israel directly, and the nations that surround Israel and are found procuring her downfall, or rejoicing in the same, hence judgments befall them, for woe unto the nation by whom offences come.

One by reading the histories of the nations of earth as connected with Israel may see how the Lord raises up one and puts down another people, and how he gives preference to Jacob as his servant and Israel as his chosen, and thereby one may see, if peradventure the Lord gives him sight, how that

the Lord God works and rules in earth moving as a wheel within a wheel, Israel being the inner wheel, and his purpose high as the heavens moving and controlling all. How dreadful and terrible are these wheels to rebellious man.

Usually in the prelude of a prophecy there is a judgment for transgressors, but in the closing up of a prophecy there is a delivering mercy to the contrite and humble. What sad days these must have been to a true Israelite in the days of the idolatrous kings of Israel and Judea. Many were scattered abroad and distressed, driven from the sanctuary which was burned, Jerusalem was destroyed, and Israel in bondage, a scattered sheep wandering over barren mountains with no shelter nor home. It is to such as these the gracious words of the Scripture, I will gather them that are sorrowful for the solemn assembly that are of Israel truly, or of the Lord. All that are of Israel truly are sorrowful because of the calamities of Israel. Every true Israelite will mourn on the downfall of God's people, because all such love Israel and pray for her peace. What a lamentation in Jeremiah's day because none came to the solemn feasts. Israel was a field with the fence or wall all broken down, and the wild boar of the wood ravaged and wasted it, and none cared if the heritage of the Lord thus was wasted. All we like sheep have gone astray, and we cared not for ourselves, yet the Lord laid help upon one who was mighty to save.

But the Lord said I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord. These are they that sigh by reason of the abominations of the land. These are they that are burdened because of the reproach of Israel. While

those that only in name are identified with Israel, and who cause the reproaches and troubles of the land are not distressed for the affliction of Joseph, all the true seed of Jacob are distressed because of the reproach of the house of God made a den of thieves. Those who love not the truth cause this house to be a den of thieves, and bring the reproach on the worship of God, yet this does not distress them. They rather glory in this confusion, but it is a burden to the true lover of Zion that the honor of God's house is cast down, and such are oppressed. Now all these are of Israel, and they are much distressed.

All these are of the Spirit of Christ and are partakers of his sufferings. These are the outcasts of Israel whom Jesus redeems, and they shall be gathered and brought to Jerusalem. The Lord draws or gathers all these as a hen gathereth her chickens under her wings. It is those that have been scattered in the dark and cloudy day that the Lord gathers. It is those of kindered Spirit to the Lord that are gathered. A hen does not gather cats and snakes with her brood. They are not of the hen. The loadstone attracts only those substances that have affinity for its magnetic charm and power. It is the sorrowful in spirit that the Lord gathers, or his own people.

When a child of God feels that all his bones lie at the grave's mouth, or that he has no strength, but all is confusion and darkness, dying and death, how sweet is the message of prophesy on these dry bones that brings bone to his fellow, or proper bone, no mismatching, nor putting bones out of joint. What strength enters the joints as the testimony of Jesus, which is the spirit of prophesy, moves these bones by putting life in them. When these bones

are gathered then great joy springs up. Gladness enters the bones. The solitary place and the desert are made glad for them. The Lord sets the solitary in families, or brings his people to Zion with everlasting joy on their heads. He makes the barren woman to be as a living wife of youth and a joyful mother of children, and a glad housekeeper. When the Lord turns their captivity then their mouth is filled with laughter and their tongue with singing. Sorrow may endure for a night, but joy cometh in the morning. P. D. G.

#### DOUBLE-MINDED.

Friend J. P. Worrell requests my view of James 1: 8:

"A double-minded man is unstable in all his ways."

James is encouraging the Lord's people to prayer, but it should be the prayer of faith. How little—nothing—can be done without faith, for without faith it is impossible to please God. All gospel writers and teachers agree on that.

He says if any of you lack wisdom let him ask of God who giveth to all liberally and upbraideth not. The Lord never upbraids any that ask wisdom of him, but he gives to all that ask him. But let such as ask him do so in faith nothing wavering. A man that wavers is like a wave of the sea driven with the wind and tossed. He has no steadfastness. One driven about by every wind of doctrine is at the mercy of every change. Perhaps there is nothing more tossed and unsteady than the waves of the sea. They are at the mercy of the winds. And winds represent doctrines, and he that is tossed about by every wind of doctrine is certainly without any sure standing.

One that is established in the truth

is of one mind, and that is a sound mind. Has not every christian a sound mind? Certainly every one is not equally clear and strong in his view of truth. There is much difference in the knowledge or understanding of different children of God. Perhaps there is as much difference among God's people in their knowledge and understanding of truth as there is in nature among mankind. One is steadfast, another is fickle: one is taught in doctrine, another is ignorant: one is bold, another timid in contending for truth: one is single minded having his mind or affection on things above, another has his mind on things on earth: one has a heart united to fear and love God's name, another has a mind scattered and wasted on many things and things too of little importance. Naturally we do not expect a man to attain to much success who is dabbling in many things of an opposite nature. Man's energies are too weak to be thus diverted and wasted on contradictory objects. He should concentrate his powers or gifts to one good purpose and cause them to serve there. What an expression is "Jack of all trades." It means that such a man as does this never does any thing that amounts to much.

What is a double-minded man in the sense James speaks of? It is really one that has no fixed mind in matters of religion, or one that has no mind of his own. It does not mean one that has two strong minds, and one opposed to the other. One that is truly taught of God and is settled, strengthened and established in the truth could have only one mind of the Spirit, and the opposing carnal mind or lust of the flesh lusting and warring against it. Such a man has not two minds; but with the mind he himself serves the law of God

and with the flesh the law of sin.

But a double-minded man is a man that has not this fixed, stablished mind of truth, or that discerns and loves truth, but being as a ship without a rudder or governor and guide is at the mercy of the waves, driven this way or that, or as the current sets.

Have you not seen men that have no settled views and convictions of their own, that will agree with the last man they talk with, that will say they believe a sermon of one sort, and to-morrow hear one of an opposite kind and say they believe that, men that judge by appearance or in sunshining day proclaim all is peace with no danger, and in the cloudy day declare all is lost with no hope, men that are tossed about by every wind of doctrine. Such men are double-minded and are unstable in all their ways.

What do they obtain by asking of the Lord? They have not faith to believe that they receive the things they ask for, that is, they do not believe the record that God hath given us eternal life, and that this life is in his Son, nor is their mind fixed. Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. The faith of Jesus only obtains the blessings we ask for. Whatsoever ye ask in his name believing that shall ye receive. Do your prayers ever change the will of the Lord? When one truly prays does he desire that God would change his will? If one desires God to do something contrary to his will or purpose is not that a wrong desire, or is it not as much as to say that God purposed something not right, and now the one praying desires the Lord to do better than he had purposed to do. It seems to me that any petition or prayer made contrary to the will of God

is not true worship of God, nor in the right spirit. It is true that as often as one is in distress and calls on the name of the Lord he gathers deeper knowledge of what the will of God is than he knew before, and is himself more conformed to that will, or has been himself changed by the moulding, transforming power of tribulation working in him and working patience, &c. The fires of distress as a furnace extract the dross and refine the pure metal, or change us and bring our mind into a deeper spiritual desire that God's will might be done.

One thus led ceases to be double-minded, but is brought more and more into one mind that being the mind of Christ.

If one says that salvation is part by grace and part by works then that man is double minded, and does not receive an answer to his prayers. There is no danger of ones being unsound who prays according to God's will, nor is there any danger of ones acting wrong while he truly prays.

When the Lord told Ananias that Saul prayed then he not only feared him no more, but called him brother.

P. D. G.

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The command to Adam to multiply and replenish the earth was given before the transgression of the law. It was not necessary for Adam to sin in order to be in a condition to observe and keep that law, nor any other law that God has given to man, for all the law that God gives to man is good. Shall we commit sin that grace might abound? God forbid. P. D. G.

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All visitors by rail to the Kehukee Association will be met at trains and conveyed to the Association.

When you buy tickets enquire for reduced rates. ED.

## Obituary.

WM. F. ROSS M. D.

Was born July 8th 1864 and died March the 12th 1890, making his stay on earth twenty-five, years 8 months and four days. Dr. Ross was the fourth child and second son of Mr. A. D. and Mrs. M. J. Ross, was born and raised near Elamsville, Patrick Co., Va., He was while growing up conspicuous among his associates for his great fondness of didactic literature, and at a very early age he seemed to have imbibed a particular love for works on the Medical profession, and after having spent a year or two teaching in the Free Schools, in which capacity he exhibited remarkable talent, he entered upon the study of medicine for which his mind seemed to have been peculiarly fashioned. In the fall and winter of 1886 he attended a course of lectures at the College of physicians and surgeons, another course in the fall and winter of 1888 at the Baltimore University, in which institution he graduated as first in his class, March the 5th 1889 when, at the solicitations of many friends, he returned to Patrick Co., and located at Elamsville where he entered upon his important path of duty. Full of hope and confidence, the people of the surrounding community looked with pride to the future when the lad reared in their midst was to be their acknowledged physician. But alas! our sweetest hopes are blighted. To say that Dr. Ross was a pet in the community, a model in society and all were proud to have him present, would I think be no exaggeration. If he had an enemy on earth it is unknown. All seem to mourn alike the mighty loss. As an accomplished gentleman he was regarded by all. None doubted his ability as a physician. In practice he treated with remarkable success most of diseases incident to humanity. On Feb. 6th he was taken with Lagrippe, from which in a few days he partly recovered. On the morning of the 12th he left home for Richmond, Va., where he intended spending a couple of months. While there he would frequently write to his friends at home always stating the condition of his health which continued to improve until March the 6th when he wrote he was well, but the next day, March the 7th, was taken with relapse and though the ablest physicians were called in he contin-

ued to get worse until the morning of the 10th when the Drs. realized the fact that the disease had changed to Gastro Enteritis and with sad hearts communicated the intelligence to friends and strangers who crowded around to see him. They saw that the young man had fallen a victim to that all devouring monster death, and that a very short time must bring the fatal issue. He talked but little towards the last except about his folks at home, whom he seemed to want to see very bad. He said to his friend, Dr. Marrow, one day, "should I die from this attack, I fear the shock would kill my father who is at present in very delicate health." On the morning of the 11th a telegram stating his condition was sent his brother at Stuart who arrived at Richmond on the next evening finding the Dr. still living but unconscious and with all stimulants that could be brought to bear, the physicians were unable to revive the spark. He seemed to be perfectly at ease. A pleasant smile that he was want to wear still lingered on his noble countenance. He seemed to be fully appreciating the truth that he had often said was contained in the lines of the poet.

    Bear up, bear on, the end shall tell,  
    The dear Lord ordereth all things well.

Not a groan escaped his lips, though his brother called his name repeatedly, no response came. The brittle thread of vitality was fast losing its power. Could the virtue of medicine in the hand of skilled physicians or the prayers of friends have prevailed he would yet have lived, but God willed it otherwise, and like the fading of a Summer twilight deepening into the shade of night, or the golden luster of the setting sun shed upon the mountain side as it sinks to its natural resting place behind the Occidental Oceans, this short career closed. At 4:25 P. M. March 12th 1890, that noble, generous boy Dr. Ross of Elamsville, bid adieu to the troubles and trials of this terrestrial sphere and passed on to eternity, which we hope, while the eternal ages roll by he may make the one grand sweet song:

    What is life? A bubble floating,  
    On that broad and silent stream.  
    But a moment spent in gliding,  
    'Til it bursts and ends the dream.

No lightning could have been more brilliant. Indeed this day judging by its dawning bid fair to be a long and bright one. But ere the sun reached the flaming

zenith it was doomed to perpetual obscurity by the veil of death spread by the hand of Him who doth all things well. I have often heard him say we should not mourn friends. Upon his death bed he expressed a hope of a future home in a brighter world. So weep not suffering humanity, he is at rest. Though we think it hard that one so young and promising should be called away, yet it is a consolation to observe that it is such lives, though sometimes short, that cast a sublime halo around the temple of fame that upon the raging sea of life play a lambent flame upon the crests of the highest waves illuminating the troubled waters, guiding aberrant posterity onward and upward to higher and nobler things. Dr. Ross was acting as physician and surgeon in the City Almshouse, filling the position of Dr. Gray while visiting Northern friends, and we are told that while in Richmond he made his mark as he did wherever he went, and though he died far from home and but one relative present to hold his parting hand, yet he was in the midst of friends and those who knew his gentle philosophic nature doubt not that he is now in a brighter world with the angelic throng round the Throne of Jesus in that Land where sickness, sorrow, pain and death are felt and feared no more. We assure the bereaved ones, parents, brothers and sisters, that they are not alone in the sad affliction. But both friends and acquaintance mourn alike this great loss which we hope is his great gain. And may the rising youth of our country gather stimulation from this brilliant though short career, that when they come to bow to the final decree of God that it may not be said that they have lived in vain, but that they have been a blessing to their race, an honor to humanity and when the final scene has closed that friends and acquaintance one and all may realize as in this, a great loss, is my prayer.

Amen. W. H.

MRS. JANE SMITH.

Mrs. Jane Smith, of Middle Creek Township, Wake Co., N. C., departed this life on Wednesday morning, 17th September, 1890, at ten o'clock A. M. She was born in March, 1812 and was in her seventy-ninth year. She was the devoted wife of David Smith, deceased. She was not a

member of any religious order, but had a hope in Christ, and had the confidence of God's people, who knew her, and her neighbors. For years she was a strong believer in the doctrine as held by the Primitive Baptists. She lived an orderly life, possessing and manifesting good will and kindness to all. She had noble traits of character, with a congenial disposition, and gentle that commanded the respect, love, and friendship of all who knew her. She loved truth and right, and hated evil.

She was the mother of fifteen children, lost two in the late war, and leaves ten to mourn their loss. The Lord gave and the Lord has taken her away. The unworthy writer of this sketch desires to commend the many good traits of this departed mother to all her loving children and relatives, neighbors and friends.

R. L. POWELL.

MRS. N. E. HUFFMAN.

Departed this life June 30th 1890. She was born April 12th 1837, we were united in marriage Nov. 12th 1857. There were born unto us ten children, three of whom died in infancy, while seven yet live to mourn as only those can that have lost a dear mother. Oh! how hard it is to give up the one that is so near and dear to us, the mother of our children, and the one that ever stood by us in sickness or health, in prosperity and adversity; and was never known to falter from duty, but was ever ready to minister to the sick, and distressed. It has been said that the Lord saw that it was not good for man to dwell alone, and made him a helpmeet. I can say that He gave me a helpmeet, one that made my life worth the living, but in His wisdom He has seen fit to take her away, and leave me to tread life's rugged pathway all alone. But "the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Her whole trust was placed in her God, and she calmly folded her arms and passed away without a struggle. She was like a great number of God's dear children, she never united with any church, but was a dear lover of election, predestination and salvation by grace. She had no confidence in the flesh, nor in the issues of the day. Her favorite literature was the LANDMARK and MESSENGER. I have this comfort left to me that she has gone to that house not made by hands eternal in

the heavens, and while she can never return to me, I hope by the grace of God to go to her where I shall meet all the blood-washed saints of the Lord, where we will be permitted to remain forever, and shall give unceasing praise to God and the Lamb that purchased us by the shedding of His blood. May the Lord have mercy on all of her children and prepare them for that heaven above, and the praise shall be His, throughout a never ending eternity.

J. D. HUFFMAN.

#### WINEYFORD WHITAKER.

Please publish the death of my wife who was a faithful Baptist. She joined the church at Skewarkey Saturday before the second Sunday in October, 1879, and was a faithful member until her death, July 9th, 1888. She suffered more than six months. In all her suffering she praised Jesus, for it would be well in the end. Her suffering was a hip joint disease. No doctor could reach it. She was always fixing to go to the church. That was all her talk. Since her death it is a cloudy time with me. I miss her company. I do not go to church now. I love the Baptists. I was raised by a faithful Baptist, Elder Whitaker. She told me a few days before her death she was going home to Jesus. There she would see his smiling face; no wall nor veil between.

We lived together twenty-two years, five months and twenty-five days. She was forty-seven years, eleven months and nine days old. G. C. WHITAKER.  
Williamston, N. C.

#### ELIZABETH COLE.

Elizabeth Cole, the daughter of Harvey Cole and Cynthia, his wife, was born October the 17th, 1868, and died February 27th 1890. We believe she sleeps in the arms of Jesus where none ever wake to weep. Her disease was consumption. Eliza was a good and affectionate girl, she was the pet of the family, and not only of them, but all that knew her loved her. She was so good and kind to all around her. O, how we all miss her. The writer visited her in her affliction and she seemed to bear her affliction with christian fortitude, and would say sometimes, that the doctor could do her no good. She said while in her sickness that she dreamed that her sister Paradine, who died some six or seven years ago, came and said she had come af-

ter her and she said, "Paradine, I can't go yet, I am not ready." Then she saw her rise and fly away with her snowy white wings, but she would come again, and she must be ready then to go. She told her mother a short time before she died that Paradine had come again and she would have to go. She seemed to be in her right mind to the last, watching the family and wishing them to stay close to her all day, and as the day was drawing to a close she called her mother and said, raise me up. She said, do you want me to get behind you, Eliza? She said yes. So she passed over the cold river of death in the arms of her dear mother without a struggle.

O Lord it seems good to thee to take our children. I hope it will work good for us and cause us to fear, and show us that we should not prize any thing on earth so high as the sovereign Lord of all that rules the earth and sky.

While her mother was looking over her things after her death she found this little letter which she had written some time in her sickness, and laid it away. Please publish it with obituary written by request.

October 2nd 1889:—I am here today feeling weary and bad about my disease, but I feel lifted up in my mind to think that I feel so near to God. I put my whole trust in God. I am willing to submit to God's will, for his will must be done. I see no joys in grieving after the affairs of the world, when we know there is a better world above where there is no death, no sickness, no sorrow, no parting there. It is heaven to see, and I hope to God that we will all met in heaven where there will be no more parting there.

ELIZA COLE.

Floyd Co., Va.

#### ASSOCIATIONS.

ELDER P. D. GOLD, DEAR BROTHER:—State in the LANDMARK that the sixtieth session of the Contentnea Primitive Baptist Association will be held at Mewborn's Meeting House, Green Co., N. C., 6 1-2 miles north of LaGrange, commencing on Saturday, October 11, 1890, and continue three days. Mes-

sengers coming by rail will be met at LaGrange on Friday and conveyed to and from the Association. Those coming from the East will come Friday morning, those coming from the West (Goldsboro) will be met Friday evening, and those coming through the country when they get to Snow Hill will take the LaGrange road.

JOHN W. GARDNER, Mod.  
L. J. H. MEWBORN, Clerk.

The next session of the Toisnot Primitive Baptist Association will meet with the Church at White Oak, in Wilson County N. C., ten miles below the town of Wilson commencing on Saturday before the 3d Sunday in Oct. 1890. The trains arrive in Wilson at 12.40 and 2.25. Those coming by rail will be met in Wilson on Friday and conveyed to the place of meeting.

A. J. MOORE, Mod.  
G. W. THOMAS, Clk.

The Black Creek Association is appointed to be held with the church at Lower Black Creek, to commence on Friday before the 4th Sunday in Oct. Black Creek is the nearest depot.

The White Oak Association will be held with the church at Sand Hill, Duplin county N. C. commencing on Saturday before the 3rd Sunday in Oct., 1890. Visiting brethren will be met at Magnolia, on the W. & W. R. R., on Friday morning. Northern train due 9:39, A. M. Southern train due 10:24, A. M. Brethren are cordially invited to attend, especially ministering brethren. All brethren will please notify brother M. W. Brown, Beulaville, N. C., (those who wish to attend) so that he may have sufficient conveyance to convey them from the railroad to the Association.

J. CAVENAUGH, Mod.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in ZION'S LANDMARK that the Mayo Association is appointed to be held with the church at Clear Springs meeting house, Stokes Co., N. C., to commence Saturday before the

3rd Sunday in Oct., 1890. Walnut Cove is the nearest depot, three miles from the meeting house. Brethren are generally invited. J. W. GRIGGS

DEAR BROTHER GOLD:—Elder W. F. Staton has concluded to accompany me around on my appointments. Please publish it in your next paper so it will not be any trouble to the brethren about meeting us, for we will need conveyance.

Your brother in hope of eternal life,  
W. B. STRICKLAND.  
Scotland Neck, N. C.

PLEASE READ CAREFULLY.—To any subscriber who is behind and will pay up to date, and one year in advance, we will send one copy of the book entitled "Treatise on the Book of Joshua," free; and any one whose subscription is now paid in advance one year and will send us one new subscriber accompanied with two dollars we will send to both the old and new subscriber a copy of "Joshua" free, and the person for whom the money is sent a copy of ZION'S LANDMARK for one year. Any one sending us eight new subscribers with \$12.00 in cash, each subscriber shall receive the LANDMARK for one year, and the getter up of club will receive a copy of the "Church History," also a copy of "Joshua" free. We offer these inducements hoping those who are behind on our books will pay up this Fall so as to enable us to improve the paper, to get new type for it, &c. The larger our circulation the better paper we are enabled to give our readers, and hope that each one will individually do what he can to increase the circulation of the LANDMARK.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

JOSEPH E. ADAMS.

Old Town Creek.....Tuesday after 1st Sun. in Oct.  
Autrey's Creek.....Wednesday  
Tyson's.....Thursday  
Meadow.....Friday

Thence to Contentnea Association.

LaGrange..... Monday night after  
Sandy Bottom..... Tuesday  
Haskins' Chapel..... Wednesday  
Beaver Dam..... Thursday

Thence to White Oak Association.

Hosea Fountain's..... Tuesday after  
Cypress Creek..... Wednesday  
Muddy Creek..... Thursday

Elder L. H. Hardy will accompany him from  
the Kehukee to the White Oak Association. They  
will need conveyance.

ISAAC JONES.

Tuesday after 4th Sun in Sep..... Elk Creek  
Thursday..... Zion  
Friday..... Cross Roads  
Saturday..... Crab Creek  
Sunday..... Fisher's Gap  
Monday..... Zion Hill  
Tuesday..... Stewart's Creek  
Wednesday..... Dover  
Thursday..... Union, Surry co., N. C.  
Friday..... Cedar Grove  
Saturday..... Pilot Mountain  
Sunday..... Volunteer

W. F. STATON and W. B. STRICKLAND.

Hamilton..... October 15th.  
Baregrass..... Thursday  
Smithwicks Creek..... Friday  
Blounts Creek..... Saturday  
Sandy Grove..... 3d Sunday  
Bethel..... Monday  
Goose Creek..... Tuesday  
Cedar Island..... Thursday  
Hunting Quarter..... Friday  
Straits..... Saturday  
North River..... 4th Sunday  
Morehead..... Monday  
Newport..... Tuesday  
Hadnot Creek..... Wednesday  
White Oak..... Thursday  
North East..... Friday  
Wardswill..... Saturday and 1st Sunday in Nov.  
Yopps..... Monday  
Stump Sound..... Tuesday  
Bay..... Wednesday  
South West..... Thursday  
Maple Hill..... Friday  
Cypress Creek..... Saturday and 2nd Sunday  
Muddy Creek..... Monday  
Sand Hill..... Tuesday  
Beaver Dam..... Wednesday  
Sandy Bottom..... Thursday  
La Grange..... Friday  
Mewborns..... Saturday  
Meadow..... 3rd Sunday  
Autrys Creek..... Monday  
Sparta..... Tuesday  
Tarboro..... Wednesday  
He will need conveyance.

L. H. HARDY

Cypress Creek..... October 21st  
Maple Hill..... Wednesday  
South West..... Thursday  
North East..... Friday  
White Oak..... Saturday and 4th Sunday  
He will need conveyance.

F. A. CHICK.

Tarboro..... Monday night and Tuesday after 1st  
Sunday in October.

Sparta..... Wednesday  
Autrys Creek..... Thursday  
Meadow..... Friday  
Contentnea Association, Goldsboro..... Monday  
night, October 13th.

Memorial..... Tuesday  
Wilson..... Tuesday night, Wednesday and Wed-  
nesday night.

He will need conveyance.

W. A. ROSS.

Tyson's..... Thursday before 2nd Sun. in Oct.  
Meadow..... Friday

Thence to the Contentnea Association.

Nahunta..... Tuesday after  
Aycocks..... Wednesday  
Memorial..... Thursday

Thence to the Toisnot Association.

Moore's..... Tuesday after 3rd Sun.  
Upper Town, Creek..... Wednesday  
Wilson..... Thursday

Thence to the Black Creek Association.

He will need conveyance.

S. P. TERRY.

Goldsboro..... Tuesday after 2nd Sun. in Oct.  
Friendship..... Wednesday

Dudly..... Thursday  
Thence to the White Oak Association.

He will need conveyance.

## RECEIPTS.

ARK.—Mrs M J Shirly 3

GA.—By Elder J R Respass 1 50

KEN.—W D Thompson 1 50 W H  
Crook 1 50

N. C.—Jesse D Fly 1 50 W M  
Daughtride 2 Jesse Price 2 J H Joy-  
ner 1 50 James Gay 2 25 W H Vick 2  
W H Bass 50 J J Hales 1 50 W T Tay-  
lor 2 Mrs E Yelverton 1 Isaac Smith 6  
Mrs L Ulmstead 1 50 Mrs O May 1  
50 C M Pool 1 50 D Baker 4 B Ferrell  
1 50 F L Thigpen 1 75 M E Terrell 3  
By J P Gully 1 50 G C Farthing 10 0  
B Amy 7 50 W A Penny 150 H B  
Proctor 3 W M Thomas 2 50 J S Mor-  
ris 4 50 Elder D R Moore 1 50 Elder  
J A Burch 50

S. C.—J E Brown 2 J H Jollie 1 25

TEXAS.—Elder W Gilcrease 50

VA.—Dr Barker 3 By Elder Wm  
Hawkins 5

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**Fall Session begins Monday, September 1st 1890.** Under its present management, the patronage of the school has steadily increased, and for next session the corps of teachers has been improved and enlarged.

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SILAS E. WARREN,

Wilson, N. C.

Principal.

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FOR BOTH SEXES, Whitakers, N. C.

The twenty fourth session of this school will open, the Lord willing, on the third Monday in July next, and continue 20 weeks.

Board can be obtained from eight to ten dollars per month. Tuition from 10 to 20 dollars to be paid in advance. No deduction will be made except in case of protracted sickness.

A. J. MOORE, Principal.

CORNELIA MOORE, Assistant.

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No less than half dozen will be sold at dozen rates.

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Send money in Registered Letter, or Money Orders, or by Express. Address

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

## TRAINS GOING SOUTH.

Dated Sept. 10, '90	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sunday.
Leave Weldon	12:30 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:45 "	.....	7:10 "
Arrive Tarboro	*2:17 p. m.	.....	.....
Leave Tarboro	10:30 a. m.	.....	.....
Arrive Wilson	1:30 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson	*2:30 p. m.	.....	.....
Arrive Selma	3:30 "	.....	.....
Arrive Fayetteville	5:30 "	.....	.....
Leave Goldsboro	3:15 "	7:40 p. m.	8:15 a. m.
Leave Warsaw	4:10 "	.....	9:34 "
Leave Magnolia	4:24 "	8:40 p. m.	9:49 "
Arrive Wilm'gton	5:50 "	9:55 a. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilm'gton	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia	1:21 a. m.	10:34 "	5:36 "
Arrive Warsaw	.....	10:48 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	10:20 a. m.	.....
Arrive Selma	.....	11:15 "	.....
Arrive Wilson	.....	12:20 "	.....
Leave Wilson	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:18 "
Arrive Tarboro	.....	*2:00 p. m.	.....
Leave Tarboro	.....	10:20 a. m.	.....
Arrive Weldon	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.  
Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:37 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leave Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.  
On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m. Arriving Greenville 5:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m. Arriving Weldon 4:00 p. m.  
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m. Plymouth 7:50 p. m. 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williamston, 7:10 a. m., 9:58 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.  
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.  
Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 12:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.  
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.  
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.

J. R. KENLY, Supt. Trans.  
JNO. F. DIVINE, Gen'l Supt.  
T. M. EMERSON, General Passenger Agent.



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# Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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Zion's Landmark Print, Wilson, N. C.

JR O'Connell  
1890

# 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.

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 CAUSE OF JESUS.

## A SERMON.

BY J. C. PHILLOT, OF STAMFORD, LIN  
COLNSHIRE, ENGLAND.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Hebrews ii. 17, 18.

We have in the book of Genesis a brief, but a very beautiful account of the sacred intercourse which subsisted between God and a man in the garden of Eden, when man stood before his Maker in all the purity and uprightness of his native innocence. Sin and death had not yet invaded Paradise; and thus without any infringement of his dignity or glory God could, as he was wont, come down to commune with a man in the cool of the day when all nature was hushed in calm. Being then without sin or shame, unconscious of evil and of its inseparable companion, guilty fear, man held with his Maker the sweetest intercourse which a finite creature could enjoy with his Creator. The foundation of this intercourse was, however, not so much man's native innocence as that God had created him "in his own image, after his likeness." This likeness to God consisted mainly in four things:—First, *in the immortality of man's soul*; for we read that though God formed man's body out of the dust of the earth, he "breathed into his nostrils the breath of life, and man became a living soul." Thus whilst his body was earthly, for "the first man was of the earth, earthy" (I Cor. xv. 47), his soul was heavenly—breathed into him from

the very mouth of God, and thus immortal. The immortality of man's soul and thus a reflex image of the everlasting existence of God. Secondly, as created in God's *moral image*, which is righteousness and truth, purity and love. Thirdly, as created in what I may perhaps call God's *intellectual image*; that is, made capable of thought, reason, memory, reflection, and discourse. And fourthly, as created in what I may term God's *anticipated* or future image, for as the Son of God was in due time to assume a perfect human body and a perfect human soul, the body and soul which Adam wore were a representation beforehand of the nature which the Lord Jesus Christ should afterwards assume into union with his own divine Person.

When God then had thus created man in his own image, after his likeness, he placed him in Paradise, in a garden which he had planted with his own hand for man's recreation and delight. There he caused every tree that was pleasant to the sight to spring up, and every tree that was good for food; so that man could look round and not only see himself the object of God's bounty, but could enjoy everything which his nature was capable of as adapted to that state of innocency and happiness. The beautiful trees and shrubs of that fair Paradise gladdened his eyes; the murmuring river charmed his ears; the cool shade refreshed his spirits; the sweet fruits delighted his palate and nourished his frame; and, above all, intercourse with God enlarged, expanded, and fed his soul. But, alas! how soon a dark and gloomy cloud, fraught with destruction and

death, came over this beautiful scene! How soon, by the permission indeed of God, but through the craft and malice of Satan, sin invaded this Paradise—this garden of God! And what was the consequence? I need not take up your time and attention this morning by enlarging upon the fall and its dreadful consequences. I will name but two, which became at once and immediately manifest—guilt and shame. Man no longer came forth as before to meet his God. He shrank from his sacred, and now for the first time terrible, presence. He knew that he had wilfully and deliberately, not deceived as the woman, but with his eyes open (I Tim. ii. 14), broken a trampled upon the express prohibition of God. He therefore sought to hide himself, with his guilty partner, amidst the trees of the garden. But could the trees, however dense, hide from the heart-searching eye of God? Could the leafy foliage give him shelter from the hand that had made, and could now with equal ease destroy him? Ah, no. He was called forth, and he came full of shame, guilt, and confusion into the presence of his justly offended Judge to hear his expected sentence of death. *That*, however in a moral sense had already taken place and could not be reversed; for "God is not a man that he should lie; neither the son of man that he should repent." He had said, "In the day that thou eatest thereof thou shalt surely die." And thus he had already morally died. But though he spared his forfeited natural life, yet to show his righteous wrath he crushed the very ground for his sake, declaring that "in sorrow he should eat of it all the days of his life," and should return unto that dust out of which he had been originally taken. Still with the curse he gave a blessing, for then and there, in the very garden where man sinned and fell, the Lord bestowed upon the woman that gracious promise which contained, as it were, in its bosom the germ of all future promises concerning the Messiah—that "the seed of the woman should bruise the serpent's head." By this promise, full of truth and grace, God revealed to the Church

the most blessed truth, that his own Son should in due time come into the world, assume the seed of the woman, the flesh and blood of the children, in order that he might die, and by dying destroy "him that had the power of death, that is, the devil," who by his subtlety had brought in such a flood of sin and woe; and not only so, but save thereby an innumerable multitude of sinners then in the loins of Adam. But, besides this promise, the gracious Lord instituted at the same time the rite of sacrifice, as a standing type of the atonement which at due time was to be made by the Son of his love; for we read that "he made coats of skins" and clothed therewith our first parents, which no doubt were the skins of the sacrifices then offered by Adam, and a representation of that imputed righteousness clothed in which alone they could stand without spot or blemish in his sight. In consequence then of, and ever since the fall, man has never been able to stand before God except through a mediator. Sin thoroughly and effectually broke off that intercourse of which I have spoken as existing between God and man in the days of his native innocence; and how man can no longer approach his Maker, at least with any hope of acceptance, any true faith, or any holy confidence, except through the mediator of God's own choice and appointment. Thus we see the necessity that there should be a high priest over the house of God, who in the days of his flesh offered for sin an availing sacrifice, and now lives at God's right hand, not only to intercede for the heirs of promise, but to make his love, blood, and grace experimentally and effectually known to their hearts.

These thoughts may serve as an introduction to the subject before us, where we have mention made of the priesthood of our Lord Jesus Christ, and the benefits and blessings which spring out of it. The text contains a deep mine of heavenly truth, which at the best I can but imperfectly handle; but, looking up to the Lord for his help and blessing, I shall—

I.—*First*, endeavour to bring before you the nature and necessity of the great High Priest over the house of God.

II.—*Secondly*, how God the Father chose and qualified the Son of his love to undertake this important work and to become this great and glorious High Priest.

III.—*Thirdly*, what are the four qualifications of which our text speaks. The first is, "to make reconciliation for the sins of the people." The second, to be a "faithful high priest in things pertaining to God." The third, to be "merciful." And the fourth, to be *sympathising*—"for in that he himself hath suffered being tempted, he is able to succour them that are tempted."

I.—If there were no sin we may safely assume there would be no need of a sacrifice, or of a high priest to offer it. The very circumstances that what the apostle calls "the blood of bulls and of goats" was necessary under the law was in itself a standing representation of the necessity of a sacrifice being offered for sin. But the rite of sacrifice was only a representation, deriving all its value from God's appointment; for as the apostle argues, "it is not possible that the blood of bulls and of goats should take away sins." But its object was to teach the ancient church by daily and visible sign and figures that no sinner, as a sinner, can approach unto God except through atoning blood. Nor can any one now draw near unto Him who, in his purity, justice, and holiness, is a consuming fire, except through a Mediator; for the Lord himself has said "No man cometh unto the Father by me" (John xiv. 6); and the Holy Ghost expressly declares that "there is one God and one mediator between God and men, the man Christ Jesus." (I Tim. ii. 5.) Now it is absolutely necessary that this Mediator should be such a one as can effectually and acceptably mediate between the two opposing parties. He must therefore possess in himself sufficient dignity, worth, and glory in the eyes of God to stand near and commune face to face with him; and yet he must partake of the nature of those for whom

he mediates that he may have a fellow-feeling with them. As Job beautifully speaks, he must be a daysman that can lay his hand upon them both. But where can such a one be discovered? If God had looked round (so to speak) the courts of heaven, to see whom he could find adequate to sustain this mighty office, where could he be found? What created being, however highly exalted, what holy angel, what burning seraph, in a word, who amongst the hierarchy of heaven could have ventured to approach unto God, to intercede for man's guilty race, or to mediate between the justice of God and their deserved doom? Who among the morning stars that had sung together, or of all the sons of God who had shouted for joy when the foundations of the earth were laid (Job xxxviii. 7), could offer to bear up a sinking world, when, by the shock of the fall, "all the foundations of earth were out of course?" Surely only he, who, when "the earth and all the inhabitants thereof are dissolved" can say, "I bear up the pillars of it (Psl. lxxv. 3); surely none but the Son of God had sufficient dignity, weight, power, or influence to come forward to undertake so mighty a task. For what created being, however pure, high, or holy, could approach the Majesty of Heaven, to offer an obedience available for others, when God could claim from him as a creature the whole? None, none but the Son of God, God's co-equal, co-eternal Son, his "fellow," as he calls him by the mouth of the prophet, could stand forward with sufficient dignity and glory to empower him to undertake such an office as to mediate between God and men. Let this then be fixed as a firm foundation of our most holy faith, that it is the eternal possession of this divine nature as the Son that qualified the Lord Jesus to mediate between God and us. If this foundation be destroyed, what can the righteous do? We must never, therefore, let it go, for it is our very life. Being his only begotten Son, and therefore of the same glory and power, he can as equal with the Father stand up in our name before

him, when the angels must veil their faces. In his hands the glory of the Father is safe. All the perfections of Godhead shine forth in him, who is the brightness of his Father's glory and the express image of his Person, and these therefore, can suffer no tarnish or diminution in or by him. And as loved by the Father with an everlasting love, he is able to plead with him as one who loves God and as one whom God loves. The Deity and Sonship, therefore, of our great and glorious high priest are essential to his sustaining such a character as the Mediator between God and men; for you know that mediation is an essential feature of the priestly office, as Aaron showed when he took a censer at the command of Moses, and ran into the midst of the congregation, and offered incense for the people. Take away the Deity and Sonship of our great high priest, and you blot the Sun of righteousness out of the sky. The light of the church is gone and darkness covers the scene—that darkness which is the earnest and forerunner of the blackness of darkness for ever.

But again: he must be of the same nature of those for whom he mediates. The apostle speaks very blessedly on this point in the chapter before us:—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." And again:—"For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Had he died for angels, he must have taken angelic nature. As he died for men, he must take human nature. This is the sum of the apostle's argument, and most conclusive it is. Thus by virtue of his essential Deity and Sonship, he was able to mediate with God; and as taking our nature into union with his own divine Person, he was able to mediate with man. Being as his eternal, only-begotten Son, "in the form of God, he thought it not robbery," that is it was no unhalloved claim, "to be equal with God" (Phil. ii. 6); and by taking upon him the form of a servant and "being made in the likeness of men," he be-

came man's friend and man's brother. The words of our text are very expressive upon this point:—"In all things it behooved him to be made like unto his brethren." He was made in all things like unto his brethren; yet in many things he was very unlike them. The apostle, therefore, does not say he was made *as* his brethren, but *like* unto them, as he speaks elsewhere of being "in the likeness of sinful flesh" (Rom. viii. 3); and yet we know that it is not sinful flesh, for if his flesh had been sinful he could not have been "a lamb without blemish and without spot." Likeness is not the same thing as identity. A person may be like me, and yet not be altogether as I. Here, then, lies the main difference between him and us as regards his humanity, that the Lord Jesus Christ did not assume a fallen, but an unfallen nature. There was in that pure flesh which he assumed in the womb of the Virgin not only no sin, but no liability to, no possibility of it; there was in it no mortality, no sickness; no seeds of disease or death. It was the nature of Adam before he fell—not the nature of Adam after the fall; and yet differing from the nature of Adam in this, that it could not fall as Adam did, not being a person like him, but taken as "a holy thing" into union with the person of the Son of God at the very instance of its conception under the overshadowing of the Holy Ghost. Our blessed Lord never was in Adam; for had he been, he must have fallen with him and been a partaker with the whole race in his guilt and crime. Thus the apostle makes a distinction between Adam and the Lord Jesus; the distinction being that Adam was our natural, federal head, but the Lord Jesus Christ our new Covenant Head. Therefore he says—"For as in Adam all die, even so in Christ shall all," that is, all the elect of God, "be made alive." And again, "The first man Adam was made a living soul; the last man Adam was made a quickening spirit." And to show us more clearly still the difference between the two covenant heads, he adds, "Howbeit that was not first which is spiritual, but that

which is natural, and afterwards that which is spiritual. The first man is of the earth earthly; the second man is the Lord from heaven." (1 Cor. xv. 22, 45, 47.) Here the Lord Jesus Christ, as our new covenant head, is set in opposition to Adam, our natural, federal, Adam being at the very best, in his first creation, but "a living soul," the Lord Jesus, as the divine giver of spiritual and eternal life, "a quickening Spirit;" Adam being earthly, as formed out of the dust of the earth, and the Lord being heavenly, not only as coming down thence, but as assuming a nature which was of heavenly birth and origin, as produced not by natural generation but by the power of the Holy Ghost. Thus though the blessed Lord was "in all things made like unto his brethren," yet he took into union with his own divine Person, not a fallen, frail, and peccable human nature, such as is their's, but a nature pure and unfallen; and though conceived in the womb of a sinful woman and made of her flesh, yet as being produced, by the supernatural operation of the Holy Ghost, of her substance, it was formed and brought forth without the least taint of sin, sickness, or mortality. And yet, with this exception, "in all things it behoved him to be made like unto his brethren." He had a body like theirs; he had a soul like theirs; a body of flesh and bones and blood; a soul that could reason and think and feel; believe, hope, and love; suffer and rejoice; be sorrowful even unto death; be grieved for the hardness of men's hearts; and have compassion for the weariness and faintness of a famishing multitude. In partaking, then, of the nature of the children, he partook of all its sinless infirmities. Do they hunger? So he hungered, as in the wilderness and at the barren fig tree. (Matt. iv. 2; xxi. 18, 19.) Do they thirst? So he thirsted, when on the cross he cried aloud, "I thirst." (John xix. 28.) Do they suffer weariness? So did he, as at Samaria's well. Do they sleep? So did he, for he was "asleep on a pillow" when the ship was in danger from the

waves. At the grave of Lazarus he "groaned in the Spirit, was troubled, and wept;" before he opened the deaf man's ears, "he looked up to heaven and sighed;" and in the garden he prayed, and agonized, and sweat great drops of blood. Thus, in all their sorrows and sufferings, he was made like unto his brethren; and we may well suppose that his body and soul, not being like ours blunted and hardened by the fall, not only felt more keenly the sufferings of our common humanity, but were pained more readily by them, and suffered more exquisitely from them. What heart can conceive or tongue express the infinite depths of the Redeemer's condescension in thus being made like unto his brethren—that the Son of God should assume a finite nature, subject to the sinless infirmities necessarily connected with a time state and a dwelling on earth; that he should leave the bosom of his Father in which he had lain before all worlds, and should consent to become a denizen of this world of tears; to breathe earthly air; to eat human food; to associate with human beings; to be an eye-witness of, and himself share in human sorrows; to have before his eyes the daily spectacle of human sins; to be banished so long from his native home; to endure hunger, weariness, and thirst; to be subject to the persecution of men, the flight of all his disciples, and the treachery of one among them whose hand had been with him on the table: not to hide his face from shame and spitting, but to be mocked, struck, buffeted, and scourged, and at last to die an agonising death between two malefactors, amid scorn and infamy, and covered, as men thought, with everlasting confusion and disgrace! O, what infinite condescension and mercy are displayed in these sufferings and sorrows of an incarnate God! The Lord give us faith to look to him as suffering them for our sake!

II.—But I pass on to show how *God chose and qualified him* for the work which, according to the eternal purpose and counsel of the three-one Jehovah, he undertook to perform. He

did not assume this office himself unchosen, uncovenanted, unqualified, for "no man taketh this honor to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." (Heb. v. 4, 5) He was chosen from all eternity for this special work. We therefore read—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." (Isaiah xlii. 1) He is the "living stone, disallowed indeed of men, but chosen of God and precious." (1 Pet. ii. 4) And why did God choose him for the work but because he was so eminently qualified to sustain it? there being no other in heaven or earth who was in a position to undertake the work, or who had power to carry it through. For not only his eternal Deity, but his being made like unto his brethren, adapted him in every way to be such a high priest as they needed. A bleeding sacrifice had to be offered. God as God could not do this. The divine nature is not susceptible of suffering. Deity cannot bleed or die. And yet atonement must be made. The demands of justice must be paid. The law could not be broken with impunity. The perfections of God jarred, and needed to be reconciled; so that though God, as God, could not suffer, bleed, die, or offer sacrifice, yet it was needful that one who was God should do all this. A sacrifice that an angel might offer would not be meritorious, would possess in it no efficacy for the work of atonement. Angelic shoulders could not bear the crushing weight of imputed sin. If they rendered to God a pure and holy obedience, it was what He could claim justly at their hands. If a seraph burned before the throne of God in flames of seraphic love, it was no more than He could demand as having created him a burning seraph. If the highest angel flew upon his swiftest pinions to obey God's commands—be it to smite the host of Sennacherib, or convey Lazarus to Abraham's bosom—he would be doing that which God could justly require at

his hands. He had no super-vacuous obedience to offer; there was no meritorious task of which he could say to God "This I do over and above what I am required to do. Accept this at my hands for guilty man, and impute it to him for righteousness." The highest angel could not use such language before the throne of the Most High. But the eternal Son of God could use such language. Therefore God the Father chose him for the work in his own eternal mind, and prepared him for a body in and by which he could execute it: as we read—"A body hast thou prepared me." (Heb. x. 5.) By this body we are to understand the whole of his pure humanity, for the expression takes in not only his body but his soul, which, we know, had a large part in the work of redemption; for we read, not only of the precious blood which his body shed, but of his seeing "of the travail of his soul." (Isai. liii. 11) When, then, the blessed Lord had been chosen of his Father to do this important work he gladly and willingly accepted the office. His heart burned with love to the children of men; for even in eternity, when he was by his Father "as one brought up with him, and was daily his delight rejoicing always before him;" even then "he rejoiced in the habitable part of his earth; and his delights were with the sons of men." (Prov. viii. 30, 31.) His bride, the Church, was then presented to him by his heavenly Father, and he betrothed her forever to himself; yea "he betrothed her in righteousness, and in judgment, and in loving kindness, and in mercies." Hosea ii. 19. So that she became his Hephzibah, for his delight was in her. (Isa. lxii. 4.) And his heart shrank not from the task, nor from the suffering however great. He cheerfully consented to accept the task, to finish the work which the Father gave him to do; and though he could only do it by sacrificing himself, yet so full was his heart of love and pity, that he said to his heavenly Father, "Lo, I come to do thy will; thy law is in my heart." Thus Deity and humanity, love to God and

love to man, zeal for God's glory and pity and compassion for the wants and woes of the objects to be redeemed, with strength to suffer and power to save, all met and met alone in the person of Immanuel; and thus was he qualified to be such a High Priest as could glorify God, and rescue his people from the depths of the fall.

III.—But let us now consider the four important particulars by which the Lord Jesus Christ was so eminently and specially qualified to be the great high priest over the house of God.

I. The first qualification which I named was to *make reconciliation for the sins of the people*. We can form little idea in our minds of what sin is as viewed by the eyes of an infinitely pure and holy God. There may be times and seasons in our breasts when our conscience is made tender in God's fear, and sin lies hard and heavy as a burden which we can scarcely bear. At such seasons we may have some feeble, faint conception of what sin is as viewed by the eyes of infinite purity. If ever, too we have seen by faith the darling Son of God groaning and agonizing in Gethsemane, or suffering and bleeding upon the cross, we may have felt with grieved heart and weeping eyes what sin must be to cause Him such sorrows. But these are with most believers but few and favoured moments. For the most part, we breathe such an atmosphere of sin that we scarcely feel the evil that surrounds us without or dwells with us within. In this we are like a person who has spent the night in a small and confined bedroom: he is not aware whilst he is in it of the closeness of the department; but let him go forth in the summer's early morn into the pure and clear air, and then return to his department of which the window has been kept down, how sensible is he at once of its close atmosphere, and he wonders how he could have slept and risen without perceiving it. So we naturally breathe such an atmosphere of sin, that we have, as it were, becomes insensible to it. I have understood that persons who are afflicted with fever, small-pox, and oth-

er diseases most offensive to all who attend them, are themselves almost insensible to the noisome smell of the room in which they lie, and of which they are themselves the cause; so man, eaten up by the cancer of sin, fevered with every raging lust, covered with the loathsome leprosy of evil breaking forth in every part, though a monster in the sight of a holy God, is insensible to his own filth and noisomeness; it being the very nature of man to deceive himself, and not to see sin as God sees it. But when light from above enters into our mind, and life with light, and we begin to see and feel what sin is as committed against a God so pure and bright and holy—what an awful thing it is to have broken his law as we have done again and again; what a terrible curse is entailed on those who do break it; what an opening hell awaits those who die without pardon and reconciliation to a justly offended God: then we begin feebly and faintly to have some conception of what sin is in the eyes of a holy and pure Jehovah. Before we feel this, we cannot enter into the nature and necessity of a high priest like Jesus Christ; we cannot understand why it should have been necessary for the Son of God to come down to earth to bleed and to die. We think that sin might surely have been wiped off at a cheaper rate; that tears, and prayers, and alms-deeds, and repentance, and sacraments, and good works of various kinds surely might have been put into the opposite scale. We cannot and do not naturally think that sin is so evil a sin as God declares it is. We are like Lord Nelson, who said in almost his dying moments, "I have not been a great sinner, Hardy;" though he had forsaken his own wife and lived in adultery for years. I have named it with reluctance, and merely to show how sin so blinds the mind and sears the conscience, that a brave, noble-hearted man, the idol of his country, may live in open infringement of the laws of God and man, and yet lull himself in a dying hour with the thought that he has not been so great a sinner as many others. But when God comes

near to judgment he searches the heart, tries the reins, lays guilt upon the conscience as a load grievous to be borne, pierces and wounds the soul with the stings of guilt and remorse, that he may thus bring it down to his feet to cry for mercy. It is cutting, killing work, but love and grace are wrapped up in it; for when the soul is ready to sink under the intolerable load of sin, then is the usual time that faith is given to view the bleeding God-man as revealed to the heart by the power of God. By this teaching we experimentally learn how needful it was that Godhead should have been united to manhood in the Person of Christ, for for we see and feel that nothing short of blood divine can wash away sins of so deep a dye, of so aggravated a stamp, of so black a hue, as we feel ours to be. No man can have a light view of sin who has seen it either as reflected in a holy law, or in the sufferings of Immanuel, God with us.

*To be continued.*

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Through the tender compassion of our blessed Redeemer I am still plodding along through the checkered scenes of life. Much of my time I am in the valley, but I find it a safe place to be. There is no danger of falling as long as we are down.

Sometimes I have a sweet foretaste of things of an eternal nature, (I hope), and my soul is wafted away into the sweetest of joys and I can then eat my honey with the honey comb.

I often find a murmuring spirit in myself complaining at God's providence with me, yet I know that every affliction and conflict is for my good, but how hard for me to say with the blessed Saviour in his exemplary prayer "not my will but thine be done." We complain about little things and make great mountains out of mole hills, but suppose we were arrested to-day and sentenced to be executed in the same way that Jesus was when there was no charge against us. Could we say, "not my will but thine be done?" No. I think

I can answer for all that none would submit if they could prevent it.

I often think of the prayer the Apostle prayed which was, "I pray you in Christ stead be ye reconciled to God." I often wonder why the chastening rod is not sent on me more severely than it is. I am a great complainer. But the happiest seasons of my life are when I can submit all into the hands of Jesus and pray to him to work in me both to will and to do of his own good pleasure. I hate to speak of myself so much, but sometime ago after having a deep impression to visit the northern brethren and having consented agreed to go. The appointments were arranged and the time arrived to make ready to leave my dear family to be gone so long.

I commenced lamenting my case and thinking it all of the flesh; the Bible was sealed; I did not have time to read, and I felt that the brethren would be disgusted with me if I went because I knew in mind that my trip would be a failure.

I told a young brother that I was in distress, that I was too little to take such tours: he remarked, "Don't cross the bridge till you get to it."

I went on and received comfort from the dear brother's expression. I tried as much as I could to be submissive to the Lord and leave it all in his hands and do believe the Lord blessed me.

I never was more resigned to all my failures in life. My health was unusually good and my liberty of speech was good enough for me. I met precious brethren and sisters and friends wherever I went.

I remember one time making a failure and I thought about slipping out of the house and not speaking to any of the members, but the thought came the Lord had a purpose in that failure and for me to be resigned to it. I felt that that failure proved a blessing in showing me my nothingness.

It has been quite an effort to speak in the presence of older preachers, knowing my weakness was so great, but it came to me, why fear men, since they are nothing but worms of the earth and all the preaching they can do is

what God enables them.

The old are just as dependent as the young. They are all "little children" in this particular.

How much better it would be for us all to examine ourselves and try to improve every moment of our lives and not be hunting after the faults of others.

Bro. Gold, your synopsis of your western tour is to the point and I do wish that brethren would heed your godly admonition. There is entirely too much strife among God's dear people, too much talking, too many big "I's," too many striving for the mastery, too much strife about words of no profit but to the subverting of the hearers.

O Zion, awake out of sleep and let us act more brotherly with each other. Don't be making a hobby of anything.

Brethren, when we are agreed on the main cardinal points why get up non-fellowship declarations about predestination for all are agreed on the plain declarations of Scriptures. Let us not use unnecessary modifying elements but be satisfied to use just as the Bible teaches it: all will accept it that way.

May the God of peace be with you and help you to live more to the honor and glory of God,  
Amen.

LEE HANCKS.

Ozark, Dale Co., Ala.

ELDER P. D. GOLD, DEAR BROTHER:

—If one so unworthy may claim such relationship. I feel somewhat impressed to try to write my little experience since I talked to the church thinking perhaps I could better express myself with my pen. I hope you will pardon me for troubling you. If I know my own heart my desire is to do right. I am so weak, sinful, and destitute of anything comforting I fear it is all imagination, and not the Lord's teachings. Desiring that the Lord will give me a mind of recollection to tell some of his dealings with my poor soul if I'm not deceived. I was born Oct 28, 1842. From my earliest recollections I had serious thoughts of my future state. As I grew older I became more concerned. In 1860 I was married to B. F. Trent. In a short while after I was married

my troubles increased. I tried to get rid of my troubles, but could not. In company I tried to appear cheerful to keep any one from knowing my bad feelings. I felt sure I would be cast off with the wicked. Such feelings I shall never forget. I could not keep from begging the Lord to have mercy on me a poor sinner. The more I prayed the worse I felt. I could not find any peace day or night. I was so miserable. I thought if I only could believe I would be saved. All that I could believe was that I was lost. At last I was taken sick with bilious fever. I had two doctors treating me. I took a great deal of medicine. It did me no good as I thought. The day before I received a hope, I made a resolve that I would not take any more medicine and I did not take any more. They all seemed astonished at me for saying that. I told my sister that I was craving something she could not give me. Mrs. Thomas Richardson was there the evening before I received a hope. She was sitting on my bed rubbing my head. I asked her to pray for me, that I was nearly gone. I turned over to pray as I thought for the last time giving up all hope. I had such a dryness in my throat that I thought I was dying, and said to myself, I'm dying but they all don't know it. I was perfectly helpless. They gave me water from a spoon. I said to myself they have done all they can do, and I have done all I can do, and I must die. And all at once, as quick as a flash, the brightest light appeared. As that bright light appeared I caught my breath the same as if some one had thrown water in my face. Just then my troubles and burden left me and I was the happiest creature on earth. I raised up on my elbow, and began thanking the Lord. My folks seemed astonished and begged me not to exert myself; to wait till I got stronger. I could not help praising the Lord. My sister came to me first. I said I told you that I was craving something you could not give me. For several days I thought I would never see any more trouble. I felt so perfect and happy. I told the doctor when he came in next day to come and tell me

what he thought of me. He says, "you are now prepared to live or die." I could not let him talk. I told him that I was going to get well and wasn't going to take any more medicine and I felt like I was prepared to raise my children right, for that had been my chief ambition. In a few days I began to have doubts and fears. I remarked to a young lady that was staying with me that I never expected to join the church until I had more evidence. She remarked to me that I was like a woman she had heard of, that I wanted to be converted twice, did I not? I thought may be I had not been made perfect in love. From that time on I have never had that burden of sin. My burden now is whether I've been changed or have I been deceived. I often feel very doubtful about my condition. About 15 years ago my husband joined the Missionary church and was baptised and to gratify him I was baptised too. He professed a hope some time after I did and being in feeble health his doctor advised him to join the church. Didn't any one think he would live long. All seemed willing and thought he ought to join. He seemed anxious to join. The Missionaries were carrying on a protracted meeting in our neighborhood at the time he received a hope. One of the preachers came to our house to see him. We both related a hope. He seemed well satisfied with our talk and advised us to join the church. After he left that night he decided to be baptised and wrote him a note to that effect, not mentioning my name at all. The note was read to the church. We both were included and offered to the church and were received. I could not consent to be baptised. I was partial to the Primitive Baptists and could not help it. If I ever was converted it was in that faith. Mr. Trent soon became dissatisfied, and had his name taken off. I never asked them to put my name on their book, and havn't asked them to take it off. Mr. Trent was a trong believer in the Primitive Baptist doctrine, though he never joined them, feeling too unworthy to offer to the church. He died of consumption August 5th,

1888. I asked him the day before he died, if it was the Lord's will to take him away, was he willing to die. He said yes, I am willing, perfectly so. He died without a struggle. He was the most pleasant looking corpse I ever saw. I never have felt satisfied in that church. My soul thirsted for a people of simple manners, that loved electing grace, that rejoiced in the power of Jesus. But I'm a poor sinner yet, not feeling worthy to be with God's people, surely christians do not get in dark conditions as I do. I feel the need of the prayers of God's people. If I'm not deceived I desire above all things to do right. I must stop for fear I will worry you with so many imperfections. I don't feel that I can say anything of any comfort to any brother or sister. I feel to ask the prayers of all christians.

Dear brother, if you feel so to do give me some comfort on my case. Pray for me that my last days may be my best days. Your sister in hope of eternal life,  
 MARY E. TRENT.  
 Reidsville, N. C.

ELD. P. D. GOLD, DEAR BROTHER IN THE LORD, By request of our highly esteemed M. E. Blanton, I send you a letter which she received from Eld. Daniel B. Sheffield, of New Troy. Lafayette county, Fla, which was a great comfort and satisfaction to her in her soul tried troubles, hoping others may find comfort in reading this letter, should there be any of the dear saints of God whose hearts are filled with the grief and mournings that words cannot express, which make us feel while burdened down under such heart felt grief and mournings as if we were swallowed up in over much sorrow. Yet what great consolation it is to the poor, sorrowing child of God to think of the sweet promise of Jesus to them that mourn for they shall be comforted. Blessed are they that mourn, already blest of the Lord with hearts of mourning. If we never mourn we never would receive the comfort he promised, therefore if we are the children of God we have the spirit of Christ and are his poor mourning children, and he is our

comfort. If not asking too great a favor of you will you please give space for this letter in the columns of your valuable paper, ZION'S LANDMARK.

Yours in hope,

W. L. WIGGINS.

Youmans, Fla.

DEAR SISTER BLANTON:—Having just learned of your sorrow, which came to me like a clap of thunder from a clear sky, I cannot content myself without trying to speak a word of comfort to you. My whole soul, strength and mind is gone out in sympathy too, and for you. It is, my dear sister, somewhat characteristic of christians at times for each individual member to conclude he has trials and sorrows of soul, such as none other man or woman ever had. Each concludes that though he may be like others in many things, and comes into full sympathy with them in every temptation, trial or sorrow that befalls them in this life, yet dear sister in our own case, there are some peculiar trials and sorrows which none other but our self have ever had. Under a sense of these peculiar trials of faith and sorrows of soul, how lonely and desolate does the poor, sorrowful child of God feel, and while he may not feel very cheerful or merry so as to sing, yet the words of the song,

Like one alone I seem to be,  
O is there any one like me,

May possibly come into his mind, or like the Psalmist may feel that I am like an owl of the desert, or as the sparrow alone upon the housetop. How lonely, how desolate, destitute and sorrowful one is made to feel when passing through trials of this kind. But dear child of God, you are not alone in these sorrowful feelings. It is true that among men in the world there are differences of race and nations with habits and customs, and there are differences even among people of the same nation, State or community with regard to social position, character or standing. But in a peculiar sense christians are separated from the world of mankind, and made to differ from them, and this difference is so great that the world know-

eth them not. Not one of the trials of faith, sorrows, mournings, desires, hungerings, pantings or thirstings after God that are often felt and experienced by the child of God does the ungodly world ever feel. The world knoweth us not in these lonely feelings and how few persons do we ever know, and perhaps still fewer ever know us, and therefore dear sister Blanton they cannot always come with a word of comfort adapted to our need. But dear sister, the great and central thought of comfort to us is that Christ Jesus knoweth all about us, and can and does come into full sympathy and fellowship with us in all our sorrows and afflictions of every kind, nature or degree. So then dear sister, it is written of him and of his people that in "all their afflictions he was afflicted." He alone is the blessed one who knows every case and comes into fellowship with his dear children in every trial. While we live with him in the fellowship of his sufferings, he comes to each tired child of God as none other can come; yet dear sister, we may and do differ greatly in our natural temperaments, but Christ knows how to deal with each one and bring all to himself. The early disciples had these natural differences. "Peter" seems to have been quick, swift, impulsive and at times even rash, but look my sister, at poor Thomas. He was slow, doubting, halting and hesitating, but our Lord knows how to deal with all these cases. He has a compassionate look for Peter and a tender word for Thomas. Peter weeps bitterly for his rashness, and Thomas says my Lord and my God. So we see dear sister that both are brought nigh unto Jesus in one spirit. The one is humbled for his self confidence, that other for his timid distrust. Thanks be unto God he knows how to regulate both the temptation and the deliverance from it, and hence it is written that he will with the temptation (not without it) also make a way to escape that ye may be able to bear it. Thus dear child of God, we must know by experience the fellowship of Christ's sufferings and he made conformable to

his death, if we ever experience deliverance by him and reign in glory with him. If we die with him we also live with him. I will stop for I cannot tell you my feelings of sympathy which I have for you in your soul tried, sufferings and sorrows. May God bless you and your dear children with Heavens' choice blessings is my prayer for Christ's sake. I will not request an answer to this from you, but if you can I will. I know that I would be glad to hear from you. Yours in hope of eternal life,

DANIEL B. SHEFFIELD

New Troy, Lafayette County, Florida.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Having heard you preach while on your tour through the south and west, and having entertained you as best I could while you and brother A. Gordon were out here at our council meeting at Ingleside, and being fully aware of the fact that you know somewhat of the nature of the troubles between the Cadron and Mountain Spring Associations, as discussed and manifested to you during your very short stay with us: (which I hoped would be longer) so dear brother, with these facts before me, I feel disposed (or impressed) to write you a short mission in regard to our Association held here, commencing on Friday before the 1st Sabbath in September, 1890.

All met in due time, with messengers from all churches within the bounds of our (Mountain Spring) Association, with Bro. Little as corresponding messenger from Salem Association, and Bro. Berryman as corresponding messenger from Point Remove Association, both able ministers of Christ, who certainly preached Jesus crucified, as the true and only Saviour of his people. We also had some very able ministers from among us who we think feed the little ones on the sincere milk of the word.

But my dear Bro., what I wish most to call your especial attention to is the great season of rejoicing during our meeting, and stay together, for many who I heard express themselves were in the very same awful dilemma as poor me, and felt that if a child at all they

were one of the most deplorable creatures of God's boundless mercy and grace: but, ere the close of the first day's work, we felt that we, (poor weak worms of the dust) were new creatures in Christ, Jesus, and were made to sit together in heavenly places in Christ our Saviour. Our cups were filled to running over, and we made from our inmost souls to look by faith unto Jesus, the author and finisher of our faith, as one who is mighty and able to save to the uttermost them that come unto God by him. And in conclusion I wish to say to all the dear ones of the chosen and of Israel's race, to you who are the redeemed of the Lord by his own precious blood, to you who feel that you have a hope in the first resurrection, to contend earnestly for the faith once delivered to the saints, but in your contending how meek and humble, as becometh the children of God. Reason against the strong holds of Babylon, but do it from a sense of duty and love, and avoid confusion with all men for such motives are not prompted by that Great Giver of every good and perfect gift. And oh, how I long to see the day when those men claiming to be ministers called by God to preach the gospel of the Son of God will stand in one solid phalanx as one man for one Grand Cause and preach Jesus Christ and him crucified, as the only way by which man can be saved, ever holding him up as a God of love, mercy, and truth, as one that draws his children to his loving bosom by his great and loving kindness, and as one who makes his people (by his great love) a willing people in the day of his power. If our ministers would do their duty as revealed to them by that Great Teacher that thoroughly furnishes unto every good work, and let the unrevealed things (such as Two-seed, actual eternal union, absolute Predestination, and all kindred heresies) alone, and follow the admonition of Paul which says, Offer your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service, and live, wide awake to the several christian duties which we owe to Christ, because we are saved, (not

in order to be saved), I say if we would do this, and not be fighting other denominations so much, and also getting quarrels among ourselves, we would often escape the chastening rod of discontent of mind and heart, of doubts, fears, anxiety, and affliction, Spiritually and Physically. With the earnest solicitation of the prayers of all God's people I am, I hope your brother, in Christ,  
 W. B. PINSON.

Otto, Ark.

"But God hath saved us and called us—not according to our works; but according to his *grace* as well as purpose. And to *him* that WORKETH, (whether he prays, or preaches, or sings, or reads, or meditates, or performs any other part,) the reward is not reckoned of grace but of debt: whether it be a saint or a sinner that works for any spiritual reward. Therefore, the above Association, instead of exhorting their brethren to their duty for love's sake, for the gospel's sake, for Christ's sake, and for a good conscience's sake, and telling them, after they have done all, they are unprofitable servants,—instead of doing this, they are telling their churches to pray that they may obtain salvation for sinners as a reward—they are telling them their prayers are so profitable as to purchase salvation, to control that divine influence, to give success to the gospel, to induce God to the performance of his part. And yet these people insist that they have not departed from the Old Baptist faith. Go read the Confession of Faith by the Kehukee, Charleston, and Philadelphia Associations when they were first formed. If the Monroe Association could see and be persuaded of their real position, we positively think they would find themselves vindicating the doctrine of the pharisees, and possessed with a zeal far in advance of knowledge. Immediately, after repeating the scripture that, it hath pleased God to save them that believe by the foolishness of preaching, they tell the churches they must save sinners by their prayers."

# ZION'S LANDMARK

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

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

VOLUME XXIII . . . . . No. 23

WILSON, N. C., OCT. 15, 1890

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## Editorial.

DEAR BROTHER GOLD:—If a pastor is the servant of the church where is the scripture authority. I looked at it as the pastor is the servant of God and the overseer of the church &c, by the Holy Ghost.

### Remarks.

A true pastor of a true church is certainly the servant of God and of the Lord Jesus Christ, and made overseer of the flock by the Holy Ghost, and is also a servant of the brethren. For instance, Paul says, addressing the church at Corinth, "For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake:" 2nd Cor. 4: 5. Here Paul says we (including all gospel preachers and of course pastors of churches,) preach not ourselves, but we preach Christ Jesus the Lord, and we are your servants for Jesus' sake.

The relation a preacher and especially a pastor of the church sustains to the church of Jesus Christ is peculiar. The preacher is not a servant of the church in any such sense as that of receiving his message from the church, or that the church is to dictate to him what he shall preach. He receives his call and qualifications from the Lord and receives his message from the Lord;

and is to preach the preaching the Lord bids him; yet that preaching is for the benefit of the church or to feed the flock of God over which the Holy Ghost has set him.

The church is the bride, the lamb's wife, the elect lady and her children, and the pastor is a servant sent by the husband and head of the church to serve and care for this elect lady, or to feed the flock of God. Nor will she receive the food unless it be wholesome sound doctrine or the truth. The church and the preacher both belong to the Lord, and when he is feeding the flock he is serving the Lord, and when he is serving the Lord he is serving the church. We by love should serve one another. No preacher has any dominion over the faith of a single hearer or church, nor shall a preacher lord it over God's heritage; but be ensamples to the flock. What is meant by being ensamples to the flock? One who is an example is one who serves or goes before and shows or leads. Hence Paul says, be ye followers of me even as I am also of Christ. One who sets an example leads in all the labor or service. He is a doer of the word. He walks it out and lives it out, or shows the church by what he does how they should do. He is a pattern in all good works. He never drives but he leads. Jesus set an example about feet washing when he himself washed the feet of the disciples. Now a preacher or a pastor of a church is to be an example or pattern: 1st Tim. 4: 12, and Titus 2: 7: "In all things showing thyself a pattern of good works &c." Now this when done causes one to do the most faithful service as a servant: not a servant in the sense that a church controls her pastor and orders him or tells him what he must preach,

nor a servant in the sense that she may reject what he preaches, but a servant in the sense that he receives from the Lord the doctrine and message that he delivers to the church. If the church feels that the Lord sends the preacher she will heed the message as one of authority and importance. If the preacher feels that Jesus owns him and the church, and holds him in his right hand, and walks in the midst of the golden candlesticks or churches, then he will seek to please the Lord, and not to please men, and as a faithful witness that will not lie he will shun not to declare the whole counsel of God.

P. D. G.

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#### VIEWES REQUESTED.

Will you give your views on this scripture? "Christ tasted death for every man." I do not know whether I have given the quotation correct, as I do not know where to find it. However I feel interested in it, and if you feel so disposed, would like to have your views on it.

J. W. T.

Remarks.

The verse reads,

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man:" Heb. 2: 9.

Adam is a figure of him that was to come—that was to come before Adam was made. When God created Adam he gave him dominion over the beasts of the earth &c., but that was not in the absolute, but in the shadowy, temporary, sense that a figure represents a substance or reality. Hence we see not all things literally under man's feet. We must look beyond mere man, beyond Adam, to see the glorious and complete fulfillment of God's purpose and his word. Hence it is said, But now we see not yet all things put under man's

feet. But we see Jesus. See him how  
 1st. Made a little lower than the angels  
 for the suffering of death. He took  
 not on him the nature of angels, but he  
 took the seed of Abraham on him. He  
 became a Jew, and was found in fashion  
 as a man. When we despise the Jew  
 we cast reproach on the nation of whom  
 Christ came, and the nation to which  
 every prophet, every apostle, and every  
 writer of the scriptures belonged.

Do we despise man? Jesus was found  
 in fashion as a man. Do we hate our  
 brother whom we have seen who is in  
 the similitude of God?

2nd. He was crowned with glory  
 and honor in consequence of this humili-  
 ation. Because he humbled himself to  
 death, even the death of the cross,  
 therefore God gave him a name that  
 is above every man, that at the  
 name of Jesus every knee should bow,  
 and every tongue confess that he is Lord  
 to the glory of God the Father. All  
 power in heaven an earth is in his hand.  
 That is all power is under his control.  
 All things are under his feet. He has  
 power over all deep places, all high  
 places, over days and years, times and  
 seasons, wind and wave, earth and sky,  
 light and darkness, life and death, heav-  
 en and earth, time and eternity, over all  
 beast of the earth, fowls of the air, ele-  
 ments and powers of nature, over devils,  
 over men and their thoughts, disease,  
 sin, and power over all flesh, to give  
 eternal life to as many as the Father  
 hath given him.

3rd. It is by the grace God that  
 Jesus tastes death. How strange the  
 contrast and how high above man are  
 the works of God. *Where sin abounded.*  
 As death preys on man and feeds on  
 him, or eats and swallows him up. So  
 Jesus tastes death and swallows death  
 up in victory. No man ever tasted and

drank of the cup of death as Jesus did.  
 He had power to drink of this poison  
 and swallow and destroy it. It is by  
 grace he did this. Does his tasting  
 death for one destroy death for that  
 one? If Jesus tasted death for me, or  
 died for me, does that certainly secure  
 my salvation, or is it certain that the  
 benefits of his death shall flow to me  
 in consequence of his tasting death for  
 me, so that I believe on him and live  
 forever, or never do see death? In other  
 words, does the death of Christ for  
 me release and exempt me from eternal  
 death? We cannot say or hold that  
 the death of Jesus exempts us from the  
 death of our mortal body, for in Adam  
 all die. Then it was another death  
 Jesus tasted for this every one.

Who is the every man that Jesus tasted  
 for? Let the verses closely following  
 testify, expound or declare what is meant.  
 If we do not let one scripture explain  
 another scripture it would be unright-  
 eous. The next verse reads,

"For it became him (God) for whom  
 are all things, and by whom are all  
 things, in bringing many sons unto  
 glory, to make the captain of their  
 salvation (Jesus) perfect through suffer-  
 ings."

Then the every man for whom  
 Jesus tasted death is a son of God, and  
 in order that they may be brought unto  
 glory it became God to make Jesus per-  
 fect through sufferings. Hence he  
 tasted death for every one of them.  
 Thus Jesus becomes the author of eter-  
 nal salvation to all them that obey him.  
 For though he were a Son yet learned  
 he obedience by the things which he  
 suffered. He was made perfect through  
 suffering. His perfection as a Saviour  
 and the captain or leader in their salva-  
 tion is manifested or shown and proven  
 through his sufferings, and our title to

salvation is proven to us in being made partaker in the afflictions of Christ.

The reason why he should be found in fashion as a man is because the children are partakers of flesh and blood, and they and Jesus are all therefore of one parentage, and hence are brethren, or they are all of God :

“For both he that sanctifieth (Jesus) and they who are sanctified are all of one, (of God) : for which cause he is not ashamed to call them brethren, Saying, I will declare thy name (name of God) unto my brethren : Heb. 2 : 11-12.

Then these brethren are the every man or every one for whom Jesus tasted death, and they shall never see death. Blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power. Again, Jesus says, he that liveth and believeth in me shall never die.

Now does this mean that his body will not see corruption ? No, it is another kind of death that is meant.

When Jesus by the grace of God tasted death for every man it does not mean a natural death, for his death does not exempt any one from a natural death, or dust returning to dust whence it came.

But Jesus was made a curse for us—was delivered for our offences, and raised again for one justification, and he shall bring these many sons unto glory for whom he tasted death.

P. D. G.

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### TRADITION.

Tradition seems to have been a prominent characteristic of the church in all ages of the world in which it has been brought forth in an organized condition as a body of believers who were to assemble for the public worship of God. Like the golden mice

“which were put in the ark with Aaron's rod that budded, it seems to find its way into and holds a place in the church until this day. Those things received by tradition from the fathers like obnoxious weeds in a field seem to be of the more hardy species of plant, require no cultivation to insure their continuance and are much harder to root up than that which has been sown. In fact, like the tares, there is often great danger of rooting up the wheat in the effort to get rid of it. It is often much easier to establish a child of God in that which has been taught by experience, than it is to divest it of things received by tradition from the fathers. One reason of this is because the things of tradition are natural and being in harmony with our nature can be reasoned out and made to appear consistent, while the things of the spirit are spiritual and are only known of the Spirit and are only made known to us by revelation which is not according to reason, neither can they be reasoned out.

While it is well to consider those things entertained, held and believed by the fathers, yet we should not hold or entertain customs or belief simply because they were so held and believed by them, but we should go beyond the fathers and the saints to the faith once delivered unto them. The saying, “As your fathers did, so do ye,” should not be applied to us as it was to those addressed by the Lord. That is in the sense it was there. Those things were wrong, were of the flesh and fraught with tradition. The doctrine, faith, and practice in and of faith, have always been the same, except in those dispensations wherein certain legal features were authorized and obtained. The Scripture of the New Testament thor-

oughly furnishes us as to what we should both preach and practice.

I do not understand that we have allowed tradition to displace the faith, doctrine and practice authorized by inspiration, but in many instances we hitch on to these things some things which serve only as stumbling blocks and elements of confusion much to our discomfort and disadvantage. But while we are in this life we may not expect to attain unto perfection. We but prove by these things that we are yet in the flesh, and that those things which are begun in the Spirit are not made perfect in nor by the flesh. Yet this does not furnish an excuse when we fail to walk in the Spirit.

We often think we see great need of reformation in certain things, which may be true, but how to bring it about is another and far more difficult matter. A reformer must himself be free from the errors to be purged out or cut loose from, and must be well furnished with checking powers in himself so as to maintain an equilibrium, lest the momentum obtained should run him into something as bad if not worse at the other end of the line, or into that which he does not see to be wrong or fraught with that which he feels certain is wrong.

It is generally the case that those who go to work to reform lead into things which demand a far greater reformation than those things from which they have departed. The history of the great reformers whose followers compose many of the most populous denominations of the present day fully prove this last declaration to be true.

Of those denominations of which men have risen "speaking perverse things to draw away disciples after them," perhaps of none have there risen so many

as from the Primitive Baptists, leaving out of this consideration the Roman Catholics. Of all the denominations commonly called protestants there are none which stand unmoved from the position of doctrine, faith, belief and practice first held and promulgated by their respective leaders. It seems quite probable that the stones which have been and are being rejected by the builders will never become to be the heads of the corners of these several structures.

The Primitive Baptists do not claim to be Protestant as having protested against that which they as a people in their line of descent from the Apostles once believed. While in some instances they were for a time somewhat involved in complications with those of different faith, yet there was a distinctness shown which clearly identified them as being of a common wealth which is not of this world.

In the last hundred years a number of organizations have been built up from factions lead off from us on the plea of needed reformation, some of whom stand in many respects upon principles still held by us, some of whom have repudiated those things then thought to be needed, and supplied their places with other things no less objectionable, all of whom hold some things which mark a clear distinction from the great body of Primitive Baptists in this country. However I do not regard this distinction sufficient to render some of these unworthy of all claims to the Baptist principles, but it shows a departure from the ancient land-marks, which has more of a tendency to lead into still greater errors than to return to the first love and to do the first works. Like David who in his old age overestimated the worth of his son who was

hung by the hair of his head, some of our aged ministers raise up young men who become exceeding wise, but in some instances unlike David they follow these boys in their wild speculations, and serve as authority for their course. I am sorry to see an instance of this kind in the departure of Elders J. N. Harmon and R. M. Ashworth, two young preachers who formerly belonged to the Indian Creek Association of West Virginia, but have pulled out from that Association together with some from the Washington Association, and formed a new organization under what they call a church polity which allows each one to interpret the Scripture according to his own peculiar notions, and under which, I am informed, they receive parties from other orders on their respective baptisms, provided they are satisfied with their baptism. In a recent issue of Elder Harmon's paper, he publishes an open letter in which he claims he has not gone to the New School Baptists because Elder A. A. Ashworth, who has been a prominent minister of the Primitive Baptist church for many years, is Moderator of the new organization, or at least this fact is given to prove his fidelity to the principles which prominently designate the Primitive Baptists. Elder Ashworth under different circumstances would be well qualified to sanctify those connected with him, but in this instance, his being the Moderator of an Association the pronounced principles of which are new to the Primitive Baptists all over the country, the decorum of the polity of which is to be regulated and executed under the rules of the house of Delegates of Virginia, and the liberality of which proposes to furnish an asylum for those of all denominations who believe in immersion, who

are dissatisfied with their board but are satisfied with their washing, who may come with their baptism, and believe what they please, renders his association and moderation inadequate to the demands or claims. I am afraid Elder Ashworth has followed his boys too far to allow him to be authority for their course. I have nothing but the best of feelings personally for these brethren, our relations for years have been pleasant, and while all the indications as to the course which I feared they might adopt, which seems to be rapidly consummating, were not what I desired them to be, yet I hoped for the better, and am not wholly without hope yet. I trust they will yet consider the propriety of their course and adopt regulations in harmony with the Primitive Baptists, as they claim to be of that class of Baptists, and not insist upon a course that can but produce discord, division and trouble. However if they really believe in the doctrine and order of the Missionary Baptists, let them do like Elder Wm. C. Dobyens, who had been an ordained minister of the Indian Creek Association of W. Va., for about 20 years, and made a clean breast of the matter by joining in with the Missionaries, and leave us undisturbed. When one among us prefers another sect to us we do not object to his going when we are satisfied of the maturity of such decision. But for the fact that some men manifest a greater disposition to become great leaders rather than to know the truth and preach and practice it, we seldom have such factions as the one created by this new departure. I do not wish by these remarks to precipitate a discussion, but merely make them for the consideration of all concerned.

When those professing to be Primi-

tive Baptists feel it incumbent upon them to so modify the articles of faith, or do away with them entirely, and adopt a church polity in order to accommodate the varied whims and wants of those who do not believe fully with them or are holding off on account of satisfaction with their baptism, they should either disband or adopt a name more fully in accord with their doctrine, order and practice. The Baptists in my section of the country are not ready to adopt new measures, by whomsoever presented, and will not recognize those who do as being in order.

Inspiration truly said, "of your own selves shall men arise, speaking perverse things to draw away disciples after them."

I truly hope these brethren will stop and see whether the fellowship of their brethren from whom they are turning away is not of more importance and value than those things which they desire to obtain by their course of procedure.

May the Lord save his people from error and delusion, and keep them in perfect peace, and his name have the praise,  
P. G. L.

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### HERESY.

I would not call a brother a heretic who holds to the absolute predestination of all things. There are good brethren that hold to one side of this question and good ones holding to the other side of it. One thing may truly be said and that is that none of us understand it. Another thing that may be said is that no Baptist holds that God is the author of sin, and all hold that there is a difference between a man led by the Lord and one that is not. God never works in a man to do wrong, but all his works are good works. The

steps of a good man are ordered by the Lord, but I would not say that the steps of an evil man are thus ordered.

We should be kind and forbearing toward our brethren. P. D. GOLD.

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### SETTLED.

We are glad to state that the Kehukee Association has arranged to pay off in full by December 1st, 1890 the debt contracted in publishing the Church History by Elder Hassell. P. D. G.

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### Obituary.

MRS. MARY MEADS.

Mrs. Mary Meads, my beloved wife, after a long and tedious illness of that fatal disease, consumption, passed gently from earth in our home, in N. C. Wednesday night at ten o'clock, July 16th, 1890. She was the daughter of Stephen and Matilda Delon, and was born Sept. 18th, 1852, thus being in her 38th year. We were married March 19th, 1873, and there have been born to us seven children, 3 sons and 4 daughters, of which 4 are still living. Two weeks after death it pleased the blessed Redeemer to take my dear little baby boy home with its mother. It was her great desire that the Lord would take it. She was a great sufferer, and bore with much fortitude. She never belonged to any church. She loved the doctrine of salvation by grace. She told me that she wanted to be baptised, but she did not feel fitting, and for some cause she still disobeyed the impression and bore the stripes, thus being deprived of many of the blest promises laid down for his children. Yet her hope in Christ was strong. She asked me to pray the good Lord to take her home, though she said I was dear to her, and she hated to leave me, but she said, I can't stay with you. I must soon go. So you will have to do the best you can. About three weeks before she died she seemed perfectly resigned to death and would pray the good Lord take her home. In a short time before she died she sang heaven, sweet heaven, When shall I get there, and clapped her hands and said she felt so good, and she wanted to go home

with her two little babes where she would be done suffering, there to rest with them and be with her Lord. All the medical skill and the most faithful nursing could not prevent her spirit from her Maker's call to leave these mortal shores. A more faithful and industrious wife I never saw. She had great sympathy for the sick, and was ready to lend a helping hand to their relief, when she could do so, and during her sickness she said she would like for every body to come to see her and see how she had to suffer. Many of her friends came around her bed-side which was much comfort to her. She would say to them she was waiting the appointed time, then her blessed Lord would take her home, there to be forever at rest. A few minutes before she died she asked to be raised up, and she passed away in the arms of her blessed Redeemer. She is taken from me, and O, how I do miss her, but the dearest tie must be severed. While I feel my loss is her eternal gain, yet I'm loth to part from one who is so dear by the tie of nature. May the Lord give me grace to bear under the rod and still bless his holy name. Myself and three of my children are trying to keep house. I have given one to my sister. May the good Lord bless and direct me in the way of his righteousness, and his all-seeing eye watch over my little motherless children for good, is my prayer.

Sleep on dear Mollie, take thy rest,  
For in heaven all are blessed.

JOHN S. MEADS.

The following obituary should have been published much sooner; but it was laid away in my memorandum book and not discovered until recently.

P. D. G.

Mrs. Laura E. Salsbury wife of our esteemed townsman R. H. Salsbury departed this life at three o'clock Sunday morning, August 25th, 1889 after being confined to her bed for three months with typhoid pneumonia.

It was my good fortune to see her while sick and I can say she bore her sufferings with more patience and christian meekness than any one I ever saw. She never complained of her lot, but was always meek and quiet and ready to go at her Master's call.

She knew that she must soon die, yet talked about it as calmly and composedly

as if it were only a journey from which she would soon return. She was perfectly willing to go and would often ask why it was the Lord did not let her go. A few days before her death she requested that all her clothing be brought to her. Pitching out what she wished to be buried in; had them washed and but aside, telling her husband where to find them when they should be needed. A few days before she died, early one morning, she requested her children to be brought around her bed-side. When they were all around her, she asked her husband to prop her up, as she wished to talk to them before she died. While he was placing pillows, she was praying that the Lord would give her strength to talk to them as she wished, and it seemed that the prayer was answered for she seemed stronger at once and taking each one tenderly in her arms she described to them their different dispositions. Told them how she loved them and how she had prayed to the Lord that they might grow up useful men and women. After kissing each one of them she turned to her husband, and told him that he had been a good and dutiful husband and that she had tried to be a dutiful wife to him, told him that she had learned his footsteps and was always glad to hear him enter the house, begged him to take care of the little ones, then threw her feeble arms around his neck and wept, after which she said: "I will talk no more," and did not talk but very little afterwards. She begged her husband to the last not to give her any medicine, that she wanted to be perfectly conscious when she died and her wishes were fulfilled for she was perfectly conscious and talked only a few minutes before dying.

Every one who saw her and heard her say that it was the most effecting scene they ever witnessed and that she was the most composed person they ever saw, knowing as she did, that her life was fast ebbing away.

On Monday, Aug. 26th, she was laid at rest in the Cemetery, Elder M. T. Lawrence reading the burial services. She was loved and respected by all who knew her. All the stores were closed and a large concourse followed her to her last resting place.

She leaves a loving husband, six children, and many other relatives and friends to mourn for her, yet we believe that their loss is her gain, that she has taken up her

abode with her dear Savior in that sweet land of rest where pain and death ne'er shall enter.

A FRIEND.

A HORRIBLE DEATH.

Saturday morning about 11 o'clock a most horrible and distressing death occurred here on the Seaboard railroad. Brother James R. Gardner, one of the oldest and most respected citizens of this county, met his death. An engine was shifting cars to a side track when brother Gardner, who was coming down the road bed between the two tracks, crossed over on the side track on which a car was running, having been cut loose from the engine. The brakeman, who was on top of the car, put on brakes and hollowed to brother to get off the track. The engineer, who had seen the danger brother Gardner was in, blew his whistle several times in order to warn him, but my dear brother, by some means, did not hear or notice the warning of the brakeman or engineer in time to get off the track. The car struck him and pushed his body along about twenty feet, and finally stopped with a wheel on his body. The body was terribly cut about the head, and his body was nearly severed from his limbs. The left leg was also badly broken, the right leg and both the arms did not seem to be hurt at all. Dr. W. H. L. Goodman was sent for, but nothing could be done for the dying brother. He was placed on a cot and conveyed to the undertaking establishment of Mr. Charles Smith, where he died about an hour and a half later. Before his death he was conscious and called Dr. Goodman by name, and called for his wife, who was sent for at once. When his wife arrived the scene was one of great grief. Brother Gardner was eighty-three years old, and he leaves a wife and two young children to mourn his loss. Brother Gardner's first wife was a member of old South Quay church. She was my wife's aunt, and after her death brother Gardner came forward and took her seat in the church and it has been promptly filled until his death. I stood by brother Gardner until he was dead, and then I helped to prepare a nice case for the burial of his remains. I then carried him to his residence where he was buried on Sunday evening. There was no preaching on the occasion, because there was no minister of his faith and order, so I think there will be a funeral preached by the first minister that comes to see us, Oh,

how sad it is to part with one who was loved by all who knew him, but what a happy thought, he is gone to meet with Jesus to be forever blessed. The trials of eighty three years are passed and joy has come at last. Oh death where is thy sting, Oh, grave where is thy victory. The sting of death is sin, but thanks be to God who giveth us the victory through our Lord Jesus Christ, of whom our beloved brother asked for mercy in the hour of death as well as in the hour of life.

G. A. JOHNSON.

HULDAH VIRGINIA STANTON.

It is a sad, sweet pleasure to record a sketch of the life of this noble woman, whose hand was open, generous and true; and whose heart was brave, warm and tender. She exerted such a gentle influence over those she loved they owe her a debt of gratitude that cannot be expressed in words. In time of tribulation she was such a hopeful comforter, with her sweet tranquillity she would calm the agitated mind with some cheering promise found in the Holy Scriptures. She possessed a pure soul within, a spirit which loved the good and true, a hand to help the distressed, a love that brightened every thing at her beautiful home where she entertained her many friends with the greatest warmth and cordiality.

She was the daughter of Washington and Catey Stanton and the relict of John W. Stanton. She lived at Cotton Valley, her country seat, near Tarboro, N. C. where she had raised five children and two step daughters to be honorable men and women. It was just before Christmas in the year of 1888, her children had all come home to have a merry Christmas with their mother. Her oldest son came from Texas and her married daughter Mrs. John Blount of Hertford was there, all there with mother, but how sad a Christmas! alas! did they spend. Their devoted mother was called away to reign with the blessed Jesus whose birthday she had planned to celebrate. Yes, she left her children on earth to go to her children in Heaven, among whom was Dora a beautiful girl of sixteen summers, who fell asleep in a watery grave clasped in the arms of her dearest friend Hester Pippen. In death they were clasped in each others arms, after death safe in the arms of Jesus. This was the greatest trial that fond mother ever had to bear. She always loved to

speak the name of this angel child: she would say "Dora was my idol; God gave her to me. I loved the gift more than the giver, so He took her home to draw me nearer to Him, nearer to Him!" Oh! how close she did walk with God. Often we would spend the night talking of our trials and joys; our love for the truth as it is in Christ Jesus. What sweet communion! What love and peace. How we miss it when our congenial spirits have taken their flight to realms of love and heavenly light.

Her spirit is gone while her body lies buried beside her loved ones in the beautiful cemetery of the Episcopal church; for several years she was inclined to unite with these people; among whom she had many friends who were ever kind to her through life even unto death, but she felt that she had been taught to love the Baptists by a Divine Power and it was her duty and pleasure to connect herself with them. The night before I joined the church she dreamed that we two went down into the water together and were baptized, and came up out of the water happy and full of rejoicing.

We were baptized by Elder James S. Woodard in the year of 1880, we did rejoice as we walked out of the water, and not only then but every 1st Saturday and Sunday as we sat side by side and listened to the precious gospel as it was proclaimed by Elder Gold.

Miss her! Words can but feebly describe the aching void left in my heart; but the memory of that sweet fellowship with her in Jesus is ever dear. She too had her trials and would so often repeat this scripture, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." She was indeed purified through suffering. Just before she died she called me to her and said, "We have spent many happy hours together; we have loved one another.

I am suffering now, but I will soon be at rest; soon will be with all the redeemed. Oh! how I long to be there!" and the next evening at sunset she was there.

The earth was robed in a mantle of snow, typical of the purity of her soul. The clouds were rolled in masses of white as her spirit ascended to realms of light.

MRS. D. G. GILLESPIE.

#### AGTION OF ST MARY'S LODGE ON THE DEATH OF DR. W. B. SIMMONS.

Dr. W. B. Simmons was born, Dec. 20th, 1829, in Floyd county, Virginia. After receiving a liberal education at the Academies of Floyd Court House and Blacksburg, he attended the Medical College at Richmond, Virginia, and graduated in medicine in 1854. Having practiced medicine three years in his native county, he removed to Walker county, Ga., settling in McLemore's Cove where he practiced his profession with wonderful success until his last sickness.

He was married Feb. 14th 1866, to Miss B. K. Taylor, of DeKalb county, Alabama.

Dr. Simmons made a profession of religion in his boyhood, but never connected himself with any church. He was a past master of St. Mary's Lodge, F. A. M., and was one of the brightest and most attentive members of the order. He was a regular attendant on divine worship and was a great and uncompromising friend of common school education. As citizen he took a deep interest in the prosperity of his county. While acting as Commissioner of Roads and Revenue he could always be relied upon to vote money for the permanent improvement of our public roads. He was one of the pioneers in that liberal improvement of our public roads.

Dr. Simmons was indeed a friend to the poor and always attended their calls, without regard to the state of weather or his own personal convenience. He has been known to attend the poorest people twenty miles from his home, for weeks, without the hope of reward.

About the first of July last he was thrown from a mule, receiving injuries in the head which at first were not thought to be serious, but which internally produced paralysis and proved fatal. On the 15th of Sept. at 4 o'clock p. m., surrounded by his weeping family and many of his friends, he breathed his last. On Monday the 16th his funeral was preached at Antioch Baptist church by Mr. H. S. Moore from the text "But the Lord is in His holy temple; let the earth keep silence before Him." It is estimated that more than a thousand people were present at the funeral. It is worthy of remark that no man ever received more loving and tender attention during his last sickness than did Dr. Simmons. The poor have lost a most reliable friend, the county a useful citizen, the wife

a devoted husband, the children a loving father.

Resolved 1st, That the fraternity has lost a valuable and devoted brother, the community a successful physician, and the school a firm and reliable friend.

Resolved 2nd, That a blank page in the records of the Lodge be inscribed to his memory, that the members of our Lodge wear the usual badge of mourning, and that a copy of the above be printed in the Messenger and be presented to the family of the deceased.

J. Y. WOOD,	} Committee.
G. W. COCHRAN,	
J. F. SMITH,	
HIRAM SMITH,	

HATTIE F. JOHNSON.

DEAR BROTHER GOLD:—In deep sympathy for the bereaved parents I write this tribute of respect to the memory of their loved one who departed this life on the morning of the 12th of September, after lingering eight days with that fatal disease diphtheria. So when all the powers of medical skill and kind attention of fond ones here below fail, the great physician that never lost a case came to relieve her of all pain, and gently bore her little spirit across the cold stream to her happy reward with the holy angels, crowned with the immortal robe which blooms in the beauty of perfection to fade no more forever. Little Hattie was the oldest and only daughter of J. T. and Elizabeth Johnson, being five years and eight months old. This little Hattie was very sweet and affectionate to her dear parents, who seem to love her in the strongest ties that nature can bind, but alas her heavenly Father calls, and she must go. The dearest objects this world can ever afford are all passive, our fondest hopes and brightest anticipations are often blighted. We may see there is nothing lasting here, all transitory. Oh that our purest affections and dearest object might ever be high above the earth among the rich treasures of the eternal world where there is no beginning of days or end of time. I hope the impressions I have to write for publication may ever be single to the glory of God, and the comfort of his dear people; for I do hope if I know my heart I love the house-hold of faith where ever they may be, wherever I may see the image of our blessed Jesus. May the Lord ever shield the dear parents, and

call their attention away to the sinless shores of eternity where they may some day embrace little Hattie with all the holy angels to go out no more forever.

By a friend, T. C. A.

ASSOCIATIONS.

Appointed the next Session of the Mill Branch Association to be held with the church at Bethel M. H., Brunswick county, N. C. to commence on Friday, before the first Sunday in November, 1890.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

W. F. STATON and W. B. STRICKLAND.

Hamilton.....	October 15th.
Baregrass.....	Thursday
Smithwicks Creek.....	Friday
Blounts Creek.....	Saturday
Sandy Grove.....	3d Sunday
Bethel.....	Monday
Goose Creek.....	Tuesday
Cedar Island.....	Thursday
Hunting Quarter.....	Friday
Stralts.....	Saturday
North River.....	4th Sunday
Morehead.....	Monday
Newport.....	Tuesday
Hadnot Creek.....	Wednesday
White Oak.....	Thursday
North East.....	Friday
Wardswill.....	Saturday and 1st Sunday in Nov.
Yopps.....	Monday
Stump Sound.....	Tuesday
Bay.....	Wednesday
South West.....	Thursday
Maple Hill.....	Friday
Cypress Creek.....	Saturday and 2nd Sunday
Muddy Creek.....	Monday
Sand Hill.....	Tuesday
Beaver Dam.....	Wednesday
Sandy Bottom.....	Thursday
La Grange.....	Friday
Mewborns.....	Saturday
Meadow.....	3rd Sunday
Autrys Creek.....	Monday
Sparta.....	Tuesday
Tarboro.....	Wednesday

He will need conveyance.

L. H. HARDY

Cypress Creek.....	October 21st
Maple Hill.....	Wednesday
South West.....	Thursday
North East.....	Friday
White Oak.....	Saturday and 4th Sunday

He will need conveyance.

W. A. ROSS.

Tyson's.....	Thursday before 2nd Sun. in Oct.
Meadow.....	Friday

## RECEIPTS.

Thence to the Contentnea Association.  
 Nahunta..... Tuesday after  
 Aycocks..... Wednesday  
 Memorial..... Thursday  
 Thence to the Toisnot Association.  
 Moores..... Tuesday after 3rd Sun.  
 Upper Town Creek..... Wednesday  
 Wilson..... Tuesday  
 Thence to the Black Creek Association.  
 He will need conveyance.

## A. GARDNER.

Saints Delight..... Oct. 28th.  
 Abbots Creek..... 29th.  
 Rest..... 30th.  
 New Shepard..... 31st.  
 Rock Hill..... Nov. 1st and 2nd.  
 Mt. Tabor..... 3rd.  
 Pleasant Hill..... 4th.  
 Suggs Creek..... 5th.  
 Big Creek..... 6th.  
 Mountain Creek..... 7th.  
 Freedom..... 8th. and 9th.  
 Liberty Hill..... 10th.  
 Jones Hill..... 11th.  
 Jerusalem..... 12th.  
 Lawyers Spring..... 13th.  
 Bethany..... 14th and 15th.  
 High Ridge..... 16th.  
 Liberty..... 17th.  
 High Hill..... 18th.  
 Watson..... 19th.  
 Crooked Creek..... 20th.  
 Meadow Creek..... 21st.  
 Bear Creek..... 22nd. and 23rd  
 Flat Creek..... 24th.  
 Tom's Creek..... 25th.  
 Brother Workman's..... 26th.  
 Pine..... 27th.  
 He will need conveyance.

## B. H. WOOTEN.

Wilmington..... Monday after 4th Sun. in Oct.  
 Cypress Creek..... Wednesday  
 Fireway..... Thursday  
 Mill Branch Association.. Friday, Saturday, and  
 1st Sunday in Nov.  
 Pleasant Hill..... Monday  
 Polly Swamp..... Tuesday  
 Conway..... Wednesday  
 Featherly Bay..... Friday  
 Mill Branch..... Saturday and 2nd Sunday  
 He will need conveyance.

DEAR BROTHER GOLD:—Elder W. F. Staton has concluded to accompany me around on my appointments. Please publish it in your next paper so it will not be any trouble to the brethren about meeting us, for we will need conveyance.

Your brother in hope of eternal life,  
 W. B. STRICKLAND.  
 Scotland Neck, N. C.

GA.—Wm Garner 1 50 By Elder J R Respass 150

MISS.—By Elder A B Morris 7 50  
 N. C.—Guilford Page 2 W G Sharp 2 T J Waters 2 Alfred Smith 3 W G Turner 3 A P Johnson 1 50 Elder J A T Jones 1 50 W H Stephenson 1 50 R J Castleberry 1 50 J R Thompson 1 50 J H Massingill 3 S D Coley 1 50 Elder S P Adams 1 50 J W Bains 3 Josiah Blackwell 2 J Parish 3 J S Eldridge 1 50 Monroe Boykin 1 50 C P Warren 1 50 A B Williams 1 50 John Stephenson 1 50 A B Godwin 1 50 J H Kennedy 3 R T Stephenson 3 Gideon Allen 3 Mrs A H Temple 3 W A Wyatt 1 50 Frank Smith 2 J Walter Myatt 2 Mrs Henry Austin 2 Mrs J R Rand 1 H M Johnson 1 50 J C Williams 1 50 Elder J T Coats 1 50 Cornelius Hodges 1 50 W J Stephenson 1 50 E L Williford 2 Amos Hays 1 50 W R Coffey 1 50 Mrs Sallie Lewis 1 50 J T Ward 3 Elder J W Johnson 5 Lawrence Johnson 2 Leonidas Fleming 1 50 B A House 50 cts King White 1 50 Mrs J R Thigpen 2 W H Andrews 1 L J Neville 1 50 S Brantly 3 H Allsbrook 1 50 Jesse Mercer 2 Mrs P E McGowen 2 D Hardison 3 S R Ross 1 50 H L Sherwood 1 50 H D Jenkins 1 50 W T Jenkins 1 50 A O Brient 3 By G W Johnson 5 25 J M Morgan 1 50 J D Morgan 1 50 Seth Woodall 1 50 Elder L H Hardy 3 Eld J L Ross 1 50 J McBowen 7 50 Elder W A Ross 4 50 Elder J M Harris 5 50 J A Lassetter 3 W H Wilson 2 G S Wilson 1 50 S R Surles 2 B C Woodard 1 50 W D Phillips 1 50 Elder J B Parker 5 E W Airs 3 H Battle 2 Mrs C V Lanier 4 Mrs J K Lawrence 3 A P Leach 4 J L Little 4 43 R A Parker 1 J R Young 2 Elder James Wilson 3 50 Ransom Gully 3 Elder S H Brady 3 R Mathis 1 50 D A Fields 3 J O Lassiter 13 50 R Temple 1 50 Wm Slade 3 D Stewart 2

TENN.—T L E Parks 2  
 TEX.—J M Blackshear 2 Elder W S Harris 1 50

VA.—R W Phillips 1 50 S C Coleman 3 50 By Elder J L Boyd 3 A J Condrey 6 Elder F P Branscombe 3

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

## TRAINS GOING SOUTH.

Dated Sept. 10, '90	No. 27, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sunday.
Leave Weldon . . .	12:30 p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky . . .	1:46 "	.....	7:10 "
Arrive Tarboro . . .	*2:17 p. m.	.....	.....
Leave Tarboro . . .	10:20 a. m.	.....	.....
Arrive Wilson . . .	3:20 p. m.	7:00 p. m.	7:43 a. m.
Leave Wilson . . .	*2:30 p. m.	.....	.....
Arrive Selma . . .	3:30 "	.....	.....
Arrive Fayetteville . . .	5:30 "	.....	.....
Leave Goldsboro . . .	3:15 "	7:40 p. m.	8:35 a. m.
Leave Warsaw . . .	4:10 "	.....	9:34 "
Leave Magnolia . . .	4:24 "	8:40 p. m.	9:49 "
Arrive Wilm'gton . . .	5:30 "	9:55 p. m.	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton . . .	12:01 a. m.	9:00 a. m.	4:00 p. m.
Leave Magnolia . . .	1:21 a. m.	10:34 "	5:30 "
Arrive Warsaw . . .	.....	10:45 "	5:53 "
Arrive Goldsboro . . .	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville . . .	.....	9:30 a. m.	.....
Arrive Selma . . .	.....	11:15 "	.....
Arrive Wilson . . .	.....	12:20 "	.....
Leave Wilson . . .	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky Mt. . . .	.....	1:10 "	8:15 "
Arrive Tarboro . . .	.....	*2:00 p. m.	.....
Leave Tarboro . . .	.....	10:20 a. m.	.....
Arrive Weldon . . .	4:30 a. m.	2:45 p. m.	9:30 p. m.

\* Daily except Sunday.

Train or Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:47 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m., Arriving Greenville 5:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m., Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m., Plymouth 7:50 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:10 a. m., 9:58 a. m., arrive Tarboro, N. C., 9:30 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

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.

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Per month,	\$7 03
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 to close of term. But in case of protracted illness a deduction will be made. One-half due at middle of session, remainder at close.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling. The Principal can accommodate forty boarders; others will take boarders.

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[By P. D. Gold.]

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# The Purpose of Zion's Landmark.

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

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its 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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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## FROM THOUGHTS FOR WEARY HOURS.

All as God wills who wisely heeds,  
To give or to withhold,  
And knoweth more of all my needs,  
Than all my prayers have told.

Enough that blessings undeserved  
Have marked my erring track,  
That wheresoever my feet have trod,  
His chastening turned me back.

That more and more a providence  
Of love is understood,  
Making the springs of time and sense  
Sweet with eternal good.

That death seems but a covered way  
Which opens into light,  
Wherewith no blinded child can stray  
Beyond the Father's sight.

That cares and trials seem at last  
Through memory's sunset air,  
Like mountain ranges overpast  
In purple distance fair.

That all the journey notes of life  
Seem blending in a psalm,  
And all the angels of its strife  
Slow rounding into calm.

And so the shadows fall apart,  
And so the west winds play,  
And all the windows of my heart  
I open to the day.

MARY C. STEWART.

## A SERMON.

BY J. C. PHILPOT, OF STAMFORD, LIN-  
COLNSHIRE, ENGLAND.

[CONTINUED FROM LAST ISSUE.]

When we have been feelingly exercised with a sight and sense of our dreadful sins against a holy and just God, and I may add, against the sufferings and sorrows of his incarnate Son, we begin to see a little into the meaning of the words, "to make reconciliation for the sins of the people," that is, to atone for them. And yet, with all our exer-

cises, guilt, or distress, we really learn but little of what sin is, as God sees it. But whether we learn little or much, it is a lesson which we must be taught in our own bosom. It is indeed a lesson that is passed over by many who stand high in a profession of religion; but it is one that must be learnt sooner or later by every saved soul. A man never becomes a scholar—I mean a true scholar in the school of Christ—if he passes over the rudiments. He is in grace, what some persons are in nature: they have never learnt the elements of the language or science which they profess to know; they have been imperfectly taught; they passed over the rudiments through idleness or bad teaching, and were pushed on into a higher class before they had mastered the first principles; and therefore during all the rest of their lives they never know any one language or any one science truly and perfectly. Or to use another figure, they resemble a building reared upon a sandy soil, which has no firm or solid foundation, because that which should have been rock is but sand. Thus if a man is not well grounded in the beginning of religion, he cannot be expected to have a middle or end of any worth or value. It is a great thing then to begin right. It is a great thing to have a good, solid, and deep foundation laid in the heart and conscience by the hand of God at the first setting out. As the Lord himself says, "It is good for a man to bear the yoke in his youth." (Lam. iii. 27.) It is a good thing for God to begin with us before we begin with God; for God to give us religion before we profess it; for God to take us in hand

before we take the truth of God in hand ; and for the Lord to work by his own grace in our heart before we speak of that grace, or take that great and holy name into our lips. But when we are exercised by the hand of God bringing us to the light, and thus by seeing light in his light, come to learn, at least in some measure, what sin really and truly is, our eyes get opened, which before were closed, to see also the necessity and nature of a priesthood like that of Jesus, "to make reconciliation for the sins of the people ;" for we feel these two things, that we ourselves as sinners need to be reconciled to God, and that this reconciliation can only be made by one who is able to effect it. Have you then ever seen an angry God ; ever felt his wrath in your conscience ; ever trembled at the judgment to come, and feared what your dreadful doom will certainly be unless he be pleased to have mercy in a sovereign and most undeserved way upon your soul ? It is impossible to say how many veils are taken off the heart, how many false refuges are hurled to the ground, and how much self-righteousness is broken up by a discovery of sin to a guilty conscience and by some manifestation of a sin-avenging God. This the Lord speaks of by his prophet as done by himself. "Judgment also will I lay to the line, and righteousness to the plummet." *He* lays it and not *we* ; for if *we* laid it, we should hold the line wrong, and tamper with the plummet. And what is the consequence of his laying it, or rather what next follows ? "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isaiah xxviii. 17.) As, then, the refuge of lies is swept away and the hiding-place. And when our eyes are graciously opened to see that a reconciliation has been already made by the blood of the Lamb, we desire to have a manifested interest in that precious blood. We see with believing eyes that atoning blood has been shed, a sacrifice offered, an obedience rendered, and that through this a guilty sinner may be freely pardoned, accepted, and saved. But still our life may hang in

doubt. We may believe that there is a Saviour, without believing that he is *our* Saviour. We may see the atoning blood at a distance, without having it sprinkled upon our heart ; we may hear of pardon without enjoying it ; we may read of salvation without experiencing it ; may view the sympathy and compassion and love of Jesus, and yet be strangers to them all in joyful experience. But in every quickened soul there is a yearning for reconciliation to God. He cannot bear to live at enmity with him. He has been an enemy of God long enough. Sufficient has been the time he has spent in things that God abhors. He desires to be experimentally reconciled, pardoned, and accepted, and to feel that God is his Father and his Friend. Now Jesus has "made reconciliation for the sins of the people" that are thus taught and exercised ; but only as this reconciliation comes into their conscience are they feelingly and experimentally reconciled to God. For bear in mind, that reconciliation of our persons, and a reconciliation in scripture has two aspects : there is a reconciliation of our persons, and a reconciliation of our hearts and consciences. The apostle says, "We pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.) He does not there speak as if their persons had not been already reconciled by the blood of the atonement ; nor as if they were enemies who needed to be brought near by the blood of the Lamb ; but he desires that they, in their own soul, by receiving the atonement, by experiencing the pardoning love of God, by knowing the blood of sprinkling for themselves, might be inwardly and spiritually reconciled to God by receiving the sentence of justification in their own hearts. A man may view the atoning sacrifice at a distance, but this is not enough ; it must be brought near. He may see the atoning blood as an Egyptian might see the blood of the Paschal lamb sprinkled upon the lintel and side-posts of the children of Isreal ; but it was upon the door of the true Isrealite. The Holy Ghost must apply it for us and to us, and

when we know the blood of sprinkling savingly by his application of it, we not only know that the Lord Jesus Christ has "made reconciliation for the sins of the people," but has also personally reconciled us unto God.

2. But a second qualification named in our text is *faithfulness*; that he should be a "faithful high priest in things pertaining to God." Faithfulness, we know, is an indispensable requisite to the right discharge of every undertaken office. It is required in stewards, we read, "that a man be found faithful." (1 Cor. iv. 2) If, for instance, you are a man of property or business, and employ any person either himself to do or to overlook others in doing what requires care or skill, you naturally expect him to be faithful in what he undertakes. He requires indeed a certain degree of intelligence and skill to know what he is about, and to superintend others; but you require not merely ability, but faithfulness, honesty, and integrity of heart and hand; and this not by fits and starts, but unwavering and undeviating. So God required not only one who was able and willing to become his servant to do the work appointed, but one who would be faithful in the execution of it. Jesus is that faithful one, according to the ancient promise, "I will raise me up a faithful priest that shall do according to that which is in my heart and in my mind." (1 Sam. ii 35.) "Righteousness was to be the girdle of the loins and faithfulness the girdle of his reins" (Isai. xi. 5;) and thus he was faithful to him that appointed him; not merely as Moses as a servant in the house, but as a Son over his own house. (Heb. iii. 2, 6.) O the faithfulness of Jesus! How implicitly can we rely upon it. How can he be otherwise than faithful? Is he not the true God? He has not himself all the perfections of Godhead? And are not truth and faithfulness among the glorious perfections, not only of his divine, but of his human nature? Faithfulness to his Father as his only begotten Son; faithfulness to his covenant engagements; faithfulness to his assumed office as the

Father's servant; faithfulness to the Bride whom he had betrothed to himself; faithfulness to every promise, rite, type, sacrifice, and prophecy which foreshadowed him; faithfulness unbending to every temptation, unbroken by any violence; how needful, how indispensable, and yet how great and glorious is this faithfulness of our great High Priest! Knowing this faithfulness, God entrusted to him his own glory. He committed not only the care of the church, with the salvation of all the elect, into his sacred hands; but he entrusted him with what was dearer to him and nearer still—his own glory. Therefore, Jesus could say at the end of his mission, "I have glorified thee on earth; I have finished the work which thou gavest me to do" (John xvii. 4); which was not only to save the Church, but to glorify the Father by his obedience unto death. God gave the persons of the elect into the hands of his dear Son, as Jacob committed Benjamin into the hands of Judah; and as Judah accepted Benjamin, so Christ accepted the Church and undertook to bring it unto God, or he himself would bear the blame for ever. But how this faithfulness was tried! Men tried it; God tried it; but it came gloriously through all. Yet what loads were laid upon it! How the very knees of Jesus seem to speak, staggered beneath it! How, as Hart says, he had

"Strength enough and none to spare!"

How he had to sustain the curse of the law and the load of imputed sin! How he had to drink up a very hell of inward torment! How he had to be agonised in soul! What bloody sweat in the garden, what tears, what sore amazement, what heaviness of spirit, what sorrowfulness even unto death; what pangs of body upon the cross, what grief of mind, what distress of soul, did the holy Lamb endure in faithfulness unto God! How he might have prayed, and his Father would have sent him twelve legions of angels! He had but to speak, and he might have soared to heaven and left the cross and all its shame and suffering behind.

But he was faithful to God and to the work which he had undertaken. Six weary hours he hung upon the cross. Six weary hours he endured the wrath of God, and the most cutting stroke of all, reserved to the last as the bitterest drop in the whole cup, the hiding of his Father's countenance, which wrung from his bosom that cry such as neither earth nor heaven had heard before—"My God, my God, why hast thou forsaken me?" And yet not until he had finished the work did he give up the ghost. So he was faithful "in all things pertaining to God." And he is faithful, too, in all things pertaining to man. He could say to the Father, "Of all which thou hast given me"—save the son of perdition, Judas: he had no charge to save him from death and hell; but of all the others whom he had received as the Father's gift, he could say "I have lost none." thus he was faithful while he was on earth. And how faithful he is now! The High Priest under the law had two offices to execute: he had to offer sacrifice for the people, and to offer prayer and intercession for them. Upon earth Jesus fulfilled the first; in heaven he fulfils the second, as there making by virtue of his presence continual intercession for us.

3. But he is a *merciful* high priest, which is the third qualification the apostle mentions. And how suitable this is for us! We want a high priest, not merely one who offered a sacrifice upon the cross; not merely one who died and rose again; but one who now lives at the right hand of God on our behalf; and one of that tender, merciful, and compassionate heart with whom we can carry on from time to time sacred intercourse; whom we can view with believing eyes as suitable to our case, and compassonating our wants and woes; in whom we can hope with expecting hearts, as one who will not turn away from us; and whom we can love, not only for his intrinsic beauty and blessedness, but as full of pity towards us. If I may use the expression, we want not a dead but a living, not an absent but a present, not a once but a now Jesus; we want a friend at the

right hand of God at the present moment; an omniscient, omnipresent, omnipotent, and yet pitiful and loving Mediator between God and us; an interceding high Priest, Surety, and Representative in our nature in the courts of heaven, who can show mercy and compassion to us now upon earth;

"Whose heart is touched with tenderness,  
Whose bowels melt with love."

Our wants make us feel this. Our sins and sorrows give us perpetual errands to the throne. This vale of tears is ever before our eyes, and thorns and briars are perpetually springing up in it that rend and tear our flesh. We want a real friend. Have you not sometimes tossed to and fro upon your weary couch, and almost cried aloud, "O that I had a friend!" You may have received cruel blows from one whom you regarded as a real friend: but you have been cruelly deceived. You feel now you have no one to take care of you or love you, and whom you can love again; and your heart sighs for a friend who shall be a friend indeed. The widow, the orphan, the friendless, the deserted one, all keenly and deeply feel this. But if grace has touched your heart, you feel that though all men forsake you, there is the friend of sinners, a brother born for adversity, a friend who loveth at all times, who will never leave or forsake you. And how it cheers the troubled mind and supports the weary spirit to feel that there is a friend to whom we may go; whose eyes are ever opened to see; whose ears are ever unclosed to hear; whose heart is ever touched with a feeling of pity and compassion towards us. But we want this friend to be almighty, for no other can suit our case: he must be a divine friend. For who but God can see us wherever we are? What but a divine eye can read our thoughts? What but a divine ear can hear our petitions? And what but a divine hand can stretch itself forth and deliver? Thus the Deity of Christ is no dry, barren speculation, no mere Bible truth, but an experience wrought powerfully into a believer's inmost soul. Happy soul! happy season! when you can say with the

Church, "This is my beloved, and this my friend, ye daughters of Jerusalem." (Song v. 16.) Thus the very wants of the soul instinctively teach us that a friend, to be a friend, must be a heavenly friend; that his heart and hand must be divine, or they are not the heart and hand for us. This friend, whose bitterest reproach on earth that he "was the friend of sinners," is his highest glory in heaven, is the blessed Jesus, our great high priest in the courts above. We find him at times to be very merciful, very pitiful, and very compassionate. And I am sure that we need all the compassion of his loving breast; for we are continually in states of mind when nothing but his pure mercy can suit, when nothing but his rich and boundless compassion is adapted to our case.

4. But there is one more qualification in our great high priest, the fourth and last remaining to be noticed; which is,—*sympathy*. This is opened up very sweetly in the last verse of our text:—"For that he himself hath suffered being tempted, he is able to succour them that are tempted." You are tempted, are you not? Is not sin ever at work in your carnal mind? Are not snares every day spread in your path? Can you leave your home for the business of the day without finding traps and gins at every step to entangle your feet? Can you eat, drink, or sleep; speak or keep silence; read or think, or pray; be at home or abroad, in the church, or in the world, without meeting some temptation to evil? Does not the lust of the flesh, the lust of the eye, or the pride of life start up at every corner, and present continual occasions of temptation? Who can deliver you out of temptation? the guilt produced by it; the sorrow it occasions; the shame, confusion, darkness, and bondage which it creates? Surely, none but the friend of sinners, whose blood cleanseth from all sin. He alone is able to succour them that are tempted. But you want one who can sympathise as well as succour. We often are in states when we want sympathy. But who can sympathise with us in trouble

but those who are or have been in similar trouble? The rich cannot sympathise with the poor; the healthy with the sick; the strong with the weak; the Pharisee with the publican; those who are at ease in Zion with the mourners in Zion. We must have been or now be in certain spots in soul experience, before we can sympathise with those who are in them now. So the blessed Jesus is able not only to succour, but to sympathise with them that are tempted. But what makes him able? Not merely his ability as God, but his having suffered as man; for we read in our text, "*In that he himself hath suffered being tempted, he is able to succour them that are tempted,*" where his ability is connected with his own suffering and is said to spring out of it. It is then his having been man as well as God; his having experienced temptation in his own person; his having been assaulted by sin and Satan. Though neither sin nor Satan had any place in him, yet he knew all the temptations to which we are subject by personal experience; and his having suffered under and from them renders him able to sympathise with those that are so tempted. You are tempted to doubt God, the word and truth of God, or your own sonship. Were not these temptations brought before the mind of our sympathising high priest, when the tempter came to him and said—"If thou be the Son of God, command that these stones be made bread?" Nor was he tempted to doubt his Sonship only, but to doubt God's providence, and that he might be left in the desert to die of hunger. And have you not been tempted to doubt God's providence too? How he was tempted to doubt God's protecting hand, when he was invited to cast himself from the pinnacle of the temple! How he was tempted to turn aside from the path of suffering and sorrow to enjoy all the glory of the kingdoms of this world; and toward the close of his suffering life how, doubtless, he was tempted by the desertion of his friends and the withdrawing of the light of his Father's countenance, to doubt God's compassion and pity, when he left him,

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so to speak, in the hands of his enemies! Every temptation you are subject to the dear Redeemer experienced in his own person, for "in all points he was tempted like as we are." Therefore he is able to sympathise with you in and under all, for he suffered in and under them. Now how encouraging this is to those who not only know what temptation is, but who suffer acutely from it, that our blessed high priest "*suffered, being tempted.*" Temptation was not to him like the sea dashing against a rock, which repels it without feeling it. Jesus repelled it, and was no more polluted by it than the rock by the waves of the sea beating over it; but he felt it, though he repelled it. It grieved his holy soul; it pained his righteous spirit; it was so contrary to every sacred feeling of his pure breast, that though his heart did not give way in the slightest degree to the temptation presented to it, yet it was a curse of painful and poignant suffering. As Lot, in a much lower sense, did not partake in the abominations of Sodom, yet they vexed his righteous soul day by day as he saw them; so the holy soul of Jesus was grieved by the temptation in which he took no share, and which could not stain or defile his sacred spirit.

As taught then and blessed by the Holy Spirit, we see these four glorious qualifications meeting in our great high priest: first, we see him *making reconciliation for the sins of the people*, putting away their iniquities by the sacrifice of himself. We see him, secondly, *faithful to God*, and therefore not only to have executed the work with which he was charged, but to have finished it in a way whereby every perfection of God was glorified, and every attribute harmonised. Thirdly we him see *merciful*, so as to have compassion upon poor sinners, who, without that mercy being revealed, cannot live or die; and, fourthly, we see him *sympathising*, so as to pity as well as succour them that are tempted. Need I say how encouraging all this is to every saint who feels his need of this compassionate, faithful high priest? Need I urge any other motive to embolden us

to present our wants before him, that from time to time we may receive his love, and blood, and grace into our heart and live more and more to his praise, who with the Father and the Holy Spirit, is worthy of it all for time and for eternity?

(Concluded.)

ELD. P. D. GOLD, MY DEAR BELOVED BROTHER IN CHRIST:—As I hope and feel that you are one of that precious number, it is by and through the mercy of God alone that I am spared to make the attempt to drop you a few lines in order to let you hear from me once more in my life, and to let you know that I have not forgotten you yet. You will learn from this that I am not well I have been suffering with my throat for the last two weeks, but it is a little better to-day than it has been. It was Diphtheria and it is bad, I don't care who has it; for I know something about it: but I do hope if it can be the Lord's will that I will soon be well again. My dear brother, this morning finds me so lonely and desolate in my feelings that I thought I would write you a few lines, though I deem it useless to do so, for I feel like I am forgotten by all of my dear friends and acquaintance, which causes me to sigh over it in lonely hours when all have gone to the land of dreams but poor me, and I am left in deep meditation, and I am made to rejoice with joy unspeakable and full of glory just to think of the goodness and mercy of God, and to think how merciful he has been to me, a poor sinful worm of the dust. It is enough to make the poor child of God have something to rejoice in, and if I am not deceived they will have seasons of rejoicing that the world knows nothing about: for it is foolishness unto them, because they are yet blind, and will never see, hear nor understand, if it is not the will of our blessed Lord to open their blind eyes and unstop their deaf ears, and give them eyes to see, and ears to hear, and a heart to understand the mysteries of God, as he has you and I. Oh what a

glorious thing it is to be endowed with wisdom from on high. O yes, my dear brother, who can take it from us when it is given to us by God himself? None is able to do it, for they have not got the power, for God has got all power both in heaven and on earth. He speaks and it is done, he commands and it stands fast, and he opens and none can shut, and he shuts and none can open. It is the Lord that does all these things, and oh, what a glorious thing to think of, and to know that he rules and over rules all things, the great as well as the small, and he keeps us by the word of his almighty power. Dear brother, I don't feel like I should ever get through praising my blessed Redeemer for what he has done for me. He saved my poor soul from a burning hell, and brought me home with Christ to dwell, and was not this a rejoicing time with me? O yes, and one that I shall never forget while I keep my right mind. It is always first and it is last with me, and it never has got old, nor worn out. It is new and bright all the time. What is more to be studied about by the child of God. My dear brother, I would be so glad to see you and enjoy your company as I have done in times past and gone, for it is a source of great pleasure for me to meet with those whom I love and esteem for the work's sake. I will soon have to close this imperfect letter. I want you to come to see us when you can, as we would be glad to see you at any time. I wrote to you last winter but never got any answer from you, and I thought I would write to you again, and if you have a mind to write to one who feels poorer than the poorest it would be gladly received. I will close, hoping to hear from you soon, with love and kindest regards to you and yours, and may the blessings of a just and allwise Redeemer rest and remain with you and all the true Israel of God is my prayer for his name's sake, and when it goes well with you remember and pray for me. I remain your affectionate sister in the bonds of peace,

MARY C. STEWART.

Troyville, Harnett Co., N. J.

## EXPERIENCE.

My dear christian friends, my impression is to write, and all the way I can find rest is when I consent to write, and I desire above everything else to glorify God in all I do, think, write or say. But I wish to be short on this occasion, for I am not accustomed to writing. What I want to tell you is some of my many changes. If I ever was arrested by the divine Spirit it was when I was about fourteen or fifteen years of age at a baptising. There the glory of the Lord shone around, there I believe I saw the church of the living God, the loveliest people I ever saw, but I was a sinner. I felt that I would give anything in the world to be like them. I felt the burden of sin was upon me, I felt miserable and strange. I didn't know what was the matter. I began to look around to amend my life. I began to search the Scripture and try to ask the Lord to have mercy on me, but it all seemed to condemn me. On one occasion I was so distressed I left the house and went where I thought no one would see me. There I fell prostrate on the ground thinking to pour my soul out in prayer to God for mercy, for I felt to be a poor condemned sinner, justly condemned, no friend in heaven nor on earth, thought I was going to die. My natural strength gave way. I viewed the Lord Jesus and thought it was my sins that nailed him to the cross. I was so miserable I can't tell how I did feel. I cried aloud, for I thought if I died there no one would know where I was. Ma and sister came running. Ma asked what was the matter? I told her I did not know. She wanted to send for the doctor. I said the doctor could do me no good. I wanted Jesus. After a while they led me to the house and laid me on the bed, for I could not rest, eat, nor sleep much. Time passed on in this way for some time. If anything it got worse with me. Till one day I was singing, On the wings of his love I was carried above all sin and temptation and pain. Ma said to me, do you ever feel that way? I said I don't know. About this time a light sprang up in my soul. I felt to praise God. I felt

light and free, everything looked lovely, unbounded streams of love seemed to flow out to the people of God, the Primitive Baptists. I wanted to see them and hear them talk and tell the wonders of Immanuel, God with us. I loved my Saviour God because he first loved me. Now I want to be baptised, but I thought I would wait a while till I got better. I didn't claim this for a hope. I just had a little hope for a hope. Finally I tried to throw it all by, and to ask God to show me the right way and, if I was deceived, to undeceive me. I tried to enjoy the pleasures of the world, but they had lost their sweetness. Now I lived several years I can't tell how. Some times I seemed to love peace, sometimes all vexation of spirit. At last I was taken down sick. My relations gathered in to see me die, but I didn't feel that I was going to die. Sister came in weeping. I told her not to weep, that I would live longer. Now I felt these words with me, it was to make his great power known, the Lord's power. The Lord raised me up so I could go about some. I felt to thank God it was as well with me as it was. I was taken down again in the fall. Now of all the miserable wretches I was one. I thought I was bound to die. I neither felt saved nor lost. I seemed to be in a mass of darkness. All I could do was to cry for mercy. Jesus was all I wanted. My feelings were to call for the Elders of the church to pray over me, but thought if I did they would have hope. I didn't want to deceive any body if I was deceived. I did send for brother Chandler, he was my brother according to the flesh. I thought they would think nothing of that. He came, it was some time before I could bear his presence. I could only weep. I reckon they thought strange of my conduct, but if they had known my feelings they could but have sympathised with me. All this time I had a desire to live with the people of God. I thought my hope was not bright enough. I would promise the Lord if he would raise me up and give me strength, if it was my duty to join the church, I would obey. I felt my dependence on him

last Spring one year ago. I felt a spell of sickness coming on me, and thought it would be impossible to live. Oh the prayers, sighs and tears. My cry was, Lord deliver me, and while I was down all my fears were removed. I embraced Jesus as my Saviour, even mine. I was willing to die or live. Christ was mine and I was his. I wanted no more. Now the church was more on my mind than before, but I felt so unworthy, so little and unfit, how can I go. I a vile sinner. They so good. I wanted to fall at their feet and tell them I was not worthy to be among them, just let me sink at their feet would be enough for me. And while I was so burdened about this matter, my mind was impressed to write to Elder Draughn. I thought I could not. I would not, but I got so distressed I was willing to do anything. I wrote to him and told him to come and see me. He came and while he was around I went before the church. For if I stay away I know I must forever die, sounded long and loud with me. I was so burdened I could talk but little. They received me and seemed to be satisfied to my surprise. Brother Draughn together with brother Chandler baptised five of us. Let me say to you my good brothers and sisters, when I came up out of the water that heavy burden left me I had toiled with so long. I had such a glorious view of the resurrection I thought no wonder it is called a new heaven and a new earth. I felt to be in a new heaven and a new earth. I truly felt the seventh day had come. I felt to thank God I had got home at last, but I have doubts and fears as yet. I am a sinner still; if saved saved by the grace of God.

SUSAN E. ALRED.

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DEAR BRO. GOLD:—I feel this morning as though I wished to converse with some of the people of God, and from some cause my mind reverts to you.

Ah! brother Gold, I feel so unworthy. Sometimes I feel like it was a desecration for me even to address the children of God as brethren and sisters. I often

stand at a distance not feeling worthy to be among them. If I am a saint at all I am one of the very least, not only the least but the most unworthy.

I feel that I am always out of the way, never following as I should after the meek and lowly Savior.

Even my seasons of rejoicing seem weak, and are unsatisfactory, and I can exclaim with the poet,

"Weak is the effort of my heart,  
And cold my warmest thought."

Sometimes I am filled with doubts concerning my acceptance with Christ. Is there any one else so full of doubts and fears as I? Again, when I feel this way, the Scripture comes like a healing balm to my heart, By this ye may know that ye have passed from death unto life because ye love the brethren.

If I know anything I know that I love all christians, and especially the Old Baptists.

The Mountain Spring Association was held at this place the first Sunday in Sept. Oh! what a glorious meeting that was. Surely the Lord was with his people on that occasion, and caused them to be lifted up, and to sit together in heavenly places in Christ Jesus. We sat as it were under the very drippings of the Sanctuary.

"How sweet the name of Jesus sounds,  
In a believer's ear,  
It soothes his sorrows, heals his wounds,  
And drives away his fears."

Surely his sheep know His voice and a stranger they will not follow. How glorious the Old Baptist doctrine is, when it is preached in all its purity. How soothing to know that the Lord we worship has all power in heaven and in earth, and doeth all things after the counsel of his own will. How sure then is the hope of the believer, both sure and steadfast and entereth into that within the veil.

The Lord knoweth them that are His. How comforting to know this, that even when we were dead in trespasses and sin, and were wandering afar off in the black mountains of sin, Christ knew us, and led us about, and placed our feet on the solid rock, which is Christ Jesus.

In our blindness and ignorance we would never see Him. But Christ came into the world to seek and to save that which was lost. Then if He seeks he will find. We need have no fear.

Yours in hope of eternal life,

JUDITH THOMASON.

Otto, Ark.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—The LANDMARK comes to me regularly, laden with precious things, and I feel I ought, if I could, to contribute something myself for the instruction and comfort of the contributors, Editors, and readers of the same.

In the number for Oct. 1st, 1890, some important things are discussed. I heartily endorse Eld. L. H. Hardy's view on idolatry. We cannot conceive of a greater idol than something that is set up in lieu of Christ, though it be in a subtle or hidden way. Sunday Schools, Missions, Protracted meetings, Theological Schools, and the like, all totally unauthorized by the word of God, are in their very essence in lieu of, or in direct opposition to Christ. If such is the case, and can be so shown, how can a christian, one who loves Christ because Christ has first loved him, in any way patronize or recognize such things? If a Christian can do such a thing he must be greatly blinded by the god of this world. But, ordinarily, one who does such a thing, if he be a christian, has failed to make his calling and election sure. But really when one persists in such a course, seeming to be inclined to follow after such things every time he has an opportunity, though he may follow at some distance, and manifest a little timidity, it is very doubtful about his being a christian, especially, if he has, as our beloved brother, Elder Hardy, says, been instructed and warned concerning such things by the ministers of Christ. With brother Hardy I believe that the church should deal faithfully with such things, having an eye single to the glory of Christ. But how lamentable in the case when one professing to be a minister of Christ favors or in any way advocates, or even winks at such things! I have known ministers

and churches of which they are pastors, inclined and ready to take up with almost every new thing that comes along, such as the "Grange," the "Farmers' Alliance," &c. Such ministers and churches have almost always been rather favorable to Sunday Schools, Protracted meetings, and the like, and have patronized slyly the Sunday School, and held protracted meetings for over a week at a time. Our people have been a little backward about attending to such things promptly, which has permitted such things to grow and increase and ruin churches. They are sometimes strong churches in members, but how weak in discipline and true wisdom! It is quite probable that a large portion of the membership of such churches are worldly, and when the occasion comes, the church is torn to pieces, and the members scatter to the four winds. When preachers serve churches long they are apt to leave their imprint upon the church for good or bad.

Elder Hardy and others who are faithful, and who cry out and aloud and spare not, telling Jacob (the church) of his sins, may be and will be persecuted, but it will be for righteousness's sake, and it will be eventually made manifest that they are right. For a church to fail to purge out such things, which are the old leaven of self-righteousness, it seems to me that they cannot consistently attend to anything else.

In another letter in the same number of the LANDMARK Eld. Hardy speaks of travelling preachers, &c. And in this, too, the brother strikes the keynote, as I believe. I have travelled far and near among the churches for about twelve years, and I feel that if I have ever been blessed in preaching at all it has been when travelling and preaching as well as when preaching among the churches around where I have lived, as pastor or visitor. Therefore I speak from experience. Every minister of Christ must be well persuaded in his own mind as to where and when he must preach. In a great measure he is to judge as to this matter according to his impressions of mind and his provi-

dential surroundings. Of course he is liable to be mistaken, and of this the brethren may judge; but I mean that we are not to harshly or presumptively judge God's ministers in such matters. If one comes to us in the fulness of the blessing of the gospel of Christ, he evidently comes to us as an angel or messenger of God sent to minister unto us, whether he be a travelling or visiting minister, or the regular pastor of a church at home. Christians love the word of the Lord, and love the honored messenger that speaks the word, for the word's sake, and feel scripturally and gosselly bound to minister to him of their carnal things. Like Elder Hardy I do not feel the impression to travel as much as I did, but feel willing to watch and follow the direction of the hand of God in the matter, hoping and believing that his hand shall guide me, wherever I may be. And my providential surroundings are not so favorable to my leaving home so long nor so often.

The article of Elder Wm. S. Speer in the same number of the LANDMARK, headed, "The Old Baptist Ministry," refers to a very important matter. Perhaps Elder Speer's picture is a little over-drawn, but there does seem to be a fault in the matter he refers to. Having the name of a preacher myself, I feel a delicacy in treating on this subject, but feel willing to stand upon the same platform, so to speak, that I erect in my presentation of the subject for other preachers to stand upon. When one is gifted to preach the gospel, he is certainly called of God as was Aaron, and does not take the honor unto himself of his own accord. And when God gifts a man to preach the gospel, a dispensation of the gospel is bestowed upon the man of God, so that the man is able to understand and expound the scriptures to the instruction, comfort and delight of God's people, having a peculiar aptness to teach. There is a power that accompanies the preaching of all who love the truth and hear him preach.

There are three classes of preachers that do not come up to the measure, with the humble writer, and he cannot

help it. One class is not apt to teach, and but seldom if at all makes a point in his preaching, but has and manifests much fleshly zeal, and resorts to fleshly expedients such as sympathetic allusions, smart illustrations that he has gotten up or picked up some where, which serve to stir up the natural passions of the hearers. This class is over-anxious to get people to join the church and do get many to join under excitement.

Another class makes some apt and striking illustrations, and seems to understand a good deal about the Scriptures, and talks well, and seems to have a zeal too, but his preaching is unsavory, is not spiritual, and is devoid of power. This class is sometimes clownish, relates amusing anecdotes at the expense of those that he opposes religiously, is sound in the letter but contends for the truth and opposes error in a carnal, fighting spirit. And often times the preaching of this latter class is praised by the brethren and pronounced to be the greatest, which only adds to my embarrassment, and causes me to enquire if the fault is in me. If the fault is in me in this, I cannot help it. I cannot change my feelings; but I feel that the Scriptures sustain me in my judgment and feelings. The gospel of Christ does not come to us in word only, but in power and much assurance. I know that we can not always be blessed with the ability to hear aright, neither can the ministers of Christ always be blessed with the ability to preach aright or with power; but the humble child of God will generally hear aright, and the true minister of Christ will generally preach aright. I know that all preachers and those not preachers, that are the children of God, should "add to their faith virtue, and to virtue knowledge," &c., and that the preacher should stir up the gift that is within him," and should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; but when one's preaching seems always devoid of spiritual power, the evidence is against such a one's being called of God to

preach the gospel.

There is still another class that talks well, is humble and meek, but cannot expound the Scriptures; has no use for a text, for he cannot explain it, or confine himself to it; is good in admonishing the brethren to duty. This latter class is generally composed of deacons that have been allured from their true places to assume responsibilities that they cannot discharge. If any one tries to preach the gospel and discharge other duties devolving upon the ministers of Christ, when he has not been called of God to the work, he is apt to become lifted up with pride, and take false positions, either in doctrine or practice, or in both, and is apt to cause trouble in the church one way or another. There is harmony and beauty in all of God's works. When he calls a man to preach the gospel, he qualifies him, which no one else can do, and in this qualification special grace is given, causing one to feel less than the least one of all saints. See Eph. 3: 8. But I must bring this rambling talk to a close. Before I close I desire to say that I do not desire to discharge any of God's humble ministers, nor to judge any harshly; but desire that the churches generally may consider this matter carefully and prayerfully, and remember that they cannot make gospel ministers by setting them apart to the work, but that they can only recognize, set apart, encourage, and sustain properly those that God makes. Your humble brother,

T. J. BAZEMORE.  
West Point, Ga.

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ELD. P. D. GOLD BELOVED BROTHER IN THE LORD:—It has been a long time since I have written a line for publication in LANDMARKS. Not but what I have appreciated the high privilege of communicating our religious joys and sorrows through that medium; but because I have had great fears that my writing would not prove edifying to the dear saints. Ten years ago it was my happy lot to meet with you and others in a pleasant session of the Contentnea Association. You doubtless remember the good meeting we had together. It

was indeed a heavenly place in Jesus. I spent about 35 or 40 days in preaching in N. C. and Va., before I returned home. It surely was one of the happiest tours of my ministerial life. I was often while preaching made to drink water out of the wells of salvation, and many of the dear saints still feel near to me. I still view them as dear kindred in Christ, and love them dearly for the truth's sake. During the ten years which have passed away since that time many have been the joys and sorrows through which I have been led. I have at times been on Mt. Pisgah viewing the promise land. At other times I have been at the very bottom of the mountain in the lowest depths of humility: but blessed be the Lord, whether on the mountain or at its base, the Lord has been with me. Yes dear brother, his protecting hand has been my guide and salvation. But the heaviest stroke, and the most trying affliction of my life occurred on the 12th of Sept, in the death of my beloved wife. I will never be able to express the anguish of soul that I passed through in said bereavement, but for the grace of God I could never have endured such a hard stroke of God's providence; but through the reign of his grace I was brought in sweet fellowship with Job, who in great agony of soul exclaimed, "though he slay me yet will I trust in him." I was made to confidentially believe that my dear wife was not DEAD but SLEEPETH, that she was resting from all her labours, resting in Jesus, while her "spirit had returned to God who gave it." Thus I was comforted in the midst of the deepest troubles. The terror of death and the cold silent tomb that is so much dreaded by the human family was beautified to my mind. Death had lost its sting in Jesus, and that the grave was the place of blessed rest till Jesus comes to take the sainted dead to himself, yes dear brother I felt I was nearer heaven than I ever was before.

Now in conclusion I will say that while I know that I am a poor sinner, yet I do not fear the DEVIL, neither do I dread death as I once did. I do sin-

cerly believe that my peace was made with God in an experimental sense in 1867. My hope is in Jesus as being my wisdom, righteousness, sanctification and redemption. Affectionately your brother,  
A. B. WHATLY.  
Hogansville, Ga.

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ELDER P. D. GOLD, DEAR BROTHER:—I enclose Postal Note for \$1.50 for which give me credit for LANDMARK. I fully endorse the general sentiments contained in it, but am at a loss to know why there is necessity for so much travelling preaching in N. C. when I read of so many able defenders of truth in your State. I do think that our preachers are going to an extreme in that respect. If they would visit destitute places, going, trusting in the Lord I think it would be more scriptural. I do not object to an occasional visit among the churches by our distant preachers to cultivate harmony and fellowship but dislike extremes in any thing. I said to an able brother not long since that I thought visiting destitute places would be more scriptural and commendable: he replied that he would have to go at his own expense. My unexpressed opinion was that if so it would be evidence to me that the Lord did not require it then. The language of Paul in speaking of himself and Timothy was "we both labour and suffer reproach because we trust in the living God, suits me." Yours in the afflictions of the 'gospel,

WM. HARRIS.

Pottsville, Texas.

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DEAR BROTHER GOLD:—Having retired from the work of teaching, I expect to leave Hopewell in a few days, to spend the winter in the vicinity of the South West Rockies.

Please change the address of the LANDMARK from Hopewell, N. J. to Irving Place, Pueblo, Colorado, which will be my Post office address for the present, and at which place I desire my numerous friends and correspondents who are readers of the LANDMARK to address me. Very truly yours in hope,  
ELIZABETH H. BOGGS.

Hopewell, N. J.

# ZION'S LANDMARK

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

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

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## Editorial.

### WITHOUT CHANGE.

Mr. A J. Dearing, of Texas, requests my view of Rom. 11 : 29 :

"For the gifts and calling of God are without repentance."

The object Paul has in view in stating this truth is to show the certainty of the fact that all elect Israel shall be saved. Although the Jews are cast off and ignored now it is that the fullness of the Gentiles might come in, or be saved, and after this fullness is come in then God will turn his hand to bring in the remnant of Jacob. For God hath given grace in Christ Jesus to all his chosen seed in Israel, and he will never change his purpose, or withhold his covenant mercies from those to whom he has purposed to give them. For having loved his own with an everlasting love, he will therefore with loving kindness draw them, although he bear long with them. A thousand years with the Lord are as a day when it is past, but there is no change in God or his purpose.

Observe that gifts of God precede his call. First he gives grace in Christ Jesus to Israel before the world began, and then he in the fulness of time calls those to whom he has before given grace. This calling is a holy calling. Suppose it were according to our works

it could not be holy unless our works were holy, and if they were holy what need would there be of any call at all. A righteous man could not be lost. It be far from the Lord of all the earth to do wrong. He will never condemn the righteous, none that does good, no not one.

Then if we are called according to our works, and these works are bad, of course the calling could not be holy, since our works are unholy. But if God calls us according to his own purpose and grace, which is always holy, then there is a solid, immovable foundation for salvation.

Nor does God foresee that we will perform good works and call us in consequence of that, but he has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began. This shows that the character of those called has nothing to do with influencing the call of God. Nor is there anything that the sons of Jacob do that changes or defeats the purpose of God, but that purpose stands. For because the Lord changes not therefore the sons of Jacob are not consumed. Ages may intervene, and Israel may be cut off that the fullness of the Gentiles may be brought in, but God at his own appointed time will turn his hand and recover lost Israel, for the gifts and calling of God are without repentance or change on the part of God. He grants repentance unto those he calls, but this is in consequence of his calling them, or the result of his purpose to call them.

If God were to change his purpose and cast off those he foreknew, and after loving them awhile cease to love them, then the Scripture would not be true which says, the gifts and calling of

God are without repentance or change.

Is it a matter and source of any comfort to you that God changes not? Is it a matter of any joy to you that God does all his pleasure, and whom he loves he loves to the end? Is it a matter of any comfort to you that your unworthiness does not prevent your salvation? Is it a ground of any hope to you that where God begins a good work he will carry it on to the day of Jesus Christ? Does your soul rejoice in that God who is not like a man to repent, because he was mistaken, or disappointed, or deceived in man, or failed to do what he desired? It is a matter of rejoicing that your salvation is all of God?

P. D. G.

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### JUDGMENT.

Brother J. F. Buckner requests my view of Math. 11 : 20-25.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, have been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

Jesus upbraided the cities wherein most of his mighty works were done because of their unbelief. Men have no excuse for their unbelief, for the greater their unbelief the clearer and plainer evidence of their guilt. If we were right before God we would believe what Jesus says, and we would believe in God. When therefore men do not believe in Jesus they make God a liar. He that believeth not God hath made

him a liar: 1st John 5 : 10. That is he counts God as though he were a liar.

God is the just judge of the world, and none that disobey him can escape his just judgment. The Sodomites were sinners against God exceedingly, and therefore he rained down fire and brimstone on them and overthrew those cities, and they stand to this day a monument of his righteous wrath.

Capernaum was more exalted than Sodom and Gomorrah, for Jesus the Son of God in person performed miracles in that city, and taught and did many mighty works in Bethsaida and Chorazin as well as in Capernaum. If they had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes.

The judgments that befel these cities of Judea were more grievous than those that befel the ancient cities above named, and they perished more miserably than did any of those places.

Does not our observation and experience, as well as the word of God, teach that God brings everything into judgment, and that the way of the transgressor is hard? We should fear God who is able to cast both soul and body in hell. We need to be rid of our theories that God slumbers and will not punish the sinners in Zion. There is no place of escape for him that loves wickedness. It is a fearful thing to fall into the hands of the living God. His disobedient people receive stripes of this life for their transgressions, and he that believeth not shall be damned. The wicked shall do wickedly. It does not matter how many miracles are done, or how much the power of God is displayed among them, yet they will transgress.

The Jews are an example now of the vengeance of God, for the wrath is come on them to the uttermost, for they are

blinded till this day. When Jesus shall come to be glorified in all his Saints, then they shall be punished with everlasting destruction from his presence. For they that believe not shall die in their sins. How little mankind believes in Jesus and thus honor God. He that honoreth the Son honoreth the Father.

The more the mighty works of God are performed the more are those hardened that believe not in him, and therefore the more intolerable their state and condition. Every soul that will not believe in Him shall be cut off from among the people.

Search the Scriptures and you will see that they testify of Jesus, and you will see that without faith it is impossible to please God.

All the light of Salvation is in the face of Jesus Christ. He is the light of men.

No greater light will ever be given to men than the light of the knowledge of the glory of God in the face of Jesus Christ. There is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other.

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DEAR BROTHER GOLD:—Please give me your views through the LANDMARK on first Corinthians 13 Chapt from the 7th verse down to the 13th or last verse. Feeling to be the least among all of God's children and the weakest among the weak and poorest and most afflicted of all saints, if one at all, as such when thou comest to a throne of grace pray for poor unworthy me.

Remarks.

Our friend and enquirer seems to be sensible of weakness and ignorance. Do you observe that one may have charity and still be ignorant? One may have gifts, and perform miracles, and give his goods to feed the poor, and have all

knowledge, yet if he has not charity it will profit him nothing. We are apt to think that if we could understand all mysteries, and speak with tongues, that would be unquestionable proof of our salvation, but such is not the case. Though if one has charity which is the bond of perfectness, or that which links and binds to the altar, of truth that never faileth.

What does charity do? 1st. It believeth all things. Now there is a limitation of things. By all things is not meant all lies and wrongs or wickedness. It believeth all things that are of God. It does not receive part and reject part of what God teaches, but it believes all things that are of God. Let God be true but every man a liar. 2. Beareth all things. If one believes all that God teaches is truth then he bears or receives all things of God, or waits patiently on the Lord who delivers him. For he that waits on the Lord shall renew his strength. He does not turn back, but presses forward towards the mark for the prize of the high calling of God in Christ Jesus. 3rd. It hopeth all things. It does not despair, but has hope toward God in all things, and 4th. It endureth all things, for it overcomes. Love is the golden chord that binds the children of God to the throne of God, for he that loveth is born of God, and this love or charity never faileth.

All knowledge of men is imperfect or in part, but charity is perfect. He that loveth is perfect. For there is no law against love which abides forever.

But does the one that loves feel that he is great? No, knowledge of mysteries may swell one up to think he is something; but he that loveth thinketh no evil, but edifieth, and does not behave unseemly, and is not puffed up,

but is long-suffering and kind, is not easily provoked. Charity seeketh not her own, and he that has charity does not claim any good thing for himself. Such feel they are vile, poor and needy, and they feel that they are not worthy to receive any blessing, but they desire to serve others, and have bowels of mercies, humbleness of mind, meekness, lowliness, esteeming others better than themselves.

They never think God can do wrong, but they worship and trust him in all things. This charity is greater than faith or hope, and abides forever. Faith works by it, hope draws her comforts from it: for we never hope for that that we do not love.

He that loveth is born of God for God is love. Then he that has charity has the kingdom of God that shall never be taken from him.

P. D. G.

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DO NOT.

Do not send any money to us by open or ordinary letter. We loose too much that way. If all the post office officials were honest it would do.

Always when you can get checks, or money orders; if not send by registered letter. The safest way is to send it by express or drafts or checks made payable to me. We will not be responsible for money lost sent in ordinary letter.

P. D. G.

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LOOK.

When you wish your name changed, or any thing done with it, please always give your post office. It will save me much trouble in looking for names.

P. D. G.

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ELDER P. D. GOLD DEAR BROTHER:—I see that there are many of our Primitive Baptists that hold that the natural

man is quickened into life, and this is the first thing that is done to man by the Lord. If that is so there are some scriptures that I can not reconcile. I will give you the scripture, and please reconcile it for me by private letter or through the LANDMARK, Jno 6:63, and 1st Cor. 2:14. Your unworthy brother,

JOHN VICKERS.

Willacoochee, Coffee County Ga.

Remarks.

It does not appear to me that the natural man named in 1st Cor. 2:14, "But the natural man" &c, is any part of a child of God; but it is one that is an unbeliever, or that has not been quickened. It does not seem to me that a christian is as a natural man and a spiritual man, or that a christian is a natural man made spiritual, or that the natural man is what is quickened into a spiritual man. A natural man remains a natural man as long as he lives. The first man is a natural man of the earth earthly, but he that is spiritual is from above.

Those born of God have the mind of Christ, and they are not called natural men, but spiritual; and they know the things freely given them of God. He that is spiritual judgeth all things. It is having the spirit of God that makes one spiritual, and we have received, not the spirit which is of the world, and which leads the natural man, but we have received the Spirit which is of God, that we might know the things that are freely given to us of God. For if any man have not the spirit of Christ he is none of his.

Ye who sometimes were darkness are now light in the Lord. Then it is the sinner who was dead in trespasses and sins that is quickened. God quickens the dead. That which is quickened was dead before it was quickened. Eph. 2:1-7. We were by nature children of wrath and dead in trespasses and sins,

but God who is rich in mercy with the great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ. Notice that which is quickened is the sinner dead in sins, and that it is God that quickens the dead, and that they are quickened together with Christ. After they are quickened they are not considered natural men that receive not the things of God, but they are born of God, or are spiritual men that receive the things of the Spirit.

It is God that quickens them, or the Spirit of God. For God is a Spirit. Whither shall I flee from thy Spirit? As the wind bloweth where it listeth or pleaseth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit. Then is one ever born of God that is not quickened by the Spirit of God? No. Every one that is born of God is quickened by the Spirit of God. Then what part does the man have in quickening the dead? Is the preacher an instrument used by God to quicken the dead by? Where is it so stated in Scripture? Take this figure of the wind. Are trees agents that the wind uses to help it to blow? Does not the wind blow as fiercely where there are no trees as where there are trees? The wind blows trees down at times, but it does not gather its strength or employ it by trees as instruments. Has the wind any instrument which it uses with which to blow? What man starts it to blowing, or directs its course, or stops it, or tells it when, where, how, or how long to blow? There is nothing in nature man may have less power over than such agencies as wind and light, yet the wind is used as a figure to show the operations of God, and as the wind

blows when and where it pleases uncontrolled by man altogether, even so is every one that is born of God.

That which is born of flesh is flesh, or partakes of the nature of that which it is begotten and born of. Adam begets sons of his own nature or likeness, and in that likeness. So that which is born of the Spirit is Spirit. Then when a man is born of God or born again is his flesh changed? No, but another life or that which is of God is manifest in him. Is the man changed? Certainly he is changed in the sense that he that was born blind now sees; he that was once carnal is now spiritual; he that was dead is alive; he that was lost is found; he that by nature was a child of wrath is now by grace manifested to be a child or vessel of mercy; he that once hated God now loves God; he that once persecuted the church now loves and serves the church; he that once hated the brethren now loves them; he that once knew nothing of salvation is now taught of God. Old things are become new, and all things are of God.

Some say there is no change in one when he is born of God. If not then what does it amount to? No change in what God hath wrought? His work is perfect. If there is no change in a man from his natural love of wickedness what does the church want to hear him talk about? Was there any change in that Gadarene out of whom Jesus cast a legion of devils, and who was then clothed and in his right mind, but who before that could not be bound even with fetters of brass, and who wore no clothes.

One thing that is the matter with many is that there is no change in them. They still love sin and hate truth, and therefore do not bring forth fruits meet for repentance.

When one is quickened he begins to realize that he is a sinner. The leprosy appears on himself, and he sees and feels that he is a leper, and is unclean; but while he even after that appears vile in his own eyes and has no confidence in the flesh, he is pronounced clean by the Lord who sees not as man sees. One is never nearer the Lord than when he abhors himself and repents in dust and ashes; but is that the natural man that thus feels? No, indeed.

P. D. G.

### NO CHANCE BUSINESS WITH THE LORD.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. 16: 33.

There is nothing perhaps that pleases carnal, self-righteous man any more than to praise him, or to laud human nature and preach and proclaim its great powers and capacity. The possibilities of human nature are such a pleasing subject from the day that the old serpent said to Eve that God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil. Man wants to be great. How readily man forgets he is a creature. How soon he feels and thinks he is the architect of his own fortunes, and determines his own case himself, and even thinks he can determine and dispose of the cases of many others. It is common to hear the cry that the salvation of the heathen is put into the hands of the preachers and churches, and that they are responsible if the heathens are lost, and they will say, if you will give us money we will convert the heathen, and if not they will be lost. Now if men have such great power as this, or to do the greatest of all work namely, to save souls eternally, what is it they cannot

do? Let them build their tower of babel unto heaven and nothing will be restrained from them, but they will imagine they can do every thing.

What a god the human will is, and what a source of joy it is to fallen man to prate his own wonderful works.

Let a preacher tell a parcel of unbelievers that they can choose at once to serve God and secure their eternal salvation, that there is a spark of divinity in man and he can dispose of his own case in a moment or at any time, and that he can choose good at any time, and how this will please every man be he professor or not that has not seen his vile and lost condition; and men will praise that preacher because they love to be flattered and considered great.

With men it is all a matter of chance. They love the lottery business or the chance system. The worse class of mankind love to deal in lottery or to gamble for gain. In their religion others have another form of lottery, or the chance business, and they will employ any and every expedient that they are allowed to in order to gain their ends, and compass sea and land to make their proselytes. They allow nothing certain of God, and exclude his foreknowledge and predestination from the affairs of earth. They hold that men make and decide all matters that come to pass, and it is in the hand of man to shape his course and direct the current of human events.

The people of God, on the other hand, are free to confess they themselves cannot foretell events, and know not what to-morrow will bring forth: but they know that God foreknows his people and predestinates their conformity to the image of his Son, and that known unto God are all his works from

the foundation of the world. So far as we can see by nature the lot is cast into the lap as it were by chance. For time and chance happen to all men. Some things appear so remarkable and miraculous that we say they are of God, they are providential, while many events, yea the great bulk of them, occur according to the ordinary course of nature, as we call it, from which mankind are disposed to wholly or especially exclude divine interference or agency, or if they at all tolerate the agency of God, or own his hand, it is in the most indefinite, general and uncertain sense. It is not until God's judgments fall directly on our dagons and cut off their hands and feet, and show to us that they are nothing but dead stumps, that we will feel and say this is the finger of God, or the special work of God as *finger work*.

But God's people know that while the lot is cast *into* the lap, in a way that we cannot see how it is done, or it does not form and originate in the lap, or is not originated by man, but is nursed in his hand as a child is held in the lap of its mother or nurse, yet it is cast *into* the lap, or it comes from without the lap. We must look outside of and above man for the cause and origin of things. It is cast *into* the *lap* by a power above the lap.

Solomon was chief in wisdom among men and therefore speaks much in wisdom and of wisdom. Of course it is wisdom perfect that determines before hand that which shall be in righteousness, and not only sees and comprehends but also declares the end from the beginning. The wisdom of God embraces and employs all power and every agency needful to rule the greatest forces, and direct the feeblest agency, and prevent any and all calamities that would obstruct the accomplishment of

Gods purpose, and also to employ such cunning or wrath of ungodly men as may be proper, whether for correction of God's disobedient people, or for the punishment of evil doers, and also to restrain the remainder of wrath so that all things shall work together for good to them that love God, to them who are the called according to his purpose, and also that it may be manifest that God puts a difference between him that serves God and him that serves him not, and that all that return and serve the Lord may discern between the righteous and the wicked, and between him that serves God and him that serves him not; so that in all the heavenlies it may be revealed as clear as light that God hates evil, and that his throne is holy, and that he is true even if every man is a liar.

What wisdom must it be that wholly disposes of all the events that concern the child of God. O the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out.

The lot is cast into the lap, or is pitched into it in such a way that we cannot see from whence it comes, yet the entire control and disposing of it is of the Lord. The wiser a man is in heavenly wisdom the more he knows this is true as concerns the salvation of Israel. For God will ordain peace for us for he hath wrought all our works in us. God works in his people both to will and to do of his good pleasure.

P. D. G.

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The post office called Joseph, Wayne Co. N. C. is abolished, Elder J. R. Roberts' post office is hereafter Goldsboro, N. C.

## END OF VOLUME XXIII.

This issue closes up the twenty third volume of ZION'S LANDMARK. For almost twenty years it has been the purpose of this imperfect writer to publish the doctrine, experiences and order of the people of God, hoping it may be for the edification and comfort of God's people. The same doctrine is contended for that was from the first appearance of this paper. We are not to remove any of the ancient Landmarks which the fathers have set. We are to contend earnestly for the faith once delivered to the saints.

When we remember how the Lord has led us these years, and we have found favor in the sight of the Lord, what a season of thanksgiving and praise to God it presents.

P. D. G.

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## Obituary.

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MRS. J. H. BELL.

MR. P. D. GOLD, DEAR SIR:—Please publish the obituary of Mrs. J. H. Bell the daughter of William and Francis Taylor, was born 12 of Oct. 1846 and died Sept. 9, 1890, making her stay on earth 44 years, 10 months and 27 days. Her disease was consumption which was a lingering one. She seemed to bear her sufferings with great patience and seemed not to murmur, but appeared to be resigned to the will of Him who worketh all things after the counsel of his own will. No doubt death was the door to endless joy with her, but her husband and children who survive her are deprived of her cheerful presence and good counsel.

She received a hope in Christ, and was offered to the church Saturday before the third Sunday in September, 1879, and was baptised by Elder Andrew J. Moore, into the fellowship of the Primitive Baptist church at Kehukee. She took much delight in attending the church. Even in early

stage of her sickness she was aware of her approaching departure yet it did not seem to alarm her. The faith which she had in life sustained her in death. She was in bad health for the last four years, but nevertheless she was prompt to fill her seat in church meetings as long as she was able, which leaves an example after which others should follow. She leaves two sisters, three children, and the community has lost a good neighbor and the children a kind mother and the church an excellent church member, but O, the sting rests more upon her husband, who feels his loss irreparable and his comfort as forever gone. May the Lord sustain him in his day of bereavement and lead him by ways he has not known to the Lamb of God which taketh away the sins of the world. She has many friends to mourn her loss. May the bereaved ones have my sympathy.

L. E. HOUSE.

JAMES L. ASHWORTH.

Died of Flux, near Glade Hill, Franklin Co. Va., May 23rd, 1890, James L. Ashworth, son of John H. Ashworth and Elvira C. Ashworth, aged fifteen years, ten months, and five days. His youth was a remarkable sprightly boy of a very industrious turn. His father, brother John Ashworth has been afflicted for several years so that he was not able to labor hard on his farm, and being a poor man his little children had most of the work to do. James Ashworth, although but a small boy seemed to realize the fact that much depended upon his efforts and seemed to be endowed with an idea of farm life to a remarkable degree, being ever ready and willing to labor for the best interests of his parents, brothers and sisters. He halted not at trouble and disappointments but met them all bravely, and by his steady and industrious course made himself very useful and of course was looked upon as the coming staff upon which the family should lean upon in coming years. But alas! how soon our hopes are blasted. On Monday morning May 19th, he, after spending in part a restless night rose from his bed sick, but said nothing to his father about it, but went out to do some plowing; but before he had plowed many furrows was compelled to request his father

er to take the plow, saying I am sick. His father did so and told him to go to the house and lie down which he did, and continued to grow rapidly worse. A physician was sent for but failed to get there in time; he got there Wednesday when he could do him no good. He grew worse and worse but bore his afflictions patiently, becoming very restless and asked to be removed to another bed in the same room which was done. After making up the bed on which he had been lying, he was laid back on it. He then remarked to his father you are my father, and I am your son. I am going to die, and to impress more forcibly upon his father's mind that he was conscious of his fate, remarked I mean just what I say. He then called for his brothers and sisters and said he wanted to see them; they were soon circled around his bed to witness the last of their dying brother. His voice was strong and when asked if he was willing to die, said he had rather live and be with his brothers and sisters. He then remarked he hoped he would go to a better world, but he had rather stay to labor for his brothers and sisters. He then spoke freely of his past life saying that he never dreaded a day's work that he had to do for them. After complimenting his kind mother, who was lying very low in the adjoining room with the same disease. By request of the dying son his mother was moved as near by as possible that they might see each other once more before he died. He then remarked I see my little brother and Oh! how sweet his father thinks that he had reference to a little brother who had died in his infancy. He then remarked I have gotten out from under that dark cloud and Oh! how glad I am; then he tried to repeat some poetry, and made an effort to quote a passage of scripture but was too weak to speak so that it could be distinctly understood. He retained his mind to the last, and quietly and gently passed away after the clouds had been rolled back by his blissful Saviour, as we believe into the glorious world of peace, joy and love, where he is freed from pain and sorrow and enjoy glories of the better world that he hoped to gain. Thus passed away this sprightly and loving boy. May the God of grace and glory sanctify this dispensation of His to the good of his parents, brothers and sisters. May all bow with humble reverence to the will of God and Oh! may they be prepared by grace divine

to meet the loved one in the realms of bliss, where no farewell tears are shed, for there the mourners cease to weep, and there the weary rest. A discourse was preached by Elder John R. Martin, after which his remains were borne to the grave by sad and sorrowing friends and laid away to rest until the morning of the resurrection. Peace be to his ashes.

Written by request of his parents,

J. C. HALL.

Franklin Co., Va.

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UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Little Creek, and to commence on Friday before the 5th. Sunday in Nov. Those going by rail will stop at Conoeta Depot very near the meeting place.

The Black Creek Union is to be held with the church at Memorial, to commence on Saturday before the 5th. Sunday in Nov. Fremont is the nearest Depot.

The Toisnot Union is appointed to be held with the church at Toisnot, Saturday and 5th. Sunday in Nov. Trains on the W. & W. R. R. stop at the place.

The next Staunton River Union will be held with the church at Whitethorn in the county of Pittsylvania, 1 1-2 miles from Whittles Depot, and will commence Friday before the 5th. Sunday in Nov. next, and two days following. I, in behalf of the church extend an invitation to brethren generally, most especially the ministering brethren. If any one desires to come by rail they can have the benefit of morning trains, provided there are no changes in the schedule. South bound trains due at Whittles 9:12: North bound 10:44. Done by order of the church.

GEO. H. THOMAS, Clk.

The next sitting of the Eastern Union, which will meet with the church at South Mattamuskeet, in Hyde county begins Friday before the fifth Sunday in Nov, 1890.

N. W. AMBROSE.

The Contentnea Union Meeting will be held, if the Lord will, with the church at Nahunta on Saturday and 5th Sunday in Nov.

The next session of the Dan River Union will be held with the church at Buffalo, Stokes Co., N. C. on Saturday and 5th Sunday in November.

A. L. MOORE.

MT. LEBANON CHURCH.

DEAR BRO. GOLD:—We wish to publish through the LANDMARK a false report that has been circulated that said church is torn all to pieces. Now we can say that said church is now and has been for some time in as close fellowship, union, harmony, love and peace as any time within the knowledge of the oldest members.

Signed by order of conference.

J. M. MONK, Clk.

L. Y. MONK, Mod.

APPOINTMENTS.

The following Elders will preach, the Lord willing.

W. F. STATON and W. B. STRICKLAND.

- Cypress Creek... (Nov.) Saturday and 2nd Sunday
- Muddy Creek..... Monday
- Sand Hill..... Tuesday
- Beaver Dam..... Wednesday
- Sandy Bottom..... Thursday
- La Grange..... Friday
- Mewborns..... Saturday
- Meadow..... 3rd Sunday
- Autrys Creek..... Monday
- Sparta..... Tuesday
- Tarboro..... Wednesday

He will need conveyance.

A. GARDNER.

- Freedom..... Nov. 8th. and 9th.
- Liberty Hill..... 10th.
- Jones Hill..... 11th.
- Jerusalem..... 12th.
- Lawyers Spring..... 13th.
- Bethany..... 14th and 15th.
- High Ridge..... 16th.
- Liberty..... 17th.
- High Hill..... 18th.
- Watson..... 19th.
- Crooked Creek..... 20th.
- Meadow Creek..... 21st.
- Bear Creek..... 22nd. and 23rd
- Flat Creek..... 24th.
- Tom's Creek..... 25th.
- Brother Workman's..... 26th.
- Pine..... 27th.

He will need conveyance.

W. R. CUMMINS.

- Pine Creek..... Floyd Co., Va, Nov. 8 and 9
  - Country Line..... 10
  - Dillons School House..... 11
  - Jacks Creek..... 12
  - Elamsville..... 13
  - Liberty..... 14
  - Center..... 15 and 16
  - River View..... 17
  - Reed Creek..... 18
  - Town Creek..... 19
  - Canton Creek..... 20
  - Camp Branch..... 21
  - Leather Wood..... 22
  - North Fork..... 23
  - Axon..... 24
  - Good Will..... 25
  - Matrimony..... 26
  - Pleasantville..... 27
  - Sardis..... 28
  - Buffalo..... 30
  - Snow Creek..... 31
  - Aarons Fork..... Dec. 1
  - State Line..... 2
  - Thoms Creek..... 4
  - Dover..... 5
  - Stuarts Creek..... 6
- He will spend a few days with friends near Mt. Atry, Surry Co., N. C. E. M. BARNARD.

J. M. WYATT.

Pleasant Grove, Patrick Co. Virginia, on the 3d Sunday in November and Saturday before.

- Spoon Creek..... Monday
- Senter..... Tuesday
- Reed Creek..... Wednesday
- Camp Branch..... Thursday
- Leatherwood..... Friday
- Good Will..... Saturday and Sunday
- Burgess School House..... Monday
- Ridgeway..... Tuesday
- Matrimony..... Wednesday
- Green Spring..... Thursday
- New Meeting House near Martins..... Friday
- Buffalo..... Saturday and 5th Sunday
- Russels Creek..... Monday

The next session of the Dan River Union will be held with the Church at Buffalo Stokes Co., N. C. on Saturday and 5th Sunday in November.

A. L. MOORE.

W. C. JONES.

- Gilliams..... Nov. 9
- Pleasant Grove..... 10
- Wolf Island..... 11
- Lickfork..... 12
- Dan River..... 13
- Good Will..... 14
- Matrimony..... 15 and 16
- Pleasantville..... 17
- Hills Dale..... 18
- Piney Davidson Co.,..... 19
- Abbotts Creek..... 20
- Sandy Creek..... 21

He will need conveyance.

Very respectfully your unworthy brother.

T. R. WILLIAMS,

RECEIPTS.

ALA.—R Bunn 2  
 FLA.—L L McCall 3  
 IND.—David Petty 5 J V Armstrong 2  
 KEN.—Wyatt Hunt 2  
 MO.—K M Palmer 3  
 MISS.—J M Meador 2  
 N. C.—J A Lunsford 3 75 C L Garner 1 50 A D Smith 1 50 Mrs Bettie Mizell 1 Mrs S E Piver 1 J R Warren 2 Peter Jones Sr 1 50 J T Lewis 2 J L Pierce 1 45 W S Crisp 1 50 J F Buckner 1 50 G W Newton 1 L R Bowen 2 Mrs N J Britt 1 50 Mrs Mary C Sutton 2 T H Dawson 2 Mrs S A Brewer 2 J N Roberson 2 Thos Warren 1 50 Elder J S Corbett 1 50 M E Sutton 4 A J Tunstall 2 J A Herring 2 J A Whitfield 1 PH Mewborn 1 50 M C Carowan 1 50 Elijah Haskins 1 50 Elder J R Roberts 1 J F Stocks 1 50 Mrs Fannie Fields 2 Joshua Mewborn 1 50 C E Parkerson 1 50 John O Salisbury 1 50 Artamissa Joyner 1 50 H S Taylor 1 50 Jno O Pollard 1 50 J P Britt 4 By Josiah Barnes 3 W H Lassiter 13 50 G T Powell 3 W T Dupree 3 Mrs Sallie Ann Harrison 1 50 Elder J R Rowe 1 50 Elder L H Hardy 3 Miss Lon Jones 3 Elder J W Gardner 11 Elder T B Lancaster 3 Elder J A Williams 1 50 Elder I. J. Taylor 3 Elder J S Woodard 2 B W Taylor 3  
 PENN.—Miss M B Banas 2  
 S. C.—M S White 1 75 M M Morgan 1

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Leave Weldon	12 30p. m.	5:43 p. m.	6:00 a. m.
Arrive Rocky	1:45 "	7:10 "	7:10 "
Arrive Tarboro.	* 2:17 p. m.	.....	.....
Leave Tarboro.	10:30 a. m.	.....	.....
Arrive Wilson...	1:20 p. m.	7:00 p. m.	7:43 am
Leave Wilson...	* 2 30p. m.	.....	.....
Arrive Selma...	0 "	.....	.....
Arrive Fayetteville	5 30 "	.....	.....
Leave Goldsboro.	3:15 "	7:40 p. m.	8:35 a. m.
Leave Warsaw...	4 10 "	.....	9 34 "
Leave Magnolia.	4:24 "	8:49 p. m.	9:49 "
Arrive Wilm'gton	5:30 "	9:55 "	11:20 "

## TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 40, Daily, ex Sunday.
Leave Wilm'gton	12 01 a. m.	9:00 a. m.	4:00p. m.
Leave Magnolia.	1 21 a. m.	10:31 "	5:35 "
Arrive Warsaw...	.....	10:45 "	5:53 "
Arrive Goldsboro	2:23 a. m.	11:45 "	6:53 "
Leave Fayetteville	.....	9:30 a. m.	.....
Arrive Selma...	.....	1:15 "	.....
Arrive Wilson...	.....	12:20 "	.....
Leave Wilson...	3:03 a. m.	12:37 p. m.	7:47 p. m.
Arrive Rocky Mt.	.....	1:10 "	8:15 "
Arrive Tarboro...	.....	* 2.00p. m.	.....
Leave Tarboro...	.....	10:20 a. m.	.....
Arrive Weldon...	4:30 a. m.	2:45 p. m.	0:30 p. m.

\* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:37 p. m., arrives Scotland Neck at 4:25 p. m., Greenville 6:00 p. m. Returning leaves Greenville 7:20 a. m., Halifax at 10:10 a. m., Weldon 10:30 a. m., daily except Sunday.

On Monday, Wednesday and Friday, Local Freight leaves Weldon 10:30 a. m., Halifax 11:30 a. m., Scotland Neck 2:00 p. m., Arriving Greenville 4:10 p. m. Returning, leave Greenville Tuesday, Thursday and Saturday 9:30 a. m., Scotland Neck 1:00 p. m., Halifax 3:35 p. m. Arriving Weldon 4:00 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 4:05 p. m., Sunday 3:00p. m., arrive Williamston, N. C., 6:30 p. m., 4:20 p. m. Plymouth 7: 50 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 0:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:10 a. m., 7:58 a. m., arrive Tarboro, N. C., 9: 30 a. m., 11:20 a. m.

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